

63 V.

No 1117.

Papyrus. H. 33 cm. Br. 13,5 cm. Aus der Papyruscartonnage von Abusir el mäläq.
Ziemlich grosse, schulmässige Handschrift. Rekto ist leer. 17. Jahr des Augustus

Verpachtung einer Bäckerei, Alexandrien.

[Πρωτ]άρ̣[χ]ω̣ι̣ [πα]ρὰ Ει̣[ρη]ν[αί]ου τοῦ Σώτου καὶ παρὰ Ἀρ̣τ̣ε̣μι̣δ̣[ώρου] [το]ῦ Διδύμου Πέρσου τῆς ἐπιγονῆς καὶ τῆς τούτου [γυ]ναικὸς Ἑρμιόνης τῆς Χαιρήμονος Περσε̣ί̣νης μ[ε]τὰ [κυ]ρίου τοῦ ἀνδρός. Συνχωροῦσιν Ἀρτεμίδωρος κα[ὶ] Ἑρ-[μι]όνη \μεμισθῶσθαι παρὰ τοῦ Ειρηνάου ἐπὶ χρόνο[ν]/ [[ἐπὶ]] μῆνα[ς] δέκα ἓξ ἀπὸ Παχὼν τοῦ ἐνεστῶτος [ἑπ]τακαιδεκάτου L Καίσαρος τὸ ὑπάρχον αὐτῷ ἐ̣[ργ]α-[στή]ρ̣ιον κλιβάνιον ἐν τῷ Βῆτα ἐν τῇ Εὐδαίμον[ο]ς [λε]γομένῃ ῥύμῃ πλησίον \τοῦ Ρ/ [[τ̣ο̣ῦ̣]]υαμωνος ἐκ τῆς Μ̣ε̣-\[...].ρ̣ες/ [..].τος κτήσεως σὺν τοῖς ἐν αὐτῷ κλιβάν[οις δυ-][σί]ν τε καὶ κλιβανικοῖς σκεύεσσιν καὶ τηλ[ί̣α̣] ϑ̣[..] [..]ς φόρου τοῦ ἑσταμένου καθ' ἡμέραν ἑκάστ[ην] [ὀβ]ο̣λ̣ῶν δύο, οὓς καὶ τελέσι τῷ \Ειρηνάῳ/ [[Ἑρμιόνῃ]] τὴν ἡμ̣[έ-][ρα]ν ἐν τῇ ἡμέρᾳ ἀνυπόλογον παντὸς ὑπολόγου [κ]αὶ ἀνηλώματος τῶν ἐπισκευῶν τοῦ ἐργαστηρίου [κ]α̣ὶ̣ δ... ω̣ν ἀντενβόλων καὶ ὠλενῶν στεγνώσεω̣[ν]

April/Mai 13 v. Chr.

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1 κολ fehlt. – 6 über der Zeile Ειρηνάου, wie auch Z. 13. – 7 ἐργαστήριον gesichert durch Z. 15. 24. 26. – 9 die Korrig. Stelle ist undeutlich geworden; es scheint τοῦ Ῥυαμῶνος gemeint zu sein. Die nahe liegende Vermutung Κυαμῶνος (κυαμῶνες sind für Alexandrien sowohl durch andre Urkunden wie durch Strabo bezeugt) kann ich mit den Schriftzügen nicht in Einklang bringen. – 10 Ende: δυ ist nur schwer unterzubringen; es kann aber kaum etwas andres als eine Zahl in Frage kommen. – 11 τηλ[ία? gehört zwar zur Backstube, aber das folgende anscheinend mit ϑ beginnende Wort bleibt dann unklar. – 16 eine ganz ähnliche Wendung hat No 1116, 12; das zweifelhafte Wort sieht wie Α̣Ρ̣Η̣ΩΝ aus. Vgl. die Anm. zu der eben angeführten Stelle.

verte

[ἔ]τι δ[ὲ] καὶ τὸ ὑπὲρ τοῦ ἐργαστηρίου διδόμεν[ον] [ἐ]νοίκιον καὶ τὰ ὑπὲρ τῆς ἐργασίας πάντα \`ὄντων πρὸς\` τοῦ[ς] μ̣εμισθωμένους Ἀρτεμίδωρον καὶ Ἑρμιόνην, [ο]ὓς καὶ ἀπὸ τοῦ νῦν ἀντέχεσθαι τῆς μισθώσεως [κ]α̣ὶ̣ τ̣ὰ περιγινόμενα ἀποφέρεσθαι εἰς τὸ ἴδ[ι]ον μὴ [ἐ]ξό̣ν̣τος αὐτοῖς ἐγλ[ι]πεῖν τὴν μίσθωσιν ἐντὸς τοῦ [χ]ρόνου μηδὲ ἀπὸ τοῦ νῦν εἰς τὸν ἀεὶ χρόνον ἀντι̣[. . .]. [. .]ι̣ ἕτερον ἐργαστήριον τῷ κλιβανήῳ̣ ἐντὸ[ς πλ]έ-[θρ]ω̣ν̣ κυκλόθεν πέντε, τοῦ δὲ χρόνου διελθόντο[ς] π̣α̣ρ̣α̣-[δ]ώσειν τὸ ἐργαστήριον καθαρὸν ἀπό τε σί̣[τ]ου κα[ὶ] [τῆ]ς ἄλλης ἀκαθαρσίας σὺν τοῖς κατ' αὐτὸ [σ]κεύεσ[ι] κ̣α̣ὶ̣ κλειβάνοις οἷα ἐὰν ἔτι ᾖ ἐκ τῆς χρήσε[ω]ς, ἔτι̣ δ̣[ὲ] [κα]ὶ ἀ̣π̣ὸ̣ ἐνοικίων καὶ τελῶν ὁμοίως καθαρό[ν], ἐ[ὰ]ν δ[ὲ] [τι] τούτ[ω]ν παραβαίνωσιν, εἶναι αὐτοὺς π[αρ]α̣χ̣ρ̣[ῆ]μα [ἀγ]ωγίμ[ο]υς καὶ συνέχεσθαι μέχρι τοῦ ἐ[ξ]ο̣υ̣δ̣ε̣ν̣ῆ̣-[σαι] κ̣α̣ὶ̣ ἐκτελέσαι καὶ ἐκτεῖσαι τῷ Εἰρηναίωι [οὗ ἐ]ὰν ἐνοφιλήσωσιν πρὸς τὸν ἡμερήσιον φόρο(ν) [σὺν ἡ]μιολίαι [κ]αὶ οὗ ἐὰν μὴ παραδῶσι τὴν ἀξίαν καὶ τὸ [βλάβος] κ̣α̣ὶ̣ δαπανήματα καὶ ἐπίτιμον ἀργυ(ρίου) ⊢ φ̣ κα[ὶ] [τὸ ὡρισμένον] πρόστιμον τῆς πράξεως γινο-[μένης τῷ Εἰρηναίωι] ἔ[κ] τε̣ α̣ὐ̣[τῶν] ὄντων ἀλληλεγ-[γύων εἰς ἔκτισι]ν κα[ὶ] ἐξ ἑνὸς κ̣α̣ὶ̣ ἐξ̣ ο̣ὗ̣ ἐὰν [αὐτῶν]

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17 das ἐνοίκιον für das Lokal ist von dem φόρος für die Bäckerei zu unterscheiden. – 18 über der Zeile unleserliche Spuren. – Konstruktion zu verb. in: τοῦ – ἐνοικίου καὶ τῶν ὑπὲρ τῆς ἐργασίας πάντων. – 23/4 erg. etwa ἀντιτιθέναι oder Ähnliches. – 26 σί̣[τ]ου entspricht den Resten und scheint auch sachlich nicht unwahrscheinlich. – 28 vgl. dagegen 1116, 26. – 31 ἐξουδενῆσαι entspricht den Spuren immer noch am besten; ein paar andre Urkunden, die gleichfalls neben ἐκτελέσαι und ἐκτεῖσαι ein drittes Verbum haben, sind grade an den betr. Stellen zerstört. Dagegen hat 1119, 34 ἐπ' ἀνάγκαις τα . . . . ., was aber hier unmöglich scheint.

verte

[αἱρῆται καὶ ἐκ τ]ῶν ὑπαρχόντων αὐτοῖς πάντων
[καθάπερ ἐγ δίκ]ης ἀκύρων οὐσῶν καὶ ὧν ἐὰν ἐπε-
[νέγκωσι πίστ]εων πασῶν σκέπης πάσης μη-
[δὲν ἧσσον ἐξουσίας] οὔσης τῷ Εἰρη[ν]αίῳ ἐὰν μὲν πα-
[ρασυγγράφωσι] μ̣ε̣θ̣ι̣σ̣τ̣α̣[μένῳ α]ὐτο[[ῖς]]`ῦς` ἐντ[ὸς]
[τοῦ χρόνου ....

Weitere 11 Zeilen sind in sehr kleinen und verwischten Resten erhalten.

SCHUBART.

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74 R. No 1118.

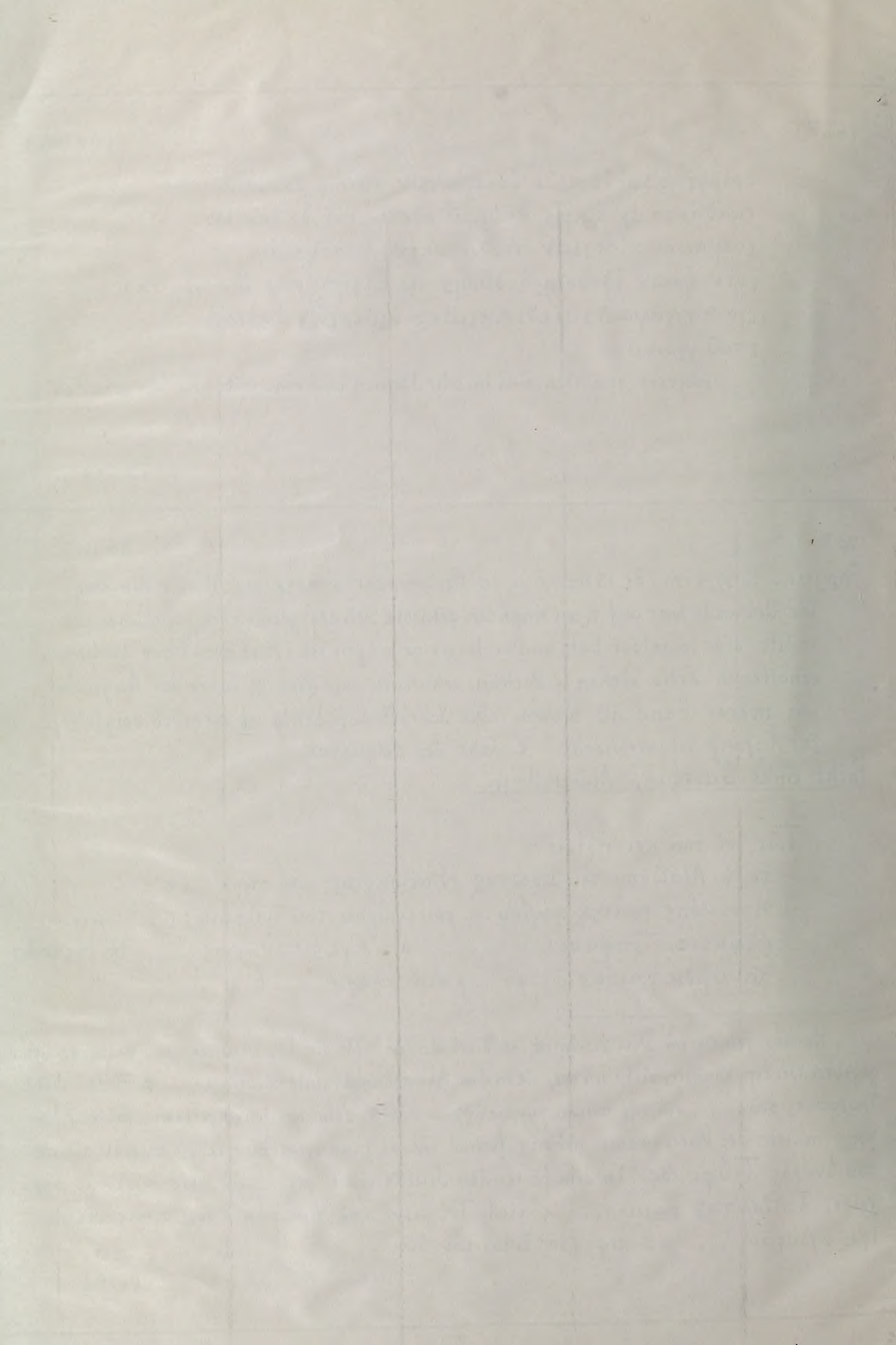
Papyrus. H. 37,5 cm. Br. 13 cm. Aus der Papyruscartonnage von Abusir el mäläq.
Die Urkunde war auf 2 an einander geklebte Selides geschrieben, von denen die rechte sich losgelöst hat und verloren gegangen ist. Auf dem Verso der linken, erhaltenen Selis stehen 2 Darlehnsurkunden aus dem 17. Jahre des Augustus von andrer Hand als Rekto. Die Schrift auf Rekto ist ziemlich sorgfältig. Der Anfang ist verwischt. 8. Jahr des Augustus.

Pacht eines Gartens, Alexandrien.

Τῶι ἐπὶ τοῦ κριτηρίου·
παρὰ Αἰσώπου τοῦ Ἔρωτος [Καί]σαρ[ος] καὶ παρ̣ὰ̣ ... [...
Ἀρσινόης [μετ]ὰ̣ κ̣υ̣ρ̣ί̣ο̣υ̣ ... του μωρου τοῦ Τρύφων̣ο̣ς̣ [... μεμι-]
σθωκέναι Τρύφωνι .... λει Ἔρως τ̣ένα[γος ... ἐπὶ τῆς κατὰ]
Κανωβὸν τ̣α̣ι̣ν̣ί̣α̣ς̣ ....ρ.... ρ ν̣υ̣ν̣ κ̣ῆ̣π̣ο̣ν̣ .... [...

Rechts fehlen im Durchschnitt 35 Buchstaben. Da die Ergänzungen nur teilweise sicher gegeben werden können, ziehe ich vor, sie in den Anmerkungen unterzubringen. – 2 Ende: wohl Τ̣ρ̣ύ̣[φωνος τοῦ ...... καὶ τῆς τούτου γυναικὸς]. – 3-5 sehr unsicher gelesen. Hinter Ἀρσινόης müsste der Vatersname stehen; ferner würde man erwarten μετὰ κυρίου αὐτῆς τοῦ ἀνδρὸς Τρύφωνος. In dem fehlenden Stücke etwa: περὶ τῶν διεσταμένων συγχωρεῖ ὁ Αἴσωπος μεμι-]. – 4 viell. Τρύφωνι καὶ Ἀρσινόῃ ὃ ἔχει Ἔρως τ̣ένα̣-[γος ἀρουρῶν .... 5 erg. [ἐπ' ἐνιαυτὸν ἕνα ...

verte



ἀπὸ Θῶυθ ἕως Μεσορὴ φόρου τοῦ ἑσταμένου τ̣ῶ̣ν̣ . [...
κοσίων εἴκοσι, ἃς καὶ διορθούμενοι ἀνυπολόγους πα̣[ντὸς ....
ἰσομερέσι τρισὶν δ̣ι̣ὰ̣ τετραμήνου ἐπὶ τ̣ο̣ῖ̣ς̣ ὑπ[...
τῶι Αἰσώπῳ ἢ τοῖς παρὰ τοῦ Ἔρωτος, ἐὰν δ̣ὲ̣ αἱρῆ[ται ...
ἀπὸ φόρων τοῦ τε ϛ̄ καὶ ζ̄ L Καίσαρος ἀργυρ̣[ίου ... 25/4 u. 24/3 v. Chr.
τῶν ὄντων ἐν τῶι κήπωι τὰ κράτιστα καὶ βέλτιστα κ̣α̣ὶ̣ ο̣[ὔσης ...
κράμβης καυλοὺς ω̄ κεφαλώνων λαμπάδας. [...
θρίδακας κηπουριακὰς ρ̄ν̄ μηκω̣ν̣ίδας ρν ε.. [...
γ μωτικὰς ρμ σταφυλῆς βοτρύας ὀγδοήκοντα πα[...
ὀγδοήκοντα κοχλειδίων χοίνεικας η̄ σικύου τ̣α̣γ̣ὰ̣[ς ... θρυα-]
λίδας μ̄ πράσου γλυκέως ταγὰς λ̄ ο̣υ̣κ. ο̣ρ̣κ̣α̣[...
σεύτλου πυθμένας ἑκατὸν τέσαρα κ̣α̣λο[... εὔ-]
τακτοῦντας ἀποφέρεσθαι τὰ ἐκ τῆς μισθώσ[εως] π̣ε̣[ριγινόμενα...
κοπῇ, τὰ δὲ ἐκ τῆς μισθώσεως φορτία πάντα ... [...
χλωρᾶς τελώνιον καὶ τάξονται τὰ παρ' αὐτ[ῶ]ν̣ .. [... κατὰ τὰ]
προστάγματα καὶ διαγράμματα καὶ τοὺς ἐξ ἀρχῆς ἐθ[ισμοὺς...
περὶ τούτων αἰτίαις καὶ ζημίαις, εἴληφα̣ν̣ δ̣ὲ̣ Τ̣ρ̣ύ̣φ̣[ων ...
ἄτοκον διὰ τῆς Κάστορος κολλυβιστικῆς τραπέζης [...
Διονυσίου τραπέζης ἀργυρ(ίου) ⊢ ͵βφ, ἅσπερ τυγχάν[ουσιν ... ἔσχη]
κότες παρὰ Ἔρωτος τοῦ Καίσαρος διά τε τῶν αὐτῷ̣ [ν τραπεζῶν ...
ἐπιτελεῖν οὗ μεμίσθωνται κήπου τὰ καθήκοντ̣[α ...

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6 τῶν [Zahl ἀρουρῶν ἀργυρίου δραχμῶν u.s.w. — 7 erg. πα[ντὸς ὑπολόγου καὶ ἀναλώματος ἐν ἀναφοραῖς]. — 10 erg. ... ἐξαίρετα δὲ τελέσειν]. — 11 erg. ο[ὔσης τῆς ἑκάστου γένους ὥρας ὅταν ἀπαιτῶνται] nach 1120, 11. — 13 über dem zweiten ρν fehlt der Zahlstrich. — 14 Ende: schwerlich πα[πύρου vgl. Anm. zu 1120, 17. — 15 ταγὰς sehr zw. — θρυαλίδας vgl. 1120, 12. — 17 l. τέσσαρας. — κ̣αλο, nicht κολο[κύντας ... — erg. etwa καὶ ἀντέχεσθαι τῆς μισθώσεως καὶ εὐ-]. — 18 erg. etwa εἰς τὸ ἴδιον ἕκαστα ὁπόταν]. — 19 erg. viell. ... εἰς τὸ ...]. — 21 erg. viell. ἢ ἐνέχεσθαι αὐτοὺς ταῖς κειμέναις]. — 22 erg. etwa καὶ Ἀρσινόη παρὰ τοῦ Αἰσώπου χρῆσιν]. — 23 erg. [ἀργυρίου δραχμῶν ͵βυνα καὶ ἑτέραν διὰ τῆς]. — 24 erg. etwa ἤδη τῷ .. L. — 25 erg. ... ἀπὸ τοῦ νῦν]. — 26 erg. ἔργα πάντα καθ' ὥραν καὶ κατὰ καιρὸν ἀρεστῶς].

verte

μηδὲ παραλείποντας ἔργον μηδὲν τῶν εἰς εὐεργ[ίαν...
κατὰ καιρὸν λαχανήᾳ καὶ παρεχόμενοι σύνφυτον κ[αὶ ...
κατὰ τρόπον ἐν τοῖς δέουσι καιροῖς καὶ τῶν δὲ ὄντων δέ[νδρων...
εἰς τὸ ζωφυτεῖν καὶ εὐθηνεῖν μηδὲν ἐκκόπτοντες λ[...
ἐκ τοῦ ἰδίου ταῦτα γένηι αὐτενίαυτα οὐδενὶ χείρον[α ...
ποτισμοὺς μὴ ἐξόντος αὐτοῖς ἐγλιπεῖν τὴν μίσθω[σιν ...
παραδοῦναι αὐτοὺς τὸν κῆπον σύνφυτον καὶ ζωφυτ[οῦντα ... βε-]
βλαμμένον καὶ ἐν αὐτῶι συν[τείμησιν λαχανήας [...
καὶ τῶν ἄλλων τῶν εἰθισμένων συντειμᾶσθαι πλὴν π[...
ἐὰν δὲ πλείω παραδῶσι, προσαποδώσει αὐτοῖς ὁ Αἴσω[πος ...
τὸ λοιπὸν παραχρῆμα, ἐὰν δὲ ἐλάττονος γίνητα[ι ...
συντείμησιν προσαποδώσουσιν καὶ αὐτοὶ τῶι Αἰσ[ώπωι ...
τοντας δὲ τοὺς μεμισθωμένους ἐκ τοῦ κήπο[υ ...
ἢ πείθεσθαι περὶ τῆς τούτων ἀξίας ὑπὸ τοῦ Αἰσώπ[ου ...
ἐὰν δέ τι παραβαίνωσιν οἱ μεμισθωμένοι, εἶναι αὐ[τοὺς ...
πάντα ἐπιτελέσαι καὶ ἐκτεῖσαι τῶι Αἰσώπωι τάς τε πρ[οκειμένας ...
δραχμ(ὰς) ʾβυνα καὶ τὰς τῆς προχρήσεως ἀργυρί(ου) ⊢ ʾβ[φ...
καὶ οὓς ἐὰν ἐνοφι-]
λήσωσι πρὸς τὸ ἐνεστὸς η ∟ φόρους, ὡσαύτω[ς δὲ καὶ ... 23/2 v. Chr.
ἐξαιρέτων τὴν πρὸς τὸν γνώμονα τειμὴν καὶ τὰ βλάβη [...
ἐξεῖναι τῶι Αἰσώπωι παρασυνγραφοῦντας αὐτοὺς μ[ε]θισταμένωι ...

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27 erg. ἀνηκόντων ... τῇ] vgl. 1119, 24.25. – 28 erg. εὐθηνοῦντα τὸν κῆπον σκάπτοντες]. – 29 erg. ποιεῖσθαι τὴν ἁρμόζουσαν ἐπιμέλειαν]. – 30 Ende λ oder χ, A und Δ wenig wahrscheinlich, obwohl die Erg. etwa folgende ist: [δένδρον, ἀντὶ δὲ τῶν ἐγλειπόντων ἕτερα ἀντικαταφυτεύειν]. – 31 erg. etwa καὶ ποιεῖσθαι τοὺς καθήκοντας] oder ähnlich. – 32 erg. ἐντὸς τοῦ χρόνου, διελθόντος δὲ τούτου]. – 34 ff. vgl. 1120, 20 ff., woraus hervorgeht, dass diese συντίμησις mit der χρῆσις Z. 23 ff. in Beziehung steht. – 36 πλειω oder πληω. – 37 Ende sehr unsicher; erg. etwa χωρὶς τοῦ μένειν τὴν]. – 41 erg. etwa παραχρῆμα ἀγωγίμους καὶ συνέχεσθαι μέχρι τοῦ], jedoch ist die Erg. reichlich lang. – 42 erg. τῆς χρήσεως ἀργυρίου]. – 45 erg. [καὶ δαπανήματα καὶ ἐπίτιμον ἀργυ(ρίου) ⊢ ... καὶ (oder μηδὲν ἧσσον)]. – 46 erg. τῆς μισθώσεως ἐντὸς τοῦ χρόνου καὶ ἑτέροις μεταμισθοῦν] vermutlich mit Abkürzungen geschrieben.

verte

(74 R.) (No 1118)[4]

καὶ ὁμοίως ἀναπράσσειν τὸ ἐσόμενον ἀφεύρεμα κ[...
τῆς πράξεως γεινομένης ἐκ τῶν δύο ὄντων ἀλληλεγγύων εἰς [ἔκτισιν...
καὶ ἐκ τῶν ἀρχόντων αὐτοῖς πάντων καθάπερ ἐγ δίκης καὶ μὴ [...
δ' αὐτῶν ἐπιτελούντων καὶ τὸν Αἴσωπον βεβαιο̣ῦ̣ν̣ αὐτοῖς [...
ἀφαιρεῖσθαι ἐντὸς τούτου, παρέχεσθαι δ' αὐτοῖς ἐπὶ το...[...
ἔνοχος ἔστω. Ἀξιοῦ(μεν)

∟η Καίσαρος Φαμενὼθ ιη — *14 März 22 v. Chr.*

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47 Ende: κ deutlich; sonst gewöhnlich παρὰ τὴν ἀναμίσθωσιν. – 48 erg. καὶ ἐξ ἑνὸς οὗ ἐὰν αὐτῶν αἱρῆται]. – 49 l. ὑπαρχόντων. – καθάπερ ist nicht abgekürzt, aber stark zusammengezogen: καθ. – erg. [ἐπιφέρειν πίστεις ἢ ἀκύρους εἶναι, ἕκαστα]. – 50 erg. [τὴν μίσθωσιν ἐπὶ τὸν χρόνον καὶ μὴ αὐτοὺς]. – 51 Ende unklar, aber ἐπὶ τὸν χρό[νον nicht ausgeschlossen. – erg. ... ἢ καὶ αὐτὸς τῷ ἴσῳ ἐπιτίμῳ].

SCHUBART.

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111 R. No 1119.

Papyrus. H. 37 cm. Br. 11,5 cm. Aus der Papyruscartonnage von Abusir el mäläq. Die an sich deutliche Schrift, ähnlich der von 1118, ist stellenweise sehr verwischt. Auf Verso Reste von 2 Urkunden einer andern Hand. 25. Jahr des Augustus.

Pacht eines Grundstücks, Alexandrien.

Πρωτάρχωι
παρὰ Πτολεμαίου τοῦ Ἀνταίου Τημενείου καὶ Λέοντος τ[οῦ]
Θεοδότου Ἀλεξανδρέως καὶ παρὰ Ἀπολλωνίου τοῦ Ἀχιλλέω[ς]
Πέρσου τῆς ἐπιγονῆς. Συνχωρεῖ ὁ Ἀπολλώνιος μεμισθῶ[σθαι]
παρὰ τοῦ Πτολεμαίου καὶ Λέοντος ἐπὶ χρόνον ἔτη πέντε ἀπὸ — *Aug./Sep.*
θῶυθ τοῦ εἰσιόντος ἕκτου καὶ εἰκοστοῦ ἔτους Καίσαρος π̣α̣ρ̣ὰ̣ μὲν το[ῦ Πτο-]
λεμαίου τὸ ὑπάρχον τῇ γυναικὶ αὐτοῦ Τρυφαίνηι Θέωνος ἀ̣σ̣τ̣ῆ̣ι̣ — *5 v. Chr.*

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2 Τημένειος ist ein neues Demotikon.

verte

μέρος τρίτον παρὰ δὲ τοῦ Λέοντος ὁμοίως τὸ ὑπάρχον αὐτῷ μέρο[ς] τρίτον ἀπὸ κοινοῦ καὶ ἀδιαιρέτου τενάγους ἀρουρῶν τεσσάρ[ων] ἡμίσους ἢ ὅσαι ἐὰν ... ὦσι, ἐν αἷς νυνεὶ ἄμπελοι καὶ ῥοδεὼν καὶ κυαμῶνες οὐσῶν δὲ ἐν σφ[ρ]αγεῖσι δυσὶ ἐπὶ τῆς κατὰ Κανωβὸν ταινίας κατὰ ἱερὰν ἐν τοῖς λεγομένοις Τὰ συνεχόμενα Παμυχήους φόρου τοῦ συνκεχωρημένου κατ' ἐνιαυτὸν ἕκαστον ἀργυρίου δραχμῶν ὀγδοήκοντα, ὃν καὶ διορθώσεται ὁ Ἀπολλώνιος ἀποδ[ο]ὺς τῶι Πτολεμαίωι καὶ Λέοντι κατ' ἔτος ἐν ἀναφοραῖς ἰσομερέσι τρισὶ διὰ τετραμήνου ἀνυπόλογον παντὸς ὑπολόγου καὶ ἀνηλώμα(τος), ἐπὶ τούτοις τὸν Ἀπολλώνιον [ἀντεχό]μενον τῶν μεμισθωμένων ἐπιτελεῖν ἀ[μ]π[έλων] καὶ τῶν κυαμώνων τὰ προσήκοντα ἔργα πάντα καθ' ὥρα[ν] καὶ κατὰ καιρὸν ἀρεστῶς μηδὲν ...εργοῦντα μηδὲ καταβλάπτοντα μηδὲ παραλείποντα ἔργον μηδὲν τῶν εἰς εὐεργίαν ἀνηκόντων, σκ[άπτ]ων τὸ κοινὸν κατὰ τρόπον καὶ ποτίζων τοῖς δέουσι ποτισμοῖς κατα νευων τῇ κατὰ καιρὸν λαχανείᾳ καὶ ἐάν τινα τῆς ἀμπ[έ]λου ἢ τοῦ ῥοδεῶνος [ἐγλείπῃ, ἀντικατα-]φυτεύ[ει]ν ταὐτὰ γένη αὐτενίαυτα [καὶ μὴ ἐγλιπεῖν] τὴν μίσθωσιν ἐντὸς τοῦ χρ[ό]ν[ο]υ, [διελθόντος δὲ τούτου] παραδ[οῦ]ναι αὐτὸν τὰ μεμισθω[μένα] σύνφυτα καὶ εὐ[θη]νοῦντα καὶ ευερημενα [καὶ καθα]ρὰ ἀπὸ πά-

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9 über τενάγους undeutliche Schriftspuren. – 10 hinter ἐὰν Spuren von 2 Buchstaben, die wie εc oder ετ aussehen, aber schwerlich gültig sein können. – In νυνεὶ ist das Ende unsicher, jedoch sicher nicht αι. – 12 ιεραν unsicher, aber wahrscheinlicher als γοραν (nämlich κατ' ἀγοράν). – 23 Ende sehr unsicher. – 24/5 κατὰ zw., wird aber durch 1120, 30 wahrscheinlich; νευων hier ziemlich klar und 1120, 30 wenigstens möglich. Jedoch kann das Partizip κατανεύων nicht gemeint sein, da dann 1120, 30 der Plural stehen müsste. – 26 ff die rechte Seite ist vielfach so verwischt, dass man nichts erkennen kann; solche Stellen werden eingeklammert. – 30 wohl εὐερ⟨γ⟩ημένα.

verte

σης δε[ί]σης καὶ ἐν μηδενὶ χ[είρονα] ....
δὲ καὶ τὸν φραγμὸν ὑγιᾶ οἷον καὶ παρείληφεν ἢ καθ' ὃ ἐὰν
παραβαίνῃ, εἶναι αὐτὸν παραχ[ρῆμα ἀγώγιμον καὶ]
συνέχεσθαι μέχρι τοῦ ἐπ' ἀνάγκαις τα μ.........
ἐπιτελ[έ]σαι καὶ ἐκτεῖσαι οὕς τε ἐὰν ἐνοφείλῃ [τῶν φόρων σὺν ἡ-]
μιολίᾳ καὶ τὰ βλάβη καὶ δαπανήματα καὶ [ἄλλας ἐπίτι-]
μον ἀργυρίου δραχμὰς πεντακοσίας [ἐξουσίας οὔσης]
τοῖς μεμισθωκόσι, ἐὰν ἔν τινι παρασυγγ[ράψῃ ὁ]
Ἀπολλώνιος, ἐγβάλλειν αὐτὸν ἐντὸς [τοῦ χρόνου τῆς]
μισθώσεως καὶ ἑτέροις μεταδεναλας..... πράσ-
σειν δὲ καὶ τὸ ἐσόμενον παρὰ τὴν ἀναμίσθωσιν
βλάβος γινομένης τοῖς μεμισθωκόσι τῆς πράξεως ἔκ τε
τοῦ Ἀπολλων[ί]ου καὶ ἐκ τῶν ὑπαρχόντων αὐτῶι πάντων
καθάπερ ἐγ [δίκης ἀ]κύρων οὐσῶν καὶ ὧν ἐὰν ἐπε[νέγ-]
κῃ πίστεων πασῶν καὶ προσταγμάτων σκέπης
πάσης, ποιοῦ[ντο]ς δ' αὐτοῦ κατὰ τὰ προγεγραμμένα καὶ τὸν
Πτολεμαῖον καὶ Λέοντα βεβαιοῦν αὐτῶι τὴν μίσθω-
σιν ἐπὶ τὸν χρ[όνο]ν. [.....] μετὰ τῆς τιαιν ...
ἐντὸς τ[......]..ς ἀ[πο]δοῦναι τῶι φόρωι ἢ καὶ
Πτ[ολεμαῖον καὶ Λέο]ντα ἐν[ό]χους εἶναι τοῖς [αὐ]τοῖς βλάβεσι
[..............................]...............
[..............................]...............
[.......................... συ]νχώρησιν ἐφ' ὧι
παραδέξονται τῶι [Ἀπολλωνίωι τῶν γενο]μένων
καρπῶν τὴν συντ[ίμησιν]

L κε Καίσ[α]ρος ... 6/5 v. Chr.

31 Ende: Spuren, die weder zu ποιεῖσθαι noch zu τηρεῖν passen. – 32 υγια so gut wie sicher. – 34 ἐπ' ἀνάγκαις ziemlich klar; vgl. jedoch 1117, 31, wo man die Spuren nicht damit vereinbaren kann. – 35 Erg. sehr lang, aber wie es scheint unvermeidlich. – 40 nicht wie sonst μεταμισθοῦν. – 55 dass hier von der συντίμησις die Rede ist, wird durch die Parallelen in 1118 und 1120 nahe gelegt. – 56 zum Zeichen vgl. 1114, 31. Links davon 4 unleserliche Zeilen 2. Hand, einer sehr kleinen Schrift.

SCHUBART.

109 R. No 1120.

Papyrus. H. 38 cm. Br. 18,5 cm. Aus der Papyruscartonnage von Abusir el mäläq. Kleine, sehr gewandte Hand. Schrift teilweise abgerieben. Nur am Ende Korrekturen, anscheinend von erster Hand. Auf Verso schlecht erhaltene Reste einer Urkunde. 26. Jahr des Augustus.

<u>Pacht von Gärten, Alexandrien.</u>

1 Πρωτάρχωι τῶι ἐπὶ τοῦ κριτηρίου

2 παρὰ Διοδώρου τοῦ Ἀκέστορος Θηλ̣σίου καὶ παρὰ Ἑ̣[ρ]μίου τοῦ Ἀπολλωνίου καὶ τοῦ τούτου [υἱοῦ Ἑρμίου]

3 κ[αὶ τῆς τοῦ] πρεσβυτέρου Ἑρμίου γυναικὸς τοῦ δὲ νεωτέρου Ἑρμίου μητρὸς Ἰσιδώρας τῆς Ἐ̣κ̣ [. . .]

4 . . σα . . . [. .] ρ̣[.]τ̣ων . . ς [.] ε̣π̣ι̣ν̣ης μετὰ κυρίου τῆς Ἰσιδώρας τοῦ ἀνδρός. Περὶ τῶν δ̣ι̣[εστ]α[μένων].

5 [συ]νχωροῦμεν ἐπὶ τοῖσδε ὥστε ἐπ̣ε̣[ὶ με]μίσθωνται ὅ τε Ἑρμίας καὶ Ἑρμίας καὶ Ἰσιδώρα παρὰ τοῦ

6 Διοδώρου εἰς χρόνον [ἔτ]η πέντε ἀπὸ Χοιὰκ τοῦ ἐνεστῶτος κϛ∟ Καίσαρος τὰ ὑπάρχοντα τῷ Διοδώρ[ωι] Nov./Dez. 5 v. Chr.

7 ἐπὶ τῆς κα[τ]ὰ Κανωβ[ὸ]ν̣ ταινίας ἐν τῷ προσαγορευομένῳ Φοινικῶνι κηποταφία τρία, ἃ ἐστιν κ̣[ατὰ] περί-

8 βο̣λο̣ν̣ περιτετειχισμένα, ἐφ' ὧι τελέσουσιν τῷ Διοδώρωι φόρον κατὰ μῆνα ἕκαστον ἀνυπόλογον π̣[αν-]

9 τὸς ὑπολόγου καὶ ἀνηλώματος ἀργυρίου δραχμὰς εἴκοσι τοῦ διαπορευομένου μηνὸς τῇ ε̅ τοῦ [ἐχομέ-]

10 νου καὶ ἐξαίρετα δ̣ὲ̣ τ̣ε̣λ̣έσειν κατ' ἐνιαυτὸν ἕκαστον τῶν ὄντων ἐν τοῖς κ̣ηποταφίοις [τ]ὰ

11 κράτιστα καὶ βέλτιστα καὶ οὔσης̣ τῆς ἑκάστου γένους ὥ̣ρα̣ς̣, ὅ̣τα̣ν̣ ἀπαιτῶ[νται] κράμβης καυλοὺς

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1 in Θηλσίου ist λ unsicher, auch ρ ist möglich. – 4 Anfang: sehr unwahrscheinlich ist τῶν τριῶν Περσῶν τῆς ἐπιγονῆς, zumal da weiter unten die Bestimmung εἶναι αὐτοὺς παραχρῆμα ἀγωγίμους fehlt; vgl. m. Aufs. im Arch. f. Pap. V 112 ff. 9 zur Zahlungsweise vgl. 1116, 11. – 11 zum Folgenden vgl. die ähnliche Aufzählung in 1118. –

verte

12 [. . . .] . . . . ς σεύτλου πυθμένας ὀκτακοσίους θρυαλίδας συμμίκτους . . . . . [. . . . .]

13 [. . . κ]αυλοὺς διακοσίους παν. . τους ἑκατὸν κολοκύντας πεντήκοντα φοίνικ[ας . . .] χιλίους

14 . εφ . . νους λαμπάδας τριακοσίας ἐψανῶν ταγὰς τριάκοντα ἀσπαράγου δεσμοὺ[ς . . .] κοχλ[ει-]

15 δίων χοίνικας δέκα . . . . ταγὰς δ[έκα πέν]τε πράσου γλυκέως ταγὰς πεντήκοντα

16 κεφαλωτὰ . . . . α σταφυλῆς βοτρύας ἑξήκοντα παλίουρα δισχίλια σῦκα δισχίλια . . υξων

17 καλάθια πέντε στελεις χλωρὰς ἑκατὸν πασ. ερας πεντήκοντα κάλλυνθρα φοινίκων

18 καὶ . . παργας τ. . . . . ἢ ἐκτίνιν αὐτοὺς ὧν ἐὰν μὴ ἀποδῶσιν ἐξαίρετα τῶν προκ[ει]μένων

19 . [. .] τ . . . [. .] . [. . .]ατα . . . δ' εἴληφαν ὅ τε Ἑρ[μίας] καὶ Ἑρμίας κ[αὶ] Ἰ[σιδώρα παρὰ τοῦ Διοδώρου]

20 διὰ χειρὸς ἐξ οἴκου εἰς τὴν τῶν κηποταφίων καταφυτείαν [κ]αὶ ἐπιμέλειαν χρ[ῆ]σιν ἀργυρίου Πτολ(εμαικοῦ)

21 δραχμὰς διακοσίας ἀτόκους, ἀνθ' ὧν καὶ παραδοῦναι αὐτοὺς μετὰ τὸν πενταετ[ῆ] χρόνον

22 τῷ Διοδώρωι ἐπὶ τοῖς κη[ποτα]φίοις συντίμησιν λαχανείας καὶ ἐνφανικὸν, ἐὰν δὲ ἡ χρῆσις τῶν

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14 nicht κεφαλώνων λαμπάδας wie 1118, 12. – 17 πασ. ερας: an Papyrus ist hier nicht zu denken, da dieser in φορτία geliefert wird, vgl. 1121, 18, und auch schwerlich in diesen Gärten der Kanobischen Landenge kultiviert worden ist. – 18 Ende: oder τὴν προκ[ει]μένην, was sogar den Formen besser entspricht; jedoch vermisst man ein Beziehungswort im Voranstehenden. – 19 vor δ' könnte man ἐπεὶ lesen, jedoch würde der Nachsatz dazu fehlen. – Z. 19-29 sind z. T. verwischt; daher ist hier die Lesung mehrfach unsicher geblieben. – 22 ἐνφανικὸν zw., aber τῶν φοινίκων scheint unmöglich, obgleich mit λαχανεία und φοίνικες der wesentliche Ertrag des Grundstücks richtig bezeichnet wäre –

verte

23 διακοσίων δραχμῶν π̣α̣ρεθῆ̣ συντίμησις ἔσ̣τ̣α̣ι̣ τ̣ὸ̣ ὑ̣π̣ὲρ τῶν μεμισθωμένων . . . ε̣ι̣α̣ρ̣δ̣ . . . ς̣

24 . . η̣τ̣ε̣ρ̣α̣ι̣ς ἑξήκοντα, παρ[εί]ληφα̣ν̣ δ̣ὲ̣ [οἱ με]μ̣ι̣σθωμένοι τα.[. . . . .] . . . [. . . . . . .] . . . .

25 μίαν φο̣ι̣ν̣ι̣κίνην καὶ καρπῶ̣ν̣ δύο — (sic) καὶ θύ̣ρ̣α̣ς̣ κ̣α̣ὶ̣ κ̣λ̣ε̣ῖ̣[ς] κ̣α̣ὶ̣ κη[. .]κο̣ν̣ τ̣αξ̣ε̣.ρ̣ματια, ὥ̣σ̣τ̣ε̣

26 π̣α̣ρ̣α̣δ̣ο̣ῦ̣ν̣α̣ι̣ αὐτοὺς τῷ Διοδώρωι [μετ]ὰ τὸν χρόνον, τῶν ἐπισκευῶν τῆς ἀντλίας καὶ τῶ̣ν̣ κ̣η̣λ̣ω̣ν̣ε̣ί̣ων

27 ὁσάκις ἐὰν δ[έῃ] καὶ τῶν τροχῶν ὄντων πρὸς τὸν Διόδωρον, ἀντέχεσθαι τοὺς μεμισθωμένους τῶ̣ν̣ ὄ̣ν̣[τ(ων)]

28 ἢ ἐσ̣ο̣μένων ἐπὶ τὸν χρόνον καὶ τὰ ἐξ αὐτῶν περιγεινόμενα ἀποφέρεσθαι διορθουμένους το̣ὺ̣[ς φό]ρους καὶ τὰ ἐξαί-

29 ρετα κ̣α̣ὶ̣ [ποιεῖσθαι τοὺς μεμι]σθωμένους τὴν προσήκουσαν ἐπιμέλειαν καὶ κατεργασίαν κ̣α̣θ̣' ὥ̣[ραν καὶ]

30 κατὰ καιρὸν ἀρεσ[τῶ]ς̣ [σκ]ά̣π̣τ̣οντας καὶ ποτίζοντας κατὰ τρόπον ἐν τοῖς δέουσι καιροῖς κ̣α̣τ̣α̣ν̣ε̣ύ̣ω̣ν̣

31 τῇ κατὰ καιρὸν λαχανήᾳ̣ καὶ μὴ χερσεύειν μηδὲ καταβλάπτειν μηδὲ παρα̣λ̣ι̣π̣εῖν ἔργο̣ν̣

32 (sic) μηδὲν τῶν πρὸς εὐεργίαν ἀνηκόντων, ποιεῖσθαι δὲ καὶ τῶν ὄντων δένδρων τὴν ἁρμόζουσαν ἐπιμέλ(ειαν)

33 εἰς τὸ ζωφυτεῖν κ[αὶ] ε̣ὐ̣θηνεῖν καὶ μηδὲν ἀπ' α̣ὐ̣τῶν ἐκκόπτειν, ἀντὶ δὲ τῶν ἐγλειπόντων ἕτερα ἀ̣ν̣τ̣ι̣-

34 καταφυτεύειν ταὐτὰ γένη αὐτενίαυτα μ̣η̣δ̣ε̣ν̣ὶ̣ χείρονα, μὴ ἐξόντος αὐτοῖς ἐ[γλιπεῖν τὴν]

35 μίσθωσιν ἐντὸς ⟨τοῦ⟩ χρόνου μηδὲ διέλκειν τοὺς φόρους, διελθόντος δὲ τούτ̣ο̣υ̣ παραδοῦναι α̣ὐ̣τ̣ο̣ὺ̣ς̣

36 τὰ μεμισθωμένα σύμφυτα καὶ εὐ̣θηνοῦντα, τ̣ὰ̣ς̣ δ̣ὲ̣ θ̣ύ̣ρ̣α̣ς̣ καὶ τὰ κηλώνεια, ἔτι δὲ κ̣α̣ὶ̣ κατα-

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23 ἔσται τὸ ὑπὲρ τῶν sehr unsicher: ε (od. c) . . ςτο (oder λ) Μ (oder Τ oder C oder Κ oder Υ̣Π) ΕΡΤΩ (?) Ν. – 24 ραις eher als ρους; ἐ̣ν̣ ἡμέραις allenfalls möglich. – 25 wie μίαν zeigt, kann nicht κηποταφίον gemeint sein. – 29 ποιεῖσθαι ist für den Platz reichlich lang. – Schluss erg. nach 1119, 20. – 30 Ende vgl. 1119, 24.

verte

37 π[ε]φυτευμένους ἁλικακκάβων πυθμένας διακοσίους χωρὶς τῆς προκειμένης συν-

38 τιμήσεως, οὓς καὶ εἶναι τοῦ [Διο]δώρου ἐξαιρέτους τῆς συντιμήσεως, εἰσάξουσι [δὲ] καὶ

39 τὰ ἐκ τῶν μεμισθωμένων λάχαν[α] εἰς τὴν πεζὴν καὶ [π]αραδώσουσιν .... καθαρὰ καὶ εὐθηνοῦντα καὶ

40 κεκορισμένα, [ἐ]ὰν δέ τι παραβ[αί]νωσιν, ἐκτίνιν αὐτοὺς ὃ ἐὰν ἐνοφιλήσ[ωσι] τῶν [φόρ]ων [ἔτι δὲ]

41 καὶ τὰς τῆς χρήσεως ἀργυρίου δραχμὰς διακοσίας καὶ τόκους διδράχμους τῆς μνᾶς κ[ατὰ μῆνα]

42 καὶ τὰ βλάβη καὶ δαπανήματα καὶ ἄλλας ἀργυρίου δραχμὰς τριακοσίας γεινομένης [τῆς] πράξεως

43 ἔκ τε τῶν τριῶν ἀλληλεγγύων εἰς ἔκτεισιν καὶ ἐξ ἑνὸς οὗ ἐὰν [αὐ]τῶν αἱρῆται καὶ ἐκ τῶν ὑπαρχόντων αὐτοῖς πάντων καθάπ(ερ)

44 ἐγ δίκης καὶ μὴ ἐπιφέρειν πίστεις [ἢ ἀ]κύρους εἶναι ἐξουσίας οὔσης τῷ Διοδώρῳ, ἐὰν ἔν τινι παρα-

45 συγγράψωσιν ἐγβάλλειν αὐτοὺς ἐκ τῆς μισθώσεως ἐντὸς ⟨τοῦ⟩ χρόνου καὶ ἑτέροις μεταμισθοῦν καὶ πράσσειν τὸ ἐσόμ(ενον)

46 ἀφεύ[ρ]εμ[α π]αρὰ τὴν ἀναμίσ[θω]σιν, ποιούντων δὲ αὐτῶν ἕκαστα ἀκολούθως καὶ τὸν Διόδωρον βεβαι-

47 [οῦν αὐτοῖς τὴν] μί[σθωσιν ἐπὶ τὸ]ν χρόνον καὶ τὴν ἀντλίαν ἐν[.]ρη καὶ τὸ ὕδωρ [...].......... [τὴν]

48 ἐν τῇ ἀντλίᾳ πηγὴν τοὺς δὲ μεμισθωμένους χωρὶς πάντων τῶν προκειμένων δ[ι]δόναι κατὰ μῆνα

49 ἕκαστον τὸ ἐπιβάλλον ......[...]. δουναι τὰ μεμισθώ[μένα καὶ μηδὲν τὸν Διόδ]ωρον παραλίπεσθαι

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37 Hesych ἁλικάκκαβα· ὁ τοῦ λωτοῦ καρπός. καὶ πόας εἶδος. – 39 πεζὴν zwar nicht sicher, aber wahrscheinlich; ist der Landweg von Kanobos nach Alexandrien im Gegensatze zum Wasserwege gemeint? Vorher την undeutlich, weil korrigiert. – 40 κεκορισμένα; eine andre Lesung scheint nicht möglich. – 42 τριακοσίας, korr. aus oder in ἑξακοσίας. – Hinter πράξεως leerer Raum, nicht [τῷ Διοδώρωι]. – 46/7 βεβαι-[αν παρέχεσθαι statt βεβαιοῦν stimmt nicht mit dem Raume, ist aber sachlich vorzuziehen; viell. war es stark verkürzt geschrieben.

verte

(109 R.) (No 1120) 5

50 τῶν επα̣ . . . π̣ρ̣ο̣κ̣ε̣ι̣μένων [ἢ] ἔνοχον εἶναι τῷ ἴσῳ ἐπιτίμωι, τὰ δὲ λείψανα

τῶν μ̣ε̣τ̣ε̣. [. .]ω̣ν̣ καρπίων

τὰ ὄντα ἐντὸς μηνῶ(ν) [. . . . .]. σ̣[. .] . . . μενο̣υ̣θ̣ . . . . . τ̣ου [ὁ Διό]δωρο̣ς̣ μ̣ερο[ς . . .]

51 ⟦τοῦ ἐνεστῶτος . . . . . .⟧ . . κ̣α̣ὶ̣ τ̣ῶ̣ν̣ ἐωνημένων . . α̣ [. .] τοῦ

. . . χρό̣ν(ον) συνήλλαχεν

Διοδώρου ⟦κ̣α̣θ̣' ἣ̣ν̣ ἔχει συνχώρησιν⟧, ἐὰ̣ν̣ [δὲ]

μετὰ τ(ὸν) χρό(νον)

52 οἱ μεμισθωμένοι [ἐγ]β̣αίνωσιν τῆς μισθώσεως, μενεῖ ἡ τῶν $\overline{α}$ καρπῶν

συνάλλαξις ἕως τοῦ

53 Μεχὶρ μηνὸς τοῦ ἐσχάτου ἔτους οἷς ἐὰν οἱ μεμισθωμένοι συναλλάξωσι.

∟ κϛ Καίσαρ[ος] Ἁθὺρ $\overline{κη}$ *24 Nov. 5 v. Chr.*

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50 ἐπ' αὐτοῦ ? sehr zw. — 52 $\overline{α}$ = αὐ(τῶν) oder πρώτων.

SCHUBART.

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135 R. No 1121.

Papyrus. H. 37 cm. Br. 16 cm. Aus der Papyruscartonnage von Abusir el mäläq. Schrift wie 106 R und 108 R, wohl auch 47 R, eine im Allgemeinen deutliche Kursive. Die Schrift ist an vielen Stellen abgerieben und in der Mitte völlig zerstört, der Text kann aber meistens nach 106, einer gleichlautenden nur weniger sorgfältigen Niederschrift, gewonnen werden, obwohl 106 zum grösseren Teile schlechter erhalten ist. Auf Verso von 135 und von 106 befinden sich Reste von Urkunden derselben Hand. 26. Jahr des Augustus.

<u>Pacht einer Papyruskultur, Alexandrien.</u>

1 Πρωτάρ[χωι]

2 παρὰ Διονυσίας [τ]ῆς Ἀχιλλέως ἀστῆς μετὰ κυρίου Εὐδήμου τοῦ *leer*

3 καὶ παρὰ Ἱέρακος τοῦ Τιθοήους καὶ Πάπου τοῦ Ἀνδρονίκου ἀμφοτέρων Περσῶν

τῆς ἐπ[ιγο(νῆς) :]

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2 der letzte Name ist vom Schreiber weggelassen worden, weil er ihn nicht wusste; er liess aber Platz für spätere Eintragung. Ebenso in 106.

verte

4 [Π]ερ̣ὶ̣ ὧν [διε]στάμεθα συγχωροῦμεν [π]ρὸς ἑατοὺς ἐπὶ το[ῖσδε] ὥστ' ἐπεὶ μεμίσθων-

5 τ̣[αι] ὅ̣τ̣ε̣ [Ἱέραξ καὶ Πά]πος παρὰ τῆς Διονυ[σίας] εἰ̣ς̣ ἔ[τ]η [τρία ἀπὸ Θῶυθ τοῦ] ἐνεσ[τ]ῶτος

6 ἑ̣κ̣[το]υ καὶ εἰκοστοῦ ἔτους Καίσαρος τὸ ὑπάρχον αὐτῇ [τε καὶ τῷ̣ ἀφήλικι αὐτῆς] υἱὸς *Aug./Sept. 50.Chr.*

7 Ἀχιλλεῖ Πτολεμαίου περὶ Ἀρσινοΐδα τὴν καὶ Εὐρυλόχου ἐν τῶι λεγο[μένωι] Κόλπω[ι, ὃ]

8 προε̣ῖ̣χεν Ἱέραξ ὁ Ἱέρακος ἐπὶ τοῖς οὖσι ὁρίοις, ὃ προσκυρεῖ τῆι λε[γομ]ένῃ Βαθεί̣[αι]

9 καὶ τοῖς ἐπικαλουμένοις Διοικητ̣ο̣ῦ καὶ τῶι Πισατ̣ καὶ Ἐ̣μ̣ο̣υ̣ει̣ κ̣α̣ὶ̣ [ἐπί τι μέ]ρο̣ς̣ Τελκ̣[αρωρ]

10 ἕλος παπυρικὸν φόρου ἑσταμένου κατ' ἐνιαυτὸν ἕ̣κ̣α̣σ̣τ̣ο̣ν̣ ἀν̣[υ]π̣ο̣λόγου παντὸς ὑ̣[πολό-]

11 γου καὶ ἀνηλώματος ἀργυρίου Πτολεμαικοῦ δραχμῶν πεντακισχιλίων, ἐφ' ὧ[ι διορ-]

12 θώσονται ταύτας τῆι Διονυσίᾳ κατ' ἔτος διδόντε[ς] ἀπὸ Θω[ῢθ ἕ]ω̣ς̣ Μ̣ε̣χ̣ε̣[ὶρ]

13 κατὰ μῆνα ἀργυρί̣ο̣υ̣ δρα[χ]μὰ[ς] διακοσίας πεντήκοντα, ἀπὸ δὲ Φαμεν̣ὼ̣θ̣ ἕως Μεσ[ορὴ]

14 κατὰ μῆνα ἕκαστον [ἀ]ργυρίου δραχμὰς πεντακοσίας ὀγδοήκον[τα τρ]εῖς δύο ὀβ̣[ολοὺς],

15 ἐπὶ τούτοις ἀντέχεσθαι αὐτοὺς τῆς μισθώσεως ἐ̣π̣ὶ̣ τ̣ὸ̣ν̣ [χ]ρ̣ό̣ν̣ο̣ν̣ μὴ ἐξόντο[ς]

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5 nach 106 ergänzt. – 6 nach 106 ergänzt; Ende l. υἱῷ, wie 106 bietet. – 7 das Eurylochosdorf ist benannt nach dem aus Polyb. V 63 bekannten Heerführer. – 9 Διοικητοῦ wird durch beide Texte fast völlig sicher. – Die drei ägyptischen Namen sind beide Male schlecht erhalten; 106 hat τῇ Τελκαρωρ. – Es scheint ΕΜΟΥΕΙ dazustehen, nicht ΠΜΟΥΕΙ (ΠΜΟΥΪ der Löwe). – 14 die ungleiche Höhe der Monatsraten hängt wohl von der Zeit der Papyrusernte ab; die Rechnung ist richtig.

verte

16 αὐτοῖς διδόναι τοῖς κατεργαζομένοις τὴν μίσθωσιν ἐ[ργάτ]αι̣ς̣ [π]λ̣εῖον τῶ̣ν̣ [διδο-]

17 μένων ἐν τῶ̣ι̣ Κόλπωι [κατ]έ̣ρ̣γ̣ω̣ν̣, τελέσουσι δὲ καὶ ἐξαίρετα κατ̣' [ἐ]νι-αυτὸν ἕ[καστον]

18 φορτία παπυρικὰ ἑξ[άγκαλ]α̣ ἑ̣κ̣ατόν, ἐργάξεσθαι δὲ τὰ μεμισθωμένα τὰ μὲ̣[ν]

19 ἐπιτήδεια σ̣ε̣υ̣ο̣υργοῦν[τας τ]ὰ δὲ λοιπὰ τῇ καθηκούσῃ ε̣ὐ̣ν̣ο̣ί̣ᾳ̣ καὶ μὴ δικο̣λ̣[...]

20 σειν .... α̣π̣α̣ρανθ̣ι̣ν̣ο̣λογήσειν μηδὲ β̣α̣ριο̣τομήσειν μηδ' ἐπὶ μέ[ρει]

21 [ἐργάσεσθαι μηδὲ σ̣χοινικ̣ὰ π]ωλεῖν μηδὲ ἑτέροις μεταμισ̣θ̣[οῦν] μ̣η̣δ̣ὲ̣ κ̣αταν̣[ε-]

22 [μεῖν ἐν τῶι ἕλει κτήνη] μήτε ἴδια μήτ' ἀλλότρια, ἃ δ' ἐὰ̣[ν καταλα]μ̣-βάνω̣[σιν]

23 [ἐκστήσειν τοῖς ἰδίοις αὐτῶν δαπανήμασι ... β̣αλεῖν δὲ τὸ ἕλος ἐν] τ̣ο̣ῖ̣ς̣ κ̣α̣θ̣[ή-]

24 [κουσι καιροῖς, ἔτι δὲ καὶ τοὺς καθ' ἑαυτοὺς ποταμοὺς καὶ τὰς πλαγίους δι]ώρυγας παρα[θά-]

25 [ψειν καὶ] ὀρύξειν [καὶ μεταβαλεῖν καὶ παρέξεσθαι πλωτὰς οἵας κα]ὶ παρείληφαν [τοῖς]

26 [ἰδίοις ἀνηλώμασιν, ἐὰν δὲ συμβῇ α̣ὐ̣τ̣ο̣ῖ̣ς̣ πρ....... ἔφοδον γενέσθαι ἢ]

27 [κατακλυσμὸν ἢ ξυλείας] ἐκκοπὴν ἢ κατὰ π[όλεως αἴτιον ἢ ἐγ δημοσίου]

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16 ἐργάταις erg. nach 106, ebenso [διδο]μένων. – 17 κατέργων durch 106 gesichert. – 18 ἑξ[άγκαλ]α erg. nach 106; die Einheit für Papyrus und ähnliches ist offenbar das „Sechs-armvoll". – 19 ουργοῦντας in 106 sicher, der Anfang zw.; auch σθι scheint möglich. – εὔνοια auch in 106 unsicher. – 106 scheint δικελλο-σειν zu bieten; vgl. δίκελλα. – 20 παρανθινολογησειν an beiden Stellen nicht ganz klar, aber sehr wahrscheinlich. – Auch βαριστ allenfalls möglich. – μέ[ρει] erg. nach 106. – 21 Anf. erg. nach 106, wo σ̣χοινικ̣(...) fast sicher ist. – 22 erg. nach 106: μειν εν τωι ελει κτηνηι, dsgl. am Ende. – 23 erg. nach 105: εκ̣σ̣τη[σει]ν [τοις ιδιοις] αυτων δαπ(ανήμασιν), das folg. Wort unsicher. – 24 erg. nach 106; ebenso παραθάψειν. – 25 erg. nach 106. – 26-28 die aus 106 entnommenen Ergänzungen sind auf diese Zeilen nach ungefährer Schätzung verteilt, wobei die in 135 R erhaltenen Stellen einen Anhalt geben. – 26 αὐτοις sehr zw. – 27 πολεως zw.; jedoch πολ sicher.

verte

[φόρων αφ...ς ἢ ἐποχὴ]ν ἢ πρὸς .... [. ἢ ἀπὸ θεοῦ γέν]ηταί τι περὶ τ[ὴν] [μίσθωσιν αἴτιον, οὐδὲν τούτων] ἔσται πρὸς τὴν Δ̣ι̣ο̣ν̣υ̣[σίαν καὶ] μὴ ἐξεῖναι τ[οῖς] [μεμισθωμένοις ἐγλιπ]εῖν τὴν μ̣ί̣σ̣θ̣ω̣σ̣ι̣ν̣ ἐν[τὸς τοῦ χρ]ό̣ν̣ο̣υ̣, ἐὰν δέ τ[ι] [τούτων παραβαίνωσιν,] εἶναι αὐτοὺς παραχρῆμα ἀγωγίμους καὶ συνέχεσθα[ι] [μέχρι τοῦ ....] κ̣α̣ὶ̣ ἐ̣κτελέσαι καὶ ἐκτεῖσαι τῇ Δ̣ι̣[ονυ]σίᾳ̣, ἃ̣ [ἐ]ὰ̣ν̣ ἐ̣ν̣[ο-][φιλήσωσι πρὸς τ]ο̣ὺ̣ς̣ φόρους σὺν ἡμι̣ο̣λ̣ίᾳ̣ καὶ ἑκάστου φορτίου οὗ ἐὰν μὴ ἀ̣π̣[ο-][δῶσιν τὴν ἐπὶ τοῦ κ]α̣ι̣ροῦ τιμὴν καὶ ἄ̣λ̣[λα]ς̣ ἐ̣π̣ί̣τ̣ι̣μ̣ο̣ν̣ ἀργυ[ρ]ίου δραχμὰς χιλί[ας] [καὶ ἐξεῖναι] τῆι Διονυσίᾳ̣ παρασυγγραφο̣ύ̣[ντων αὐτ]ῶ̣ν̣ ἐγ̣[βά]λ̣λειν ἐ̣[ντὸς] [τοῦ χρόνου καὶ ἑτέροις] μ̣ε̣τ̣α̣μισθοῦν κ̣α̣ὶ̣ π̣ρ̣ά̣σ̣σ̣[ειν τ]ὸ̣ ἐσόμενον ἀ̣φ̣ε̣ύ̣ρ̣ε̣μ̣α [παρὰ τὴ]ν̣ ἀ̣ν̣α̣μίσθωσιν τῆς πράξεως γινομένης τῆι Διονυσίᾳ̣ ἐκ τῶ[ν] [μεμισθω]μένων καὶ ἐξ ἑνὸς καὶ οὗ ἐὰν αὐτῶν αἱρῆται καὶ ἐκ τῶν ὑπαρχόντων [αὐτοῖς π]άντων καθάπερ ἐγ δίκης ἀκ[ύ]ρων οὐσῶν ὧ[ν] ἐὰν ἐπενέγκ[ωσι] [πίσ]τ̣εων π̣α̣σ̣ῶ̣ν̣ καὶ σκέπης πάσης, ἐπιτελούντων δ᾽αὐτῶν κατὰ [τὰ] [προγεγρα]μ̣μ̣έ̣ν̣α̣ κ̣α̣ὶ̣ τ̣ὴ̣ν̣ Διονυσία[ν] παρέξεσθαι αὐτοῖς τὴν μίσθωσι[ν] [ἀπερίλυτον ἐπὶ τ]ὸ̣ν̣ χρόνον καὶ ἐάσε[ιν] αὐτοὺς τὰ ἐξ αὐτῆς ἀπ[ο]φ̣έρεσθαι εἰς [τὸ] [ἴδιον μηδ᾽ ἐγ]β̣ά̣λ̣λ̣ειν αὐτοὺς ἐντὸς τοῦ χρόνου μ[ηδὲ π]λ̣εῖον μηδὲν [πρᾶξαι ἢ] καὶ αὐτὴν ἐκτίνειν τά τε βλάβη καὶ δ[απανήμα]τα καὶ τὸ ἴσον [ἐπίτι]μ̣ο̣ν̣ κ̣α̣θάπερ ἐγ δίκης χωρὶς τοῦ κύρια εἶναι τὰ σ̣υ̣ν̣[κεχω(ρημένα;)], τὰ δὲ [ἑκατὸ]ν φορ̣τ̣ί̣α παραδώσουσιν [ο]ἱ μεμισθωμένοι ἐ̣π̣ὶ̣ το[ῦ] Ἀ̣ν̣ο̣λ̣[μεθιου (?)] ὅ̣ρ̣μ̣ου. Ἀ[ξιοῦ(μεν)]

28 αφ bis εποχην sehr zw. — 29 Διονυσιαν in 106 sicher. — 30 ff. von hier an ist 106 so verwischt, dass es nur selten eine Kontrolle ermöglicht. — 32 vgl. 1119, 34. — Ende: eher ἅ als ὅ. — 34 Erg. durch 106 bestätigt. — 35 viell. ist am Anfang noch eine Zahl zu ergänzen, da καὶ ἐξεῖναι der Grösse der Lücke nicht entspricht. — L. παρασυγγραφοῦντας αὐτούς. — 42 ἀπερίλυτον durch 106 so gut wie sicher. — 43 Ende, 106: μηδεπ .ειο( ) μηδ[..]. — 44 π̣ρ̣α̣ξαι; in beiden Niederschriften ist das λ von πλειον sehr fraglich. — 45 συνκεχωρημενα ist zwar sachlich wahrscheinlich, aber in beiden Texten passen die Spuren nicht besonders gut dazu, ebensowenig zu συμπεφωνημένα oder προγεγραμμένα; jedenfalls müsste es abgekürzt sein. — 46 ἑκατὸν nach 106 — Ende, 106: α̣ν̣ο̣λ̣μ̣ε̣θ̣ι̣ο̣υ̣ ο̣ρ̣μ̣ου sehr zw. — 106 αξιου( ). — Das Datum fehlt auf beiden Blättern.

SCHUBART.

47 V. No 1122.

Papyrus. H. 36 cm. Br. 14,5 cm. Aus der Papyruscartonnage von Abusir el mäläq. Handschrift wie 1116; die Urkunde ist stark durchkorrigiert und wird ausserdem durch die Spuren früherer Beschriftung des Blattes mehrfach unleserlich gemacht. Auf Rekto Kaufvertrag aus dem 12. Jahre.

17. Jahr des Augustus.

Arbeitsvertrag, Alexandrien.

1 κολ

2 Πρ[ωτάρχ]ωι

3 [παρὰ] Γ[αίου] . . . . . ν[.]νασι[.]νου καὶ παρὰ Πάπου καὶ Πτολ(εμαίου) ἀμφο(τέρων) . . . .

4 περ . . (. . .)[. . .] . . . Περὶ τὰ διεσταμένα συνχωροῦμεν ἐπὶ τοῖσδε [ὥστε] ἐ[πεὶ].

5 εἰλή(φασιν) [ὅτε] Πάπος καὶ Πτολ(εμαῖος) παρὰ τοῦ Γαίο(υ) εἰς . . ρ . . υτη(. . .) καὶ ἀναγω(γὴν) . . . .

6 ἐπὶ χρό(νον) ∟ τρία ἀπὸ τοῦ ἐνεσ(τῶτος) ιζ∟ Καίσαρος ἀρούρας δύο οὔσας ἐν τοῖς ὑπάρ- 14/13 v. Chr.

7 χουσι αὐτῶι . . . . εσικ(οῖς) κτήμασι περὶ [κώ]μη(ν) Ταφιλις τῆ(ς) . . . . . .

8 μίαν ἐν ἐπι[σ]ήμωι Μούσαις τὴν δὲ ἑτέραν ἐν ἐπισήμωι . . . .

9 πριστει μισθοῦ τοῦ ἑσταμένου ⟦ὑπὲρ τῶν δύο ἀρουρῶ(ν)⟧ τῶν δύο ἀρουρ(ῶν) ἀργυρίου Πτολ(εμαικοῦ)

10 δραχμῶ(ν) τετρακοσίων πεντήκοντα, ἀφ᾽ ὧν καὶ αὐτόθεν ἔχειν παρὰ τοῦ

11 Γαίου [. . .]ραπ(. . .) διὰ χειρὸς ἐξ οἴκου ἀργ(υρίου) ⊢ ϛ, τὰς δὲ λοιπ(ὰς) ⊢ ϛ ν ⟦. . . . .⟧

12 λήμψ[οντ]αι [ἐν] δόσεσι ἰσομερέσι δυσὶ ⟦ὧ(ν) τὴν μὲν πρώ(την)⟧ Μεχεὶρ τοῦ εἰσιόντο(ς) Jan./Feb. 12 v. Chr.

13 ιη∟ Καίσαρος ⊢ ρκε τὴν δὲ δευτέραν ἐπὶ τῆς ἀναγωγῆς τὰς λοιπ(ὰς)

14 δραχμὰς ρκε, ἀπὸ δὲ τοῦ νῦν ἐπιτελ(έσειν) αὐτοὺς Πάπον καὶ Πτολ(εμαῖον)

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1 die Ziffer, die neben κολ zu stehen scheint, gehört offenbar der früheren Beschriftung an. — 3 der Name scheint auch Z. 10/11 vollständig zu stehen, ist aber beide Male undeutlich. — 3/4 ob Περσῶν τῆς ἐπιγονῆς, ist zweifelhaft; empfohlen wird es durch ἀγωγίμους Z. 25, vgl. m. Aufs. Arch. f. Pap. V. 11⅔. — 4 auch περὶ ὧ διεστάμεθα scheint nicht ausgeschlossen. — 7 Ende wahrsch. sehr abgekürzt; die letzten Worte müssen sein τὴν μὲν. — 12 τὴν μὲν πρώτην hätte nicht gestrichen werden dürfen.

verte

.... ἀμπ(ελ...) ...... οἰνοπ(...) ....
15 τὰ τῆς φυ[τεί]ας τῶν δύο ἀρουρῶ(ν) τιθέντες τὸ φυτὸν ἐν .... ἀρουρ..
16 ἀρ.......... ἔχον τὸ καθῆκον βάθος. ⟦τοῦ Γαίου παρέχοντες (sic)⟧
17 ⟦αὐτοῖς ἐπὶ τοῦ βοθύνου τὸ φυτὸν καὶ χάρακας καὶ φλοῦν καὶ [τὸν] κάλα-⟧
18 ⟦μον τὰ αὐταρκ(οῦντα) καὶ τὸ ὕδωρ ἐπὶ τῆς στάσεως⟧ σκάπτοντας
19 καὶ ποτίζοντας κατὰ τρόπ(ον) ἐν τοῖς δέουσι καιροῖς τοῦ Γαίου παρέ-
τὸ φυτὸ(ν) ἐπὶ τοῦ βοθύνου καὶ
20 χοντος αὐτοῖς χάρακας καὶ φλοῦν καὶ τὸν κάλαμον τὰ αὐταρκ(οῦντα)
21 καὶ τὸ ὕδωρ [ἐπ]ὶ τῆ(ς) στάσεως μὴ ἐξόντος αὐτο(ῖς) ἐγλιπ(εῖν) τὴ(ν) ἔγλημ-
ἐφ' ὃν καὶ ἐὰν συνβῇ τινα τῶν φυτῶν διαλ...η(ναι?) καταφυ-
22 ψιν ἐντὸς τοῦ χρό(νου) καὶ ἐπὶ δὲ τοῦ συνπληρω(θῆναι) τοῦτον παραδώσειν αὐτ(οὺς)
ἐκ τοῦ ἰδίου
τεύσειν αὐτο(ὺς) ⟦ταῦτα γένη⟧ αὐτενίαυ(τα) ⟦ἐκ τοῦ ἰδίου⟧ μηδὲν χείρο(να)
23 τὰς δύο ἀρούρ(ας) συνφύτους καὶ εὐθηνούσας καὶ ἀναγομέν(ας)
24 ἐπὶ τὸ ἴσον, ἐὰν δέ τι ⟦......⟧ παραβαίνω(σιν) εἶναι αὐτο(ὺς) παραχ(ρῆμα)
25 ἀγωγίμ[ο(υς)] καὶ συν(έχεσθαι μ)έχρι τοῦ ἐκτῖσ(αι) ἅ τε ἔχουσι τοῦ μισθοῦ καὶ
26 ὃ ἐὰν μέρος λάβω(σι) σὺν ἡ(μιολίᾳ) καὶ ... καταβλάψω(σι) ⟦......⟧ διπλοῦν
27 καὶ τὰ βλ(άβη) καὶ δαπ(ανήματα) καὶ ἐπίτιμ(ον) ἀργ(υρίου) ⊢ φ καὶ τὸ ὡρι(σμένον)
πρό(στιμον) τῆς πρ(άξεως) γεινο(μένης) ⟦ἐκ⟧
28 τῶι Γαίωι ἔκ τε ἀμφ(οτέρων) ἀλλήλ(ων) ἐγγ(ύων) εἰς ἔκ(τισιν) καὶ ἐξ ἑνὸς καὶ
ἐξ οὗ ἐὰν αἱρ(ῆται) καὶ
29 ἐκ τῶν ὑπαρχ(όντων) αὐ(τοῖς) πάντων καθάπ(ερ) ἐγ δίκ(ης) ἀκύρ(ων) οὐσ(ῶν)
καὶ ὧν ἐὰν ἐπενένκ(ωσι) πίστ(εων) [πασ(ῶν)]
30 σκέπη(ς) πάση(ς) μηδὲν ἧσσ(ον) ἐξουσί(ας) οὔση(ς) τῶι Γαίωι παρασυγγρα-

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15 über der Zeile ein fast unleserlicher Nachtrag. – Ende ganz unsicher. – 16 ἀρ, auch ΔΙ möglich; εχον sehr zw. – Hinter βάθος ein kleines β, man müsste καὶ erwarten (vor σκάπτοντας Z. 18). – 18 über ρ in ὕδωρ scheint ∟ zu stehen, was aber auch der älteren, ausgelöschten, Beschriftung angehören kann. – 23 ἀναγομένας sehr zw. – 25 Anf. ein Strich durch ἀγωγι, der aber nicht als Tilgungszeichen verstanden werden kann, weil dann auch die vorhergeh. Worte durchgestrichen sein müssten; vielleicht Versehen des Schreibers. – τε εχουσι unsicher. – 26 ὃ ganz klein. – Hinter καὶ gehen die ältere und die spätere Schrift so durcheinander, dass unklar bleibt, was gelten soll; man kann etwa ὃ ἐὰν vermuten. –

verte

31 φοῦντας αὐτο(ὺς) μεθ[ι]σταμέ(νωι) τῆς ἐγλή(μψεως) ἐντὸς τοῦ χρό(νου) καὶ ἑτέρ(οις)
32 μεταμισθοῦν καὶ πράσ(σειν) τὸ ἐσόμ(ενον) ἀφεύρεμ(α) παρὰ τὴ(ν) ἀναμίσθω(σιν),
33 ποιούντων δὲ αὐτῶν ἕκαστα ἀκολ(ούθως) καὶ τὸν Γάιο(ν) παρέχεσθαι αὐτο(ῖς)
34 τὴ(ν) ἔγλη(μψιν) ἐπὶ τὸ(ν) χρό(νον) καὶ προσαποδ̣ι̣δ̣ό̣ναι τὸ λοιπ(ὸν) τοῦ μισθοῦ
35 ἐν ταῖς σεση(μ)ασμέναις δόσεσι ἢ καὶ αὐτ(ὸν) ἐκτ̣ίν(ειν) τὸ ἴσο(ν) ἐπίτιμ(ον) μενού-
36 σης τῷ Γαίωι τῆς ἐπὶ το(ὺς) αὐτο(ὺς) Πάπον καὶ Πτολ(εμαῖον) ἐφόδου
37 π̣ε̣ρ̣[ὶ] τ̣ε̣ μισθώσεων τῶν προκ(ειμένων) κτη(μάτων) κ̣α̣ὶ̣ ὧν ⟦ἑ̣τ̣έ̣ρ̣ω̣ν̣⟧ ὀ̣φείλ̣ω̣σ(ιν)
38 ἄν[ευ] συνχωρή(σεως) ἐν α̣μ̣π̣. . . κ̣(. . .) κ̣τ̣ή(μασι ?) ὑ^μ . . . . σ̣υ̣ν̣χ̣ω̣ρ̣η̣(. .) —

L ιz Καίσαρος Φαρμο(ῦθι) ε̅ *31. März 13 v. Chr.*

33 gemeint ist βεβαίαν παρέχεσθαι wie 1116, 34 und sonst. – 38 ἀμπελικ(οῖς) scheint nicht möglich, vgl. Z. 7.

SCHUBART.

113 R. No 1123.

Papyrus. H. 9,5 cm. Br. 37 cm. Aus der Papyruscartonnage von Abusir el mäläq. Schöne, sorgfältige Schrift; stellenweise verwischt. Die Zeilen laufen wie in No 1125 parallel der Langseite des Blattes, während fast alle andern Urkunden der kurzen Seite parallel gehen. Auf Verso verwischte Spuren einer andern Hand. Zeit des Augustus.

Auseinandersetzung unter drei Pächtern, Alexandrien.

1 . . . τ]οῦ Πτολε[μαίου] . . . . ε̣υ̣ς̣ [οἱ] τρεῖς ἑατοῖς χαίρειν.
Ἐπεὶ προσεληλύθαμεν μισθώσει εἰς [τ]ὸ πατρικὸν μ̣αμ̣μ̣ικ[ὸν] π̣ρ̣ο̣.α[. . .

1 Fast die ganze erste Hälfte der Zeile ist völlig verlöscht: hier standen Nikomedes, Alexandros und Sextus mit voller Namensbezeichnung; der letzte scheint, wie die Endung ευς vermuten lässt, einem alexandrinischen Demos anzugehören. – Ende προπα[τορικὸν ? –

verte

2 ... γενομ]ένης ἐν ὑπολόγωι περὶ κώμην Σύρων μεσόγειον τῆς Ἀλεξάρχου νήσου τοῦ Μενελαείτου νομοῦ δὲ Βερενίκης ἀρουρῶν χιλίων ὀγδοήκοντα τεσσάρων καὶ ὅσων ἐὰν ἧι, ἐν αἷς ἄμπελος παραδην καὶ νομαὶ καὶ α[...

3 ...]έδωκαν δὲ ὅτε Νικομήδης καὶ Ἀλέξαν[δ]ρος ἐκ τοῦ ἑατῶι ὀνόματος τὸ περὶ τῆς μισθώσεως ἀναφόριον, διὰ δὲ τούτου δηλοῦται διαγράψαι στέφανον ἅπαξ ὑπὲρ τῶν προκειμένων ἀργυρίου δραχμὰς χιλίας [...

4 ...] φόρον δραχμὰς ὀκτακο[σί]ας, ὁμολογοῦμεν εἶναι τοὺς τρεῖς με[τό]χους καὶ κοινωνοὺς καὶ κυρίους ἕκαστον κατὰ τὸ τρίτον μέρος ἀπὸ τοῦ νῦν εἰς τὸν ἀεὶ χρόνον τῆς προκειμένης μισθώσε[ως ...

5 ...]π̣ι̣τ̣[...]ερ[....]. ων πάντων, ἐφ' ὧ[ι ὁ] Σέξστος ἢ ὁ Νικομήδης δώσουσ[ιν] ἀν[αφό]ριον τῶι πράκτορ[ι] τῶν προσόδων ὑπὲρ τοῦ διδομένου στεφάνου ἤτοι τοῦ προκειμένου ἢ οὗ ἐὰν κατὰ τὴν ἐσομέ[νην ...

6 ...]ι κεφαλαίου καὶ ἐξο[δι]άσουσιν ἐκ τοῦ ἰδίου ἀμφότεροι ἢ ἑκάτε[ρ]ος αὐτῶν τὰς ἐσομένας δαπάνας πάσας μέχρι τοῦ τὰ περὶ τῆς κυρείας λαβεῖν γράμματα, κομιο‹ῦ›νται δὲ ὅτε Σέξστος [καὶ ὁ Νικομήδης ...

7 ...ἐξο]δ[ιά]σωσ[ι]ν κ[ε]φαλαίων τ[ό]κον ἐξ ὧν ἐὰν εὑρίσκωμεν εὐθέως γενόμενοι ἐπὶ τῶν τόπων ἐκ τῆς μισθώσεως καθ' ὁνδήποτε οὖν τρόπον, ἐὰν δέ τι περιλε[ί]πηται ἐκ τοῦ [...

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2 Da sich nicht genau ermitteln lässt, wieviel fehlt, werden im Folgenden die Zeilenanfänge so unter einander gesetzt wie im Original. – μεσόγειον ziemlich sicher. – Nach 79 V liegt das Syrerdorf in der Ἀλεξανδρείων χώρα, dies Grundstück also z.T. in dieser, z.T. im Menelaïtischen Gau. – παραδεισος kann nicht gelesen werden. – 3 εδ unter 2 εν. – δεοτε sehr undeutlich. – 4 Anf. etwa καὶ εἰς τὸν ἐνιαύσιον]. – φορ unter 3 νικ. – 5 ων unter 4 ρον. – Hier wie bei 5/6, 6/7 ist deutlich, dass nicht sehr viel fehlen kann. – ἀναφόριον erg. nach Z. 3. – 6 κε unter 5 ων. – Erg. etwa διαγράφωσ]ι oder ἐξοδιάσωσ]ι. – 7 δ unter 6 κ. – Erg. etwa ὧν ὑπὲρ ἡμῶν, denn offenbar machen Sextus und Nikomedes zunächst für alle drei die nötigen Auslagen.

verte

8 … μ]ι[σ]θώσεως μετὰ τὴν διόρθω[σ]ιν τῶν κεφαλαίων δι-
αιρεθήσεται εἰς μ̣ε̣[ρη] ἴσα καὶ ὅμοια τρία, καὶ λήμψεται ἕκαστ[ο]ς ἡμῶν
μέρος ἕν, γ̣ε[ν]έσθαι δ[ὲ] καὶ πάντοτε τον̣α.ν̣[…
9 …] μ̣έρη̣ τρία τῶν ἐκ τῆς μισθώσεως ἐ[σ]ομένων ἤτοι οἰνικῶν
ἢ σιτικῶν γ̣ε̣ν̣η̣μ̣ά̣των ἢ ἰχθύας ἢ ἀγρίας ἢ ξυλείας ἢ ἑτέρου τινὸς καθ᾽
ὁνδήποτε οὖν τρόπον χρωμένου τοῦ λα.[…
10 … τῶν] χ̣ά̣ρ̣ιν τῆς μισθώσεως ἐσομένων δ[α]πανῶν καὶ λαμ-
βάνειν ἕκ[αστον] τὸ [τ]ρ[ίτο]ν̣ μέρος τοῦ Νικομήδους καὶ Ἀλεξάνδρου
ποιουμένων [.]δ[.]ο̣[.....]τ̣ι̣σ̣ … ο̣υ̣ τὴν ὑπὲρ τῆς μ̣ι̣[σθώσεως …
11 …] μηδενὶ ἡ[μ]ῶν ἐξόντος ἀθετεῖν τῶν ὡμολογημέ-
νων μηδὲν [τῶν] κ̣α̣τ̣ὰ̣ τὴν μετοχὴν μηδ᾽ ἄλλο μηδὲν ἐπιτελεῖν ἐπὶ τῇ
τοῦ ἑτέρου ἀδικίᾳ̣ τρόπῳ̣ μηδενὶ ἢ ε̣[…
12 …] ἐ̣κ̣τ[εῖ]σ̣α̣ι̣ τὸν παραβησόμενον [τῶι ἐμ]μ̣έ̣ν̣ο̣ν̣-
[τι] τ̣ὰ̣ δι᾽ α̣ὐ̣τ̣ὸ̣ν παρακολ̣ο̣υ̣[θοῦν]τ̣α̣ β̣λ̣ά̣β̣η̣ κ̣α̣[ὶ] δαπανήμ[ατ]α διπλᾶ
καὶ ὡς ἴδιον χρέος ἀρ[γ]υρίου δραχμὰς τρισχειλίας, τ[ὸ]ν δὲ Σέξσ[τον

Geringe Reste einer Zeile.

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8 μετ unter 7 σωσ. – Ende τονα oder τομα. – 9 των εκ unter 8 θωσεως. – ἰχθύας = ἰχθυίας, ἀγρίας = ἄγρας, Fischfang und Jagd. – Ende viell. λαχ[όντος. 10 χαριν unter 9 ατων. – 11 μηδενι unter 10 χαριν. – Ende viell. ἐ[νέχεσθαι. – 12 σ̣α̣ι̣ unter 11 ων.

SCHUBART.

193 R. No 1124.

Papyrus. H. 36,5 cm. Br. 12 cm. Aus der Papyruscartonnage von Abusir el mäläq. Grosse und unschöne, aber im Ganzen deutliche Kursive, ähnlich der von No 1111 und 47 R. Auf Verso Notiz und Urkundenrest von andrer Hand, siehe No 1106, 54 ff. 12. Jahr des Augustus.

Aufhebung eines Lehrvertrages, Alexandrien.

Ἀχαιῶι
παρὰ Ἡρακλε[ίδ]ου τοῦ Παμμένου καὶ Ταυρί-
νου τοῦ Δωρ̣ί̣ωνος καὶ παρὰ Νίλου τοῦ Νίλ̣ο̣υ̣.
Περὶ τῶν διεσταμένων συνχωρεῖ ὁ Νῖλος
αὐτόθεν ἄκυρον εἶναι ἣν ἀνενηνόχασιν
αὐτῶι ὅ τε Ἡρακλείδης καὶ Ταυρῖνος συν-
χώρησιν δ[ι]ὰ τοῦ αὐτοῦ κριτηρίου τῷ Παχὼν April/Mai 18 v. Chr.
τοῦ ἐνεστῶτος ιβ L Καίσαρος περὶ τοῦ ἐγδι-
[δά]σ̣κ̣ε̣ι̣ν̣ .. τὸν Νῖλον τὸν τοῦ Ἡρα-
[κλείδου υ]ἱὸν Ἑρμαίσκον μηδέ̣π̣ω̣ ὄντα
[τ]ῶν ἐτῶν τὴν ἡλοκοπικὴν τέχνην,
ὁ̣ δ̣ὲ̣ Νῖλος .. ἀπεσχηκέναι παρά τε τοῦ
[Ἡρ]ακλείδ[ου] κ̣α̣ὶ̣ Ταυρίνου διὰ χιρὸς
ἐ̣ξ̣ ο̣ἴ̣κ̣ο̣υ̣ ἃς ἐ̣π̣ε̣χ̣ρησ̣τ̣ην αὐτοῖς κατὰ

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1 Achaios ist ἐπὶ τοῦ ἐν τῆι αὐλῆι κριτηρίου, wie andere Urkunden zeigen. – 2 zum Inhalte vgl. P. Tebt. II 384 und P. Flor. 44, sowie No 1126. – 7 διὰ τοῦ αὐτοῦ κριτηρίου bezieht sich auf das Gericht unter Achaios, also τὸ ἐν τῆι αὐλῆι κριτήριον. – 9 Anf. Lesung unsicher, aber ἐγδιδάσκειν passt besser zu den Spuren und zum Sinne. – Schwerlich α̣ὐ̣τ̣ὸν Νῖλον. – 12 ὁ δὲ scheint dazustehen, obgleich es unpassend ist, da Nilos von vornherein Subjekt des ganzen Satzes ist. – Hinter dem Namen ein oder zwei anscheinend durchgestrichene Buchstaben. – 4 επεχρηστην Lesung unsicher, vgl. Z. 29. Augenscheinlich steckt hierin der technische Ausdruck für ein solches Darlehn und das ganze Rechtsgeschäft. An sich ist ευχρ möglich, ebenso Z. 29, aber εὐχρηστεῖν will keinen rechten Sinn geben. ευχρ weniger wahrscheinlich als επεχρ. Das Wortende dürfte etwa η<σε>ν (Verschleifung der Buchstaben) zu lesen sein.

verte

[τὴν] αὐτὴν συνχώρησιν ἀρ(γυρίου) ⊢ ρ ἐ̣τ̣ι̣ ἐ̣ν̣
[. . .] . . τ̣ὸ̣ν̣ τ̣ό̣κ̣ο̣ν̣, καὶ μηδεμίαν τῷ Νίλῳ̣
μηδ' ἄλλωι ὑπὲρ αὐτοῦ καταλείπεσθαι ἔφ̣-
[ο]δ̣ο̣ν̣ ἐπὶ τὸν Ἡρακλείδην καὶ Ταυρῖνο(ν)
π̣ε̣ρ̣ὶ̣ τούτων, ἐξῖναι δὲ τῷ Ἡρακλείδηι
καὶ ἐγδίδοσθαι τὸν ἑαυτοῦ υἱὸν Ἑρμαΐσ-
κον ἐ̣π̣ὶ̣ τ̣ὸ̣ μανθάνειν τὴν ἡλοκοπικὴ(ν)
τέχνην ἑτέρωι, καὶ χωρὶς τοῦ κύρια
εἶναι τὰ συν⟨κε⟩χωρη⟨μέ⟩να επ̣ . τ̣ι̣α̣ . . . ε̣ι̣τ̣ο̣υ̣ . . . α̣σ̣ι̣
κ̣α̣ὶ̣ τῷ ὡρισμ⟨έν⟩ωι προστίμωι ἀπαραποδίσ-
τῳ ὄντι, ἣν δε ἀ̣νενήνοχεν ὁ εἷς
αὐτῶν Ταυρῖνος εἰς τὸν προγεγρα-
μένον Νῖλον διὰ τοῦ καταλογείο(υ)
συνχώρησιν τῷ Ἐπὶφ τοῦ αὐτοῦ Juni/Juli 18 v. Chr.
ιβ ∟ Καίσαρος περὶ ἐπιχρητίου δανείου
ἀρ(γυρίου) ⊢ ψ καὶ τόκων μενεῖν κυ̣[ρί]α̣ν̣
τῷ Νίλῳ κατὰ μηδὲν̣ [ἐλατ-]
τουμένωι 'Αξ(ιοῦμεν)

∟̣ ι̣β̣ Κ̣α̣ί̣σ̣α̣ρ̣[ο]ς . . .

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15 ετι oder επι oder ενι. — 16 [μέρει?] das Folgende sehr zw.; etwa [μέρ]ε̣ι̣ τὸν τόκον? Notwendig scheint eher eine Zeitbestimmung ἐπὶ ἕν⟨α⟩ [ἐνι]αυτόν? — 23 Anf. sehr zusammengezogen; dann [illegible], wobei ει in der Mitte durch Parallelstellen fast sicher ist! Nicht möglich ist ἐνέχεσθαι τὸν παραβαίνοντα τοῖς τε βλάβεσι καὶ δαπανήμασι, obgleich der Schluss wie ασι aussieht, denn 1) müsste man eine ausserordentliche Zusammenziehung annehmen und 2) würde ἀπαραποδίστῳ ὄντι nicht passen. — 29 allenfalls auch χρηστιου möglich. — 32 [illegible] = ἀξ. — 33 das Datum der Urkunde muss nach Z. 28 ganz ans Ende des 12. Jahres gesetzt werden.

SCHUBART.

57 R. No 1125.

Papyrus. H. 29 cm. Br. 12 cm. Aus der Papyruscartonnage von Abusir el mäläq. Ziemlich grosse, kursive Schrift; nach rechts hin z.T. sehr verwischt. Auf Verso BGU 1052. Notiz über den Inhalt 49 R. 17. Jahr des Augustus.

Lehrvertrag, Alexandrien.

1 [Γάιος Ἰούλιος ..... Γαίωι Ἰουλίωι Ἔρωτι χαίρειν.] Ὁμολ[ο]γῶ ἐγδεδόσθαι σοι τὸν δοῦλόν μου Ν̣ά̣ρ̣κ̣ι̣σ̣σ̣ο̣ν̣ [...

2 [ca 40 Buchst. μά]θ̣η̣σιν ἀπὸ Φαρμοῦθι τοῦ ἐνεστῶτος ἑπτακαιδεκ̣ά̣τ̣ο̣υ̣ ἔτ[ους Καίσαρος ... März/April 13 v. Chr.

3 [ca 30 Buchst. συριστηριδ]ίωι καὶ τ̣ερείτηι λειτουργί̣α̣ς̣ πέντε καὶ τὰ τούτων ἐπιθ̣έ̣μ̣α̣τ̣α̣ ὑποαυ[λισμοὺς δύο ...

4 [ca 37 Buchst. ὑποθ]έτρ̣ω̣ ὑποαυλισμοὺς δύο Αἰγυπτίοις τερείταις ὑποαυλισμοὺς δ̣ύ̣ο̣ φ̣ρ̣υ̣γ̣[ιαυλίοις χρήας] δ̣ύ̣ο̣ ἐν ἀ̣ρ̣[ιστε]ροῖς κρού[ματα]

5 [δύο μισθοῦ τοῦ συμπεφωνημένου ἀργυρίου Πτολε]μαικοῦ δραχμῶν ἑκατόν, εἰς ὃν καὶ ἔχεις παρ' ἐμοῦ παραχρῆμα [τὸ] ἥ̣μ̣ι̣σ̣υ̣ [τὰς τοῦ ἀργυρίου δρα]χμὰς πεντήκοντα διὰ τ[ῆς]

6 [ca 32 Buchst. τὰς δὲ λοι]π̣ὰ̣ς̣ τοῦ ἀργυρίου δραχμὰς πεντήκοντα προσαποδώσω σοι μετὰ [μ]ῆνας [ἕξ] ἀπ̣ο̣ .... ι̣α̣ ... αὐ[το]ῦ μηνὸς [....]

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1 erg. nach Z. 16. Νάρκισσον sehr undeutlich, vgl. aber Z. 18. – 2 erg. δ̣ι̣αυλεῖν μά]θ̣η̣σιν und vgl. Z. 20. – 3 erg. nach Z. 23. – ΤΕΡΕΙΤΗΙ fast sicher, ebenso auch Z. 4; dagegen könnte Z. 23 und 29 der Anfangsbuchstabe auch σ, vielleicht π sein. – 4 erg. nach Z. 28. – 5 δύο erg. nach Z. 31. – 6 [ἕξ] erg. nach Z. 33; nicht [νουμηνί]ια[ς. – Zum Inhalt: Es handelt sich um das Erlernen der Flötenbegleitung zu andern Instrumenten; eine solche „Begleitung" heisst ὑπαυλισμός, während κροῦμα wohl ein selbständiges Stück ist; λειτουργία scheint eine Art der Begleitung zu sein. Der Vertrag ist durchaus zu Gunsten des Lehrmeisters; vgl. damit Tebt. II 384. Oxy. II 275. IV 724. 725.

verte

7 [ca 35 Buchst. τὰ]ς μελέτας καὶ τὰς ἐπιδίξις ἐγὼι αὐτὸς ὁ δεσπότης χορη[γ]ήσωι αὐτῶι Ναρκίσσωι .... ἐτηι ... [...] .. ἡμέρας ἑπτὰ

8 [ca 35 Buchst. ἐ]μοῦ τρέφοντος καὶ ἱματίζοντος αὐτόν, καὶ ἃς δὲ ἐὰν ἀρτακτήσηι ἢι ἀρρωστήσηι, ἀντιπαρέ[ξω σο]ι αὐτὸν παρα[μένον]τα μετὰ τὸν χ[ρό-]

9 [νον ca 32 Buchst.] μαθητὴν πάντα τὰ συντασσόμενα τῶν κατὰ τὴν τέχνην καὶ οὐκ ἀποσπάσω αὐτὸν ἀπὸ σοῦ [ἐντὸ]ς τοῦ χρόνου, [περ]ὶ δὲ τῆς σημα[ινο-]

10 [μένης ca 30 Buchst.]μων τριῶν, ὧν κατὰ κοινὸν ἑλώμεθα τοῦ αὐτοῦ εἴδους μεμαθηκότας τὴν προκιμένη(ν) τέχνην ἐπιμελῶς, ἐὰν δέ τι

11 [τούτων παραβαίνω, ἐκτίσω σοι τὰς λοι]πὰς τοῦ μισθοῦ ἀργυρίου δραχμὰς πεντήκοντα σὺν ἡμιολίᾳ καὶ ἄλλας ἐπίτιμον ἀργυρίου δραχμὰς διακοσίας τῆς πράξεώς σοι οὔ-

12 [σης ἔκ τε ἐμοῦ καὶ ἐκ τῶν ἐμῶν πάντων καθάπερ ἐγ δίκης. Κύρια] τὰ διωμολογημένα πανταχοῦ.

13 L ιζ Καίσαρος Φαρμοῦθι — *März/April 13 v. Chr.*

14 (2. H.)]δικ( ) ἀμφοδ( ) ⟦...⟧

15 ══ μουσογενειο( )

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7 Ende: ἑπτὰ zweifelhaft; an etwas Ähnliches wie Oxy. IV 725, 35 ἀργήσει δὲ ὁ παῖς εἰς λόγον ἑορτῶν κατ' ἔτος ἡμέρας εἴκοσι kann hier nicht gedacht werden. – 8 l. ἀτακτήσηι; der Schreiber hatte ἀργήσηι im Sinne. – 9 etwa ποιοῦντα ὡς] μαθητήν. – 10 hier scheint eine Prüfung des Schülers vor 3 Sachverständigen vorgesehen zu sein; erg. etwa ἀνδρῶν γνωρί]μων. – 12 die Erg., die hier eine möglichst kurze Formel befolgt, ist immer noch zu lang für den verfügbaren Platz, sie muss also mit Abkürzungen geschrieben worden sein. – 14 ἄμφοδος? ἀμφοδάρχης? – Die folgenden Zeichen sind unklar, weil die Oberfläche des Papyrus beschädigt ist. Falls L = L = ἔτους zu deuten wäre, könnte man weiter lesen MB υπογενειο( ).

verte

Entwurf zu der vorstehenden Urkunde.

49 R II. H. 37 cm. Br. 12 cm. Vielfach verwischt. Kleine Schrift.
Auf derselben Seite befinden sich 3 Entwürfe, einer oben rechts, der zweite ungefähr in der Mitte, der dritte unten, etwas nach links ausgerückt, alle drei von derselben Hand. Der dritte Entwurf ist auf 49 V I ausgeführt; die des ersten ist bis jetzt nicht gefunden; der zweite gehört zur oben stehenden Urkunde.

Γάιος Ἰούλιο(ς) . . . . . ο(ς)
Γαΐωι Ἰουλίωι Ἔρωτι
δοῦλον Νάρκισσον α L
ἀπὸ Φαρμ<οῦ>θι
δ̣ι̣αυλε̣ῖ̣ν̣ μ̣α̣θη(σιν)
μαγ̣αδιο( ) . . . α̣ρια δ τεταγμένα
ϛ ὑπαυλισμοὺς β
<συριστηριδίωι καὶ τ̣ερείτῃ λειτουργ̣ι̣α(ς) ε
καὶ τὰ τούτων ἐπιθέματα
ὑπαυλισμοὺς β

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22 und 23 die Zeichen am Anfange sind wohl nur Reste einer weiter links stehenden Kolumne, von der auch sonst einige Spuren sichtbar sind. – 23 statt τερείτῃ ist hier und Z. 29 auch σερ möglich. –

verte

(Zu 57 R.) (No 1125) 4

κιθαριστηρίοις Σαραπιακοῖς ὑπαυλισμο(ὺς) β

καὶ ⟦ὑπουργεσια⟧ ⟦. . . . .⟧ β

ἐνκαριωθι καὶ ὑποθέτρωι ὑπαυλισμο(ὺς) β

Αἰγυπτίοις τερείταις ὑπαυλισμοὺς β

Φρυγιαυλίοις χρήας β

Ἀπολλώνιος Ἀπολλωνίου αθακαι . . . . μεσος . . . . .

ἐν ἀριστεροῖς κρούματα β

μισθὸς ⊢ ρ ἔχει τὸ ἥμισυ διὰ τῆ(ς) κολλυ(βιστικῆς) Κάσ(τορος)

τὸ λοιπ(ὸν) μετὰ μῆ(νας) ξ̄ τὸ λοιπ(ὸν)

ὁ κύριος χορη(γήσει)

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26 Σαραπιδειοις schwer möglich. — Dicht unter 30 eine nach links ausgerückte noch kleiner geschriebene Zeile, die offenbar mit unserem Vertrage nichts zu tun hat, sondern zu der verlorenen linken Kol. gehört. — 31 vgl. Z. 6. — 32 Ende unsicher; jedoch ist wahrscheinlich gemeint διὰ τῆς Κάστορος κολλυβιστικῆς τραπέζης.

SCHUBART.

181 R. No 1126.

Papyrus. H. 35 cm. Br. 12 cm. Aus der Papyruscartonnage von Abusir el mäläq. Kleine gewandte Hand wie No 1120. Auf Verso geringe Spuren weniger Zeilen. 22. Jahr des Augustus.

Dienstvertrag, Alexandrien.

Πρωτάρ[χ]ωι τῶι ἐπὶ τοῦ κριτηρίου παρὰ Ταφεσιῆους τῆς Βουκόλου μετὰ κυρίου .... Πρωτάρχου τοῦ Δωρίωνος Ζηνείου καὶ παρὰ Πρωτάρχης τῆς . ρ...... Περσείνης μετὰ κυρίου τοῦ ⟦ὁμομητρίου ἀδελφοῦ⟧ \ἀνδρὸς/ Σεν..... Διομήδους. Συγχωρεῖ ἡ Πρωτάρχη ἔχιν παρὰ τῆς Ταφεσιῆους δάνειον διὰ χειρὸς ἐξ οἴκου ἀργυρίου Πτολεμαικοῦ δραχμὰς ἑκατόν, ἀντὶ δὲ τούτων καὶ τῶν τόκων αὐτῶν καὶ δεόντων καὶ ἱματισμοῦ ἐπάναγκες τὴν Πρωτάρχην ἐπὶ χρόνον ἔτη τρία ἀπὸ Μεχεὶρ τοῦ ἐνεστῶτος [δευ-]τέρου καὶ εἰκοστοῦ ἔτους Καίσαρος (Jan./Feb. 8 v. Chr.) παραμενεῖν τῇ Ταφεσιῆτι ἐν ὧι [κ]έ[κ]τηται αὐτὴ ἡ Ταφεσιῆς ζυτοπωλίωι ἐπιτελοῦσαν [τὰ] ἐπιταχθη[σόμενα] αὐτῇ ἐν τούτωι \ὑπὸ τῆ(ς) Ταφεσιῆ(τος)/ ἀκαθυστερήτως μὴ γεινομένη \μήτε/ ἀπόκοιτος μηδ' ἀφήμερος ἀπὸ τῆς Ταφεσιῆτος ἄνευ τῆς αὐτῆς γνώμης, ἅτε ἐὰν λάβῃ ἢ πιστευθῇ σῶα συντηρήσειν καὶ ἀποδώσειν ταῦ[τα] τῇ Ταφ(εσιῆτι) ἢ ἐκτίνιν τὴν ἑκάστου ἀξίαν πλὴν συμφανοῦς ἀπ[ωλείας] ἧς καὶ φανερᾶς γενηθίσης ἀπολελύσθω, καὶ μὴ ἐγλείψιν τὴν μ[ίσθωσιν] ἐντὸς ⟨τοῦ⟩ χρόνου, ἐὰν δέ τι παραβαίνῃ, ἐκτίνιν αὐτὴν τὰς το[ῦ] ἀργυρίου δραχμὰς ἑκατὸν σὺν ἡμιολίαι καὶ τόκους διδράχμους καὶ τὸ βλάβος καὶ δαπάνημα καὶ ἄλλας ἀργυρίου δραχμὰς ἑκατὸν τῆς [πρ]άξ(εως) οὔσης τῇ Ταφεσιῆτι ἔκ τε αὐτῆς Πρωτάρχης καὶ ἐκ τῶν ὑπαρχόντων [αὐτῆ]ς καθά(περ) ἐγ δίκης, καὶ μὴ ἐπιφέρειν πίστεις ἢ ἀκύρους εἶναι, καὶ τὴ[ν δ]ὲ

Vgl. im allgem. P. Flor. 44 und Tebt. II 384. – Z. 2 viell. κυρίου τοῦ ἀ[νδρὸ]ς, zum Namen vgl. Z. 29. – 4 der Name endete auf ος wie Z. 33 zeigt. – 7 δεόντων sehr wahrsch., jedenfalls nicht τροφῆς. – Schluss zw. – 9 Ende: die Konstr. und die Spur eines ε sprechen für κέκτηται, während ὑπάρχει ausgeschlossen ist. – 10 vgl. Arch. f. Pap. II S. 565 No 121. – 15 Ende: auch ein solcher Vertrag kann μίσθωσις heissen, vgl. No 1122, 37. – 20 ob καθάπερ abgekürzt, oder ganz zusammengezogen ist, bleibt unklar.

verte

(181 R.) (No 1126)[2]

[Τα]φ̣ε̣σιὴν ἐπιτελούσης αὐτῆς Πρωτάρχης ἕκαστα ἀκολούθως
τρέφειν καὶ ἱματίζειν αὐτὴ(ν) ἐπὶ τὸν χρόνον [κα]ὶ̣ μὴ ἀποτ̣ρ̣ε̣ίψασθαι ἐ̣[ν]τὸ]ς
[τού]τ̣ο̣υ̣, οὗ καὶ διελθόντος μηδὲν ἁπλῶς λαβοῦσαν ἀπολ̣ύ̣σ̣[ειν αὐτὴν]
τ̣ῆ̣ς̣ ....σεως τῶν τοῦ ἀργυρί̣ο̣υ̣ ⊢ ἑκατὸν καὶ προσδώσειν αὐ[τῇ]
ἐ̣κ̣ τοῦ ἰδίου ἄλλας ἀργυρίου δραχμὰς τεσ[σα]ράκοντα καὶ λύ[σιν]
ποι̣ήσεσθαι τῆσδε τ̣ῆ̣ς̣ συγχωρήσεως ἢ τῶι ἴσῳ̣ ἐπιτίμωι
ἔνοχον εἶναι. Ἀ̣ξ̣ι̣ο̣ῦ̣(μεν)

μ̣ε̣σ̣

(2.H.) ⟦ Τ[α]φεσιὴς [σ]υνχωρῶ κατά[π]ερ γεγρα̣μ-
μένα Πρώταρ[χος ἐπιγ]έ̣[γρα]μα‹ι› κ̣ύ̣[ριο]ς̣ [αὐ-]
τ̣ῆ̣ς̣ κ̣α̣ὶ̣ γ̣έ̣γρα[φα ὑπὲρ] α̣ὐ̣τῆ̣ς̣ δ̣ι̣ὰ̣ τὸ [αὐ-]
τ̣ὴ̣ν̣ μ̣ὴ̣ ε̣ἰ̣δ̣έ̣ν̣α̣ι̣ γ̣ρ̣ά̣μ̣α̣τ̣α̣ ⟧

(3.H.) ⟦ Πρωτάρχη συνχωρ[ῶ] κατὰ ‹τὰ› προγεγ̣ρ̣α̣μ̣έ̣ν̣α̣ [. . .]
ρ̣ος ἐπιγέγραμμαι κ[ύριο]ς [κ]αὶ γέγραφ[α ὑπὲρ αὐτῆς]
μ̣ὴ̣ εἰδυίας γράμα[τ]α ⟧

(1.H.) [∟] κβ Καίσαρ[ος Ἀθὺ]ρ̣ ιζ *13 Nov. 9 v. Chr.*

Reste von 5 Zeilen, die nicht der ersten, eher der zweiten oder dritten Hand angehören können.

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22 ἀποτρίψασθαι sich etwas vom Halse schaffen, jemand abschütteln. – 24 weder χρήσεως noch ἀποδόσεως passen zu den Spuren. – 25 der dreijährige Lohn ist also auf Kapital + Zinsen + 40 Drachmen zu berechnen; nimmt man den häufigen Zinssatz von 16 % an, so ergeben sich insgesamt 188 Drachmen, jährlich rund 63 Drachmen Arbeitslohn. – 27 ἀξιοῦμεν sehr undeutlich, es kann aber kaum etwas anderes sein. – 28–31 und 32–34 kreuzweise durchgestrichen. Die zweite und dritte Hand sind steif und schülerhaft. – Z. 28 καθάπερ mit κατὰ τὰ προ verwechselt.

SCHUBART.

47 R. No 1127.

Papyrus. H. 37 cm. Br. 14,5 cm. Aus der Papyruscartonnage von Abusir el mäläq. Schrift nahe verwandt, vielleicht gleich der von No 1111; anfangs eng, später weitläufiger. Auf Verso steht No 1122. 12. Jahr des Augustus.

Verkauf einer Goldgiesserei (παραχώρησις), Alexandrien.

Ἀχαιῶι τῶι ἐπὶ τοῦ ἐν τῆι αὐλῆι κριτηρίου
παρὰ Εὐαγγέλου τοῦ Ἀρχωνήου Φιλομητορείου [καὶ παρὰ Ἀπολλωνίου τοῦ]
Σαραπίωνο[ς . . . . .]νο . . . . . . Ἀ[λ]εξαν[δρε . . .
χωρὶς τ[οῦ κρ]ιτηρίου [. . . *sehr schwache, unkenntliche Spuren.*
[. . . .] κεφαλαίου προσκομισάμε[ν]ος τὰς λοι[πὰς τοῦ] ἑσταμένου
παραχωρητικοῦ ἀργυρίου κεφαλαίου ⊢ τριακ[οσί]ας [ἕ]ως ἐνάτης Φα[μ]ενὼθ 5 März 18 v. Chr.
τοῦ ἐνεστῶτος ιβ L Καίσαρος [παραχω]ρήσειν ἢ τῶι αὐτῷ ἢ οἷς ἐὰν
συντάσ⟨σ⟩ηι διὰ τοῦ τῆς στοᾶς λογ[ιστη]ρίου τὸ ὑπάρχον αὐτῷ ἐν τῷ
Βῆτα ἐν τῆι τετραγώνῳ [στοᾶ] ἐν τῷ ἔσω κύκλωι ἐργαστηρί-
διον χρυσοχοῦν [σὺν] τ[οῖ]ς ἕνεκα τούτου ᾠκοδομημένοις
κιλλίβασιν . . . . [. . . . .]τι κατιόντι δὲ εἰς τὸν λίβα, οὗ
γίτονες νότωι Εἰρηναῖος β[ο]ρρᾶι Ἀπολλοφάνης λιβὶ ὁδὸς ἀπη-

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1 vgl. No 1098,1 und Arch. f. Pap V 59. – 2 Φιλομητορείου fast sicher; mein Zweifel Arch. f. Pap. V, 83 Anm. 2 ist unbegründet. – Die Erg. ist reichlich gross für den Raum; man muss sehr enge Schrift annehmen. – 3 gegen Ἀ[λ]εξαν[δρέως spricht die Stellung, es sei denn, dass der Name des Grossvaters vorausging, was durchaus ungewöhnlich wäre. – 3–5 vgl. No 1129, 5 ff. Hier aber liegt nicht eine συγχώρησις, sondern ein „ohne das Gericht" geschlossener Vertrag, συγγραφὴ oder nur mündliche Verabredung, voraus. Man kann etwa vermuten: ἐπεὶ κατὰ συγγραφὴν γεγονυῖαν] χωρὶς τ[οῦ κρ]ιτηρίου [τῷ . . L ὡμολόγησεν ὁ Ἀπολλώνιος ἐκτὸς οὗ προσείληφεν ἀρχαίου] κεφαλαίου, aber auch so ist die Erg. noch zu lang; Abkürzungen sind unwahrscheinlich. – Zu ἀρχαίου vgl. P. Hibeh I 30, 19. 92, 15. 6 ἀργ. κεφ. ist im Pap. in einander gezogen, sodass nur αργ und αιου deutlich ist. – 7 in παραχω]ρήσειν ist ρη schwer mit den Resten vereinbar, aber sachlich und nach 1129, 7/8 anzunehmen. – 8 στοᾶς hier undeutlich, jedoch durch Z. 34 gesichert, ebenso λογιστηρίου. 9 τετραγώνῳ fast sicher; στοᾶ durch eine andere Urkunde gesichert. – 10 von ἕνεκα ist das erste ε fast sicher, κα wahrsch. – κιλλίβασιν scheint ziemlich sicher; es sind wohl eingebaute Untergestelle für die Kessel. – 11 die folgende Bestimmung ist mir unverständlich; statt „Westen" würde man „rechts" oder „links" erwarten. – 12 δ in οδος zw., aber ein Personenname kann wohl nicht darin stecken.

verte.

λιώτηι Σωσίβιος, τῶν τῆς παραχωρήσεως δαπανημάτων ὄντων πρὸς αὐτὸν τὸν παραχωρούμενον, ἐπὶ δὲ τούτοις τὸν Ἀπολλώ[ν]ιον παρέχεσθαι τὴν παραχώρησιν βεβαίαν καὶ ἀνέπαφον καὶ καθαρὰν ἀπὸ ἐνοικίων τῶν ἕως τοῦ ἐνεστῶτος [μηνὸ]ς Μεχὶρ τοῦ ιβ L Κ(αίσα)ρο(ς), ἀπὸ δὲ ἰδιωτικῶν διὰ παντὸς καὶ πάντα τὸν ἐπελευσόμενον ἢ ἐμποησόμενον αὐτὸν Ἀπολλώνιον ἀφιστάνιν παραχρῆ[μα τοῖς ἰδίοις δαπανή]μασιν. καὶ μὴι ἐξῖναι τῶι Ἀπολλωνίῳ λέγιν „οὐκέτι παρείληφα" ἀλλὰ μηιδ' αὐτὸν κτᾶσθαι μηιδὲ προσχρῆσθαι τῷ περὶ τῶν τοιούτων νόμωι ἢ ἐθισμῶι, ἐὰν δέ τι τούτων [παρα]β[αίν]ηι, χωρὶ[ς] τοῦ κύρια εἶναι τὰ συνκεχωρημένα ἔτ[ι] καὶ πρ[ος]εκτίνιν αὐτὸν ὃ εἴληφεν εἰς τὸ κεφάλαιον σὺν ἡμιολίᾳ παρ[αχρ]ῆμα καὶ ἄλλας ὡς ἴδιον χρέος ἀργυρίου δραχμὰς πεντακ[οσίας] καὶ τὰ βλάβηι καὶ δαπανήματα καὶ τὸ ὡρισμένον πρόστιμ[ον τῆς πρ]άξεως γινομένη(ς) τῷ Εὐαγγέλωι ἔκ τε αὐτοῦ Ἀπολλωνίου καὶ ἐκ τῶν ὑπαρχόντων αὐτῶι πάντων καθάπερ ἐγ δίκης, ἐὰν δὲ κατά τι στρατεύηται ὁ Ἀπολλώνιος ἐν τοῖς κατὰ τὴν παραχώρησιν, ἐξῖναι τῷ Εὐαγγέλωι θεματίσαντι ἐπὶ τράπεζαν ἔνθεσμον εἰς τὸ τοῦ Ἀπολλωνίου ὄνομα τὰς λοιπὰς τοῦ ἀργυ(ρίου) ⊢ τ τοῦ περὶ τὴ<ν> τράπεζαν κινδύνου ὄντο[ς] πρὸς αὐτὸν Ἀπολλώ(νιον) καὶ μετενεγκόντι ἀντίγραφον τῆσδε τῆς συνχωρήσεως εἰς τὸ τῆς στοᾶς λογιστήριον τὴν εἰς ἑαυτὸν ἢ εἰς οὓς ἂν αἱρῆται παραχώρησιν ποιεῖσθαι ἐκ τοῦ τοῦ Ἀπολλωνίου [ὀ]νόματος καὶ

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14 ἐπὶ δὲ τούτοις: hier fällt der Schreiber aus der Konstruktion, denn der Stil der συγχώρησις fordert nach einem ἐπεὶ (Z. 3) jetzt τανῦν συγχωρεῖ ὁ Ἀπολλώνιος, vgl. Arch. f. Pap. V 48. Hat aber der Schreiber in Z. 3 begonnen: συγχωροῦμεν ἐπὶ τοῖσδε ὥστε ἐπεὶ, so wird es ganz unmöglich, in Z. 3/4 den erforderlichen Inhalt unterzubringen. – 17 Καίσαρος abgekürzt Κρο, wenn nicht hier wie Z. 45 ([illegible]) in Zusammenziehung Καίσαρ(ος) beabsichtigt ist. – 20 die Spuren von παρείληφα ἀλλά sind sehr schwach, aber unzweideutig. – 28 Ende στρα oder πρα; στρατεύεσθαι scheint sicher, und zwar in der Bedeutung: Schwierigkeiten, Umstände machen, vgl. No 1131, 20. – 32 τη<ν> ist wohl nicht beabsichtigte Abkürzung. – 33 der Schluss von συνχωρήσεως ist so zusammengezogen, dass die einzelnen Bst. nicht deutlich werden.

(verte)

τῶν συνεκπενφθησομένων ἄνευ ἰκόνων μὴι προσδεηθέντι τῆς αὐτοῦ παρουσίας, τῶν [δὲ] πρὸς τὴν μεταφορὰν̣ δαπανημάτων ὄντων πρὸς αὐ[τ]ὸν Ἀπολλώνιον, ἐὰν δὲ μέρει τοῦ Ἀπολλωνίου ἑτοίμως ἔχοντος τὴν παραχώρησιν π̣ρ̣οεῖσθαι ἀκολούθως ὁ Εὐάγγελος μὴι προσα̣π̣ο̣δ̣ι̣δῷ αὐ̣τ̣ῶ̣ι̣ ἐν τῷ ὡρισμένωι χρόνωι τὰς λοιπὰς τοῦ ἀργυρίου ⊢ τ, [ἐκτίνειν] αὐτὸν ταύτας σὺν ἡμιολίᾳ καὶ τοῦ ὑπ̣ερ̣π̣ε̣σ̣ό̣ν̣τ̣ο̣ς̣ χρ̣[όνου] τόκους δι[δ]ράχμους τῆς μνᾶς ἑκάστης τοῦ μηνὸς ἑκάστ[ου] δ̣ι̣ατεντι δὲ ε̣ν̣τ̣ι̣α̣ς̣ αι̣ς̣...αι Ἀ(ξιοῦμεν).

δι (?) L ιβ Καίσαρ(ος) Μεχ[εί]ρ η 2. Feb. 18 v. Chr.

38 Ende: δε oder τε. – 39 μέρει = seinerseits. – 44 die Lesung dieses Zusatzes ist mir nicht gelungen; das ς in α̣ς̣ hat einen ziemlich langen wagerechten Strich, sodass das folgende grosse α der Form Δ (nicht δ!) etwas abgerückt erscheint. – Δ am Ende scheint ἀ(ξιοῦμεν) zu sein. – 45 vor dem Datum δι? δι(ορθωτέον)? – Im Jahreszeichen L ein δι? oder das bekannte Blattornament (Inschriften der Kaiserzeit)?

SCHUBART.

130 V. No 1128.

Papyrus. H. 22 cm. Br. 11 cm. Aus der Papyruscartonnage von Abusir el mäläq. Kleine Schrift, dieselbe Hand wie No 1116. 1132. Die weissen Stuckreste, die auf dem Papyrus sitzen geblieben sind, machen die Schrift vielfach sehr undeutlich. Rekto ist leer. 17. Jahr des Augustus.

Vertrag über den Kauf eines Sklaven, Alexandrien.

κολ

Πρωτάρχ(ωι)

παρὰ Ἀπί̣ω̣ν̣ο̣ς̣ τοῦ καὶ Ἑστιαίου τοῦ Ἑστιαίου Ζηνείου καὶ παρὰ

1 κολ vgl. No 1101, 1. – 2 der Name Apion ist an den meisten Stellen undeutlich; Z. 7 λην würde auf Ἀπις(...) führen, aber die deutliche Schreibung in Z. 12 zeigt, dass Z. 7 am Ende eine Ligatur von ω und ν vorliegt.

verte

τοῦ πατρὸς Ἑστιαίου τοῦ Νικίου Ζηνείου. Περὶ τῶν διεσταμέ(νων) συνχωροῦσιν πρὸς ἀλλήλους ἐπὶ τοῖσδε ὁ μὲν πατὴρ Ἑστιαῖο(ς) ἐπάναγκες ἕως Ἀθὺρ λ̄ τοῦ προιόντο(ς) ιξ L Καίσαρος ἀγοράσας 26. Nov. 14 v. Chr. δοῦλον (....ἰδίου) ἕως ἀργυ(ρίου) ⊢ ͵α ποιήσεσθαι εἰς τὸν υἱὸν Ἀ̣π̣ί̣ω̣ν̣(α) τὴν τούτου παραχώρη[σιν], ἐὰν δὲ ἕως τοῦ προκ(ειμένου) χρό(νου) ὁ πατὴρ Ἑστιαῖο(ς) μὴ ποιῆται τὸν τοῦ δούλου ἀγορασμὸν καὶ τὴν εἰς τὸν Ἀ̣π̣ί̣ω̣ν̣(α) παραχώρη(σιν), ἐπάναγκες τὸν αὐτὸν Ἑστιαῖον ⟦μ̣ε̣τ̣ὰ̣ τ̣ὴ̣ν̣⟧ ⟦τ̣ῶ̣ι̣ υ̣ἱ̣ῶ̣ι̣ . . . . . . σ̣χρ̣η(. . .) ε̄ λ⟧ μετὰ τὴ(ν) λ̄ τοῦ Ἀθὺρ : : : : : : : : π̣έ̣ν̣τ̣ε̣ καταγράψειν τῶι υἱῶι Ἀπίωνι ⟦. . . . .⟧ ⟦. . . . . . .⟧ δ̣ι̣ὰ̣ τ̣ῶ̣ν̣ ἀγορανόμ(ων) (ὡς καθή(κει)) τ̣ὴ̣(ν) ὑ̣π̣ά̣ρ̣χ̣(ουσαν) αὐτῶι δούλη(ν) Ἀμ̣. .(. . .) κ̣α̣ὶ̣ ἀν̣α̣δ̣ώ̣σειν ἔτι τὴ(ν) [κα]ταγραφὴ(ν) τῶν κατὰ ταύτη(ν) ὠ̣ν̣ῶ̣ν̣, ἐ̣φ̣᾽ ὧι [εἰς] τ̣ὸ̣ ἐ̣ν̣λειψόμ̣ε̣ν̣ο̣(ν) πρὸς τ[ὰς] τοῦ ἀργυ(ρίου) ⊢ ͵α τ̣ῆ̣ς̣ (τῆς) . . λ(. . .) ἀξίας [καὶ] ε̣ἰ̣ς̣ τ̣ο̣ὺ̣ς̣ τόκ(ους) τ̣ὸ̣ν̣ Ἑστιαῖον ἀποδοῦναι τῶι υἱῶι

Es folgen die Reste von acht Zeilen.

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5 zum Inhalt: Hestiaios verpflichtet sich, einen Sklaven für 1000 Dr. bis zum 30. Hathyr zu kaufen und dem Apion zu cedieren; thut er es nicht, so hat er durch eine Sklavin Ersatz zu leisten und für die verbleibende Differenz des Wertes noch einen weiteren Ersatz zu gewähren. Die Gegenleistung des Sohnes (dem ὁ μὲν πατὴρ muss ein ὁ δὲ υἱὸς entsprechen) ist nicht mehr erkennbar. – 7 über der Zeile wahrscheinlich ἐκ τοῦ ἰδίου, obgleich die Spuren schlecht dazu passen. – 11/12 aus dem gestrichenen ε̄ in Z. 11 und dem zw. πεντε in Z. 12 kann man vielleicht entnehmen, dass es heissen soll: μετὰ τὴ(ν) λ̄ τοῦ Ἀθὺρ [ἐντὸς ἡμερῶν] πέντε. – Das gestrichene λ in Z. 11 erklärt sich wohl daraus, dass der Schreiber bereits den 30. Hathyr im Sinne hatte. – 13 zur καταγραφή durch die Agoranomen vgl. No 1114, 14. – Ende: der Name undeutlich, wohl nicht Ἀμμω(νάριον) oder dgl. – 15 Ende: ob τῆς τῆς δ̣ο̣ύ̣λ(ης), ist sehr zw. – 17 ff: nur wenig ist erkennbar, z. B. Z. 17 Ende π̣α̣ρ̣α̣ . . ρη(. . .) . . δ̣ὲ̣ υἱ̣[ὸ]ν̣ . . Ἀπίωνα̣; Z. 19 Ende ⟦κ̣α̣τ̣α̣γ̣ρ̣α̣-φ̣ὴ̣(ν)⟧. Der Papyrus ist unten nicht vollständig, sodass der Vertrag mehr als 23 Zeilen gehabt haben wird.

SCHUBART.

58 V. I. No 1129.

Papyrus. H. 37 cm. Br. 24 cm. Aus der Papyruscartonnage von Abusir el mäläq. Kursive derselben Hand wie No 1059. 1122. Die Schrift ist auf der unteren Hälfte stark abgerieben. Auf der rechts angeklebten Selis ein Darlehnsvertrag (58 V. II), auf Rekto No 1059. Korrekturen wie es scheint von 1. Hand. 17. Jahr des Augustus.

<u>Verkauf eines Ackers (παραχώρησις), Alexandrien.</u>

1 κολ

2 Πρωτάρχωι

3 παρὰ Τρύφω(νος) τοῦ Σίμων(ος) Καίσα[ρος καὶ παρὰ] Π[ρωτά]ρ[χο]υ τοῦ — Ζη(νείου) [παρούσης καὶ συνευδοκούσης]

4 τοῖς κατὰ τὴ(ν) συγχώρη(σιν) σημαινομ(ένοις) τῆς γυναικ(ὸς) Ὀπώρας τῆ(ς) Πρωτάρχου

5 ἀστῆ(ς) μετὰ κ(υρίου) αὐτοῦ Πρω(τάρχου). Ἐπεὶ κατὰ τὴν διὰ τοῦ αὐ(τοῦ) κριτη(ρίου) τετελειωμέ(νην) συγχώρη(σιν)

6 τῶι ἐνε(στῶτι) ιζ ∟ Καίσαρος Μεχεὶρ ὡμολ(όγησεν) ὁ Πρώταρχ(ος) *Jan./Feb. 13 v. Chr.* συνευδοκ(ούσης) καὶ τῆς γυναικ(ὸς)

7 ἐκτὸς οὗ προείλη(φε) ⟦κεφα⟧ παρὰ τοῦ Τρύφ(ωνος) καὶ ἀρχ(αίου) κεφαλ(αίου) προσκομισάμ(ενος) τὰς λοιπ(ὰς) τῆ(ς) 31

8 ἑσταμέ(νης) τιμῆ(ς) ἀργυ(ρίου) ⊢ λυ ἕως ε̄ Φαρμο(ῦθι) τοῦ αὐ(τοῦ) *März 13 v. Chr.* ∟ ⟦εὐθέως⟧ παραχω-

9 ρήσειν τῶι Τρύ(φωνι) ἢ οἷς ἐὰν συντάσσῃ καθ᾽ ἑτέρ(αν) συγχώρη(σιν) ἀπὸ τῶν ὑπαρ-

10 χόντων αὐτῷ Πρωτάρχ(ῳ) ἐν τῶι Βουσειρίτῃ ἐν τοπαρχίᾳ Φθευριη περὶ

11 κώμη(ν) Θονοφωι γῆς κατοικικῆ(ς) ἀρουρῶ(ν) διακοσίων ἀρούρ(ας) τεσσαρά-

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1 κολ wie öfter gross geschrieben, wohl von andrer Hand. — 3 der Strich hinter τοῦ besagt, dass der Vatersname dem Schreiber unbekannt ist. — Erg. sicher, jedoch sind Abkürzungen vorauszusetzen. — 6 ὡμολ, nicht συνεχώρησεν. — 7 statt τοῦ auch τε möglich, wofür das anscheinend auf den Namen folgende καὶ sprechen würde. Allein ein zweiter Name Αρχ(ιου) oder drgl. ist schwerlich anzunehmen; überdies kann bei dieser Hand και von δι oder η schwer unterschieden werden, wenn wie hier darin korrigiert ist. δι᾽ ἀρχ(είου) sehr fraglich. Vgl. No 1127, 4/5. — 10 über dem ersten ἐν ein wagerechter Strich.

verte

12 κοντα ἐννέα ἥμισυ ὄγδοον ἑκκαιδέκατο(ν), ἀφ' ὧν εἰσιν ἐν μιᾷ σφραγεῖδι

ἐδάφη ὧν

13 ἄρουρ(αι) γηιϛ́, ὧν γείτονες νότωι τὰ λοιπὰ ⟦οὗ⟧ ἐώνηται ὁ Τρύφ(ων) ἀρουρῶ(ν)

καὶ ἐν ἑτέρᾳ

14 βορρᾷ τῶν κατὰ Ναρω(...) ἀπηλιώ(τη) βουνὸς λιβὶ Ἀλεξανδρίων ⟦αἱ δὲ λοιπαὶ⟧

15 ⟦ἄρουρ(αι) μϛ∟⟧ σφραγεῖδι αἱ λοιπ(αὶ) ἄρουρ(αι) μϛ∟, ὧν γείτονες νότῳ

16 Χελκίου γῆ βορρ(ᾶ) χῶμα ἀπηλιώτη βουνοὶ λιβὶ Ἥρωνος καὶ Χελκίο(υ)

17 γῆ ἐφ' οἷς ἄλλοις ἡ συνχώρη(σις) περιέχει, τανῦν ⟦συγχωροῦμ(εν)⟧

τοῖς προκ(ειμένοις) ἀκολ(ούθως)

18 ⟦παρ' ἀλλήλους ἐπὶ τοῖσδε ὥστε ἐπεὶ⟧ ἀπέσχηκ(εν) ὁ Πρώ(ταρχος) παρὰ τοῦ Τρύφω(νος)

19 διὰ τῆς Κάστ(ορος) τραπέζης τὰς ⟦προκ⟧ τοῦ ἀργυ(ρίου) ⊢ λυ καὶ συγχωρεῖ

20 παραχωρή(σειν) τῶι Τρύ(φωνι) ἀπὸ τοῦ νῦ(ν) εἰς τὸν ἀεὶ χρό(νον) τὰς προκ(ειμένας) ἀρού(ρας) μθ∟ηιϛ́ καὶ εις(...)

21 μὲν Τρύφωνα κρατεῖν καὶ κυριεύειν αὐτῶν καὶ ἑτέροις παραχωρε(ῖν) καὶ

ἐγμισθοῦν

22 ⟦οἰκονομεῖν καὶ ἐπιτελ(εῖν) περὶ αὐτῶ(ν) ὅτι ἐὰν θέλῃ⟧ καὶ ἀποφέρεσθαι τὰ ξ αὐτῶ(ν)

23 ἐσόμενα κατ' ἔτος ἀπὸ τοῦ εἰσιόντος ιη∟ Καίσαρος διὰ τὸ τὰ τοῦ ἐνε(στῶτος) ∟

βούλ(ηται)

24 εἶναι τοῦ Πρωτάρχου καὶ οἰκονομ(εῖν) καὶ ἐπιτελ(εῖν) κατ' αὐτῶν ὅτι ἐὰν ⟦θέλῃ⟧

ἀπὸ τῆ(ς) δε τῆ(ς)

25 τελειοῦν δὲ καὶ οὓς ἐὰν ἑτέρους θέλῃ χρηματισμοὺς μετενεγκ(όντα)

συνχωρή(σεως) καὶ τῶν πρὸς αὐτή(ν) εἰκ(όνων ?)

26 ἐπὶ τοὺς τόπ(ους) τῶι σιπρ... καταλοχισμ(οὺς) ....αλας καθη(κ...) ⟦...⟧ καὶ

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13 τὰ λοιπὰ korr. aus Unleserlichem. – ἀρουρῶ(ν) ohne Zahl. – 14 statt καταναρω kann auch κατανδρω gelesen werden; etwa κατ' Ἀνδρῶ(ν πόλιν)? – Ἀλεξανδρίων: gemeint ist wohl Ἀλεξανδρέων sc. χώρα; darüber ganz undeutliche wohl absichtlich verlöschte Spuren. – 18 es scheint παρ', nicht πρὸς dazustehen. – 19 gemeint ist ⟦προκ(ειμένας)⟧. – Ende: καὶ aus η korr. – 20 Ende: der letzte Bst. eher ε als σ ἐάσ(ειν) scheint unmöglich, ἐξε(ῖναι) ebenso. – 21 Anf. sehr undeutlich; μὲν passt besser zu den Bst. als τὸν. – Von κρατεῖν ganz geringe Reste. – 22 Pap. ταξ. – 25 hierzu vgl. No 1127, 33; aber ἀντίγραφον τῆσδε τῆς συνχωρήσεως ergiebt sich hier nicht. – 26 vgl. 1127, 33. 1130, 22/3. – καταλοχισμοὺς sehr zw.; dahinter anscheinend κλη, jedoch κληρούχων unmöglich. – ὡς καθή(κει) nicht möglich.

verte

μετεπι
27 γράφεσθαι τοὺς . . . ους [μὴ] προσδεηθέντι τῆς τοῦ Πρωτάρχ(ου) παρουσίας
28 ⟦. . . . .⟧ πρὸς τὸν ἴσον κατὰ
29 μηδ(ὲν) ἀντιπ(οιεῖσθαι) καὶ παραβάντα μηδὲν τῶν ἴσων ἐπιτελ(εῖν) τὸν
30 Πρώ(ταρχον) μηδ' ἄλλον ὑπὲρ αὐτ[οῦ, παρέξεσθαι δὲ] τὴ(ν) πρᾶσιν βεβαίαν καὶ
ἀνέπαφον καὶ
31 καθαρ(ὰν) ἀπὸ πάντ(ων) δημο[σίων καὶ τῶν ἄλλων τελ]ε(σμάτων) ἕως τοῦ αὐτο(ῦ)
32 ιζ L Καίσαρος [ἀπὸ δὲ . . . .]. ἰδιωτικ(ῶν) εἰς τὸ(ν) ἄνω χρόνο(ν)
33 καὶ πάντα τὸν ἐπελευσό(μενον) . . . . . ἀφ[ι]σ(τάνειν) τοῖς ἰδί(οις) δαπ(ανήμασιν), ἐὰν δέ τι
34 τούτων παραβῇ, χωρὶς τοῦ κύρια εἶναι τὰ συνκεχωρη(μένα) ἔτι καὶ προσεκ(τίνειν)
35 αὐτὸ(ν) ὃ εἴλ(ηφεν) [εἰς τὸ κεφ(άλαιον) σὺν ἡμιο]λίαι [καὶ ἄλλας] ἐπίτιμο(ν) ἀργυ(ρίου) ⊢ λ
36 καὶ τὸ ὡ[ρισμ(ένον)] πρ[ό(στιμον)] καθάπερ ἐγ δίκης, ἐὰν δὲ . . . πρ . . ιας ὁ Πρώταρχ(ος)
37 τῶι [Τρύ]φ[ωνι] καὶ . . . . . ὀφείλει τῶν ὑπαρχουσῶν ἀρουρῶν διακο-
38 σίων [. . .] φ . λειν [. . . . .] . ρ . φ α επι μη . . (. . .) μετὰ τὰς αὐτο(ῦ)
39 γρ . . . . . [L ι]ζ Καίσαρος Φαρμ(οῦθι) ιβ *7 April 13 v. Chr.*

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27 l. μετεπιγράφεσθαι. – In dem auf τοὺς folgenden Worte ist korrigiert; der 3. Bst. kann σ oder ε, schwerlich π sein. Dann sehr geringe Spuren, deren Deutung sich aus No 1127, 36. 37 ergiebt. – 28 die gestrichene Stelle ist ganz unleserlich. – πρὸς τὸν ἴσον zw; aber αὐτὸν unmöglich. – 29 παρα ziemlich sicher; βαντα entspricht den Spuren noch am besten. – 31 für die Erg. ist Oxy. III 504 benutzt, da das hochstehende ε am Ende der Lücke am ehesten zu τελε(σμάτων) passt. – δημο sehr zw. – 33 Mitte nur schwache Spuren: αὐ(τὸν) Πρώ(ταρχον)? – 36 Ende: von hier an ist alles unsicher, mit Ausnahme der nicht unterpunktierten Stellen. – 38 ὀ]φίλειν liegt nahe, verträgt sich aber nicht mit dem zw. ὀφείλει der vorigen Zeile.

SCHUBART.

108 R. No 1130.

Papyrus. H. 38 cm. Br. 17 cm. Aus der Papyruscartonnage von Abusir el mäläq. Schrift wie No 1121. Verso leer. Derselbe Text von Z. 2–21 ist auf 110 R I (auf demselben Blatte über No 1140, von derselben Hand) in sehr kleiner Schrift enthalten und zwar in Z. 7–28 dieses Blattes. Die ersten 6 Zeilen von 110 R lassen nur geringfügige Reste erkennen, aber die hier vorkommenden Namen Demetrios und Diodotos beweisen, dass Z. 1–6 nichts mit der folgenden Urkunde zu thun haben, sondern den Entwurf einer andern enthalten. Der Schreiber von 110 R hat also auf derselben Seite 3 verschiedene Entwürfe aufgezeichnet. Derselbe hat auch auf 128 V eine sehr schlecht erhaltene Urkunde geschrieben, in der dieselben Personen wie in unserm Texte begegnen; dagegen steht auf 128 R von derselben Hand wie 108 R eine nur in Resten erhaltene Urkunde, worin zwei der Personen von 108 R, Pylaimenes und Hermias, erscheinen. 26. Jahr des Augustus.

Verkauf eines Grundstücks (παραχώρησις), Alexandrien.

[Πρωτάρχ]ωι
[παρὰ Σα]ραπί[ω]νος τοῦ Διοδώρου Ἀλθαιέω[ς καὶ παρὰ Πυλαι]μένου τοῦ
[Ἀκρ]άτου Καίσαρ[ο]ς παρόντος καὶ συνευδοκ[οῦντος τῇ δε τῇ συνχωρ]ήσει
.... τοῦ δεσπότου [Ἀ]κράτου τοῦ καίσαρος
[Γαίου Ἰουλίου Ἑρ]μίου κεχ[ρηματικότος δὲ Ἑρμίου τοῦ Πρίσκου. Περὶ τῶν διεσ-]
ταμένων [συν]χωρεῖ ὁ Πυλαιμένης [εὐπειθὴς κα]τὰ πᾶν γεγονὼς
ὑπὸ τοῦ Σαρ[απί]ωνος καὶ ἀπεσχηκὼς [παρ' αὐτοῦ διὰ χειρὸς ἐξ] οἴκου τὸ ἐσταμένον] παραχωρητικὸν παρακεχωρη[κέναι αὐτῷ τοὺς ὑπάρχοντας αὐτῷ]

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1 die Erg. ist wegen des 26. Jahres sicher; 110 R I lässt nichts erkennen, aber 128 R hat deutlich diesen Namen. – Die Zeilen 2–9 sind so schlecht erhalten, dass ihre Herstellung nur aus 110 R I gewonnen werden kann; sie ist aber dadurch vollständig gesichert. – 3 110 R I hat σ[υνχωρ]ήσει in starker Zusammendrängung; an παραχωρήσει ist nicht zu denken. – 4 Ἑρμίου τοῦ Πρίσκου ist auch in 110 R I undeutlich; dagegen 128 R klar. – Der Zusatz über der Zeile fehlt in 110 R I. Dagegen bietet 128 R: τοῦ τοῦ Αὔκτου καὶ Πυλαιμένου κυρίου Ἀκράτου τοῦ καίσαρος; die Urk. 128 V hat δεσπότου. Offenbar schwankte hier der Schreiber, ob er κυρίου oder δεσπότου schreiben sollte. Für die Stellung der mit Καίσαρος bezeichneten Personen ist diese Stelle wichtig; da die Lesung erst jetzt gelungen ist, konnte ich sie Arch. f. Pap. V 116 ff. noch nicht verwerten.

verte

ἐν κώμῃ Ὑ[ψ]ηλῇ τοῦ Λυκοπολεί[του τῆς Θηβαίδος ἐκ τ]οῦ πρὸς ἀπηλι[ώτην μέρους τόπ]ους [ἐν οἷς οἰκία καὶ] βαλανεῖον δημόσι[ο]ν [πρότερον Διογ]ένους τοῦ Ἰσιδώρου, ὧν [γείτον]ες νότωι δρόμος τοῦ ἱεροῦ Χ[νο]ύβεως θεοῦ μεγίστου βορρ[ᾶι προ]βατ[ι]ῶνες τοῦ Ἀμενώθο[υ] ἀπηλιώτηι ὕδρευμα λιβὶ [κοι]νὴ εἴσοδος καὶ ἔξοδος τῶν τόπων, καὶ ἀπὸ τοῦ νῦν κρατεῖν καὶ κυρι[εύει]ν τὸν Σαραπίωνα τῶν παρακεχ[ωρη]μένων αὐτῶι καὶ ἐμβατεύειν [καὶ ἐποι]κοδομεῖν καὶ ἐγμισθοῦν [καὶ] ἑτέροις παραχωρεῖν καὶ χρῆσθ[αι καὶ] διοικεῖν καὶ ἐπιτελεῖν περὶ αὐτῶν ὃ ἐ[ὰν βο]ύληται, μηδεμίαν δ' εἶναι ἔφ[ο]δον τῷ Πυλαιμέ(νῃ) μηδ' ἄλλῳ ὑ[πὲρ] αὐτοῦ ἐπὶ τὸν Σαραπίωνα τὸν παρακεχωρ[η]μέ(νον) [μ]ηδ' [ἐ]πὶ μέρος αὐτῶν [μ]ηδ' ἐπὶ τὰ ἐξ αὐτῶν περιγινόμενα ἀπ[ὸ] μηδενὸς ἁπλῶς ἐνγ[ρά]πτου ἢ ἀγράφου κατὰ μηδένα τρόπον, ἐξακολουθεῖν δ' αὐτῶι τὴν βεβαίωσιν διὰ παντὸς ἀπὸ πάντων καὶ ἀφισ[τάν]ειν τὸν ἐπελευ[σό]μενον τοῖς ἰδίοις δαπανήμασιν, ὑπ. . . . αι δ' αὐτὸν καὶ αἷς ἐὰν ἄλλαις [προ]αιρῆται ὁ Σαραπίων περὶ τῶν αὐτῶν καὶ διὰ τῶν ἐπὶ τῶν τόπ[ων] ἀρχείω[ν] οἰκονομίαις μηδὲν ἕτερον λαβόντα τῶν δαπανημάτων ὄντων πρὸς τὸν Σαραπίωνα, ἢ χωρὶς τοῦ κύρια εἶναι τὰ συν[κεχωρημέ]να ἐ[κτ]ίνειν αὐτὸν ὅ τε (ὁ Πυλαιμ(ένης)) εἴληφεν παραχωρητικὸν σὺν ἡμ[ιολίᾳ κ]αὶ τὰ βλάβη καὶ δαπανήματα καὶ ἄλλας ἀρ[γυ(ρίου)] ⊢ λ καὶ τὸ ὡρι[σμένον] πρόστε[ι]μον καθάπερ ἐγ δίκης, ἀνακεκομίσθα[ι] δὲ ὁ Σαραπίων

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8 obwohl der Gegenstand in der Thebais liegt, ist die Urkunde in Alexandrien geschlossen; das beweist 1) ihre formale Übereinstimmung mit den übrigen alex. Urkunden, 2) die Vereinigung von 110 R I mit 110 R II (No 1140), das sicher alexandrinisch ist, auf einem Blatte durch denselben Schreiber, 3) der Hinweis auf die ἐπὶ τῶν τόπων ἀρχεῖα Z. 22/3, d. h. die des Lykopolites im Gegensatz zu Alexandrien; 4) die Beziehungen der Personen zu Alexandrien, von denen Sarapion Bürger ist, und Pylaimenes und Hermias nach 128 R Verträge durch das καταλογεῖον geschlossen haben. – 10 Anf.: auch in 110 R I ist πρότερον sehr unsicher. Ἰσιδώρου ist auch 110 R I zw. – 11 in 110 R I scheint προβατιας zu stehen, unsicher ist nur das Wortende. – 12 zu Amenothes vgl. Aegyptiaca, Festschr. Ebers S. 107 ff. 142 ff. Otto, Priester II 214. Milne, Greek Inscr. S. 37. No 9304. Hier ist er nicht als Gott bezeichnet. 15 ἐπιτελεῖν ist auch 110 R I undeutlich. – 16 in 110 R I scheint [ὡ]ς ἐὰν zu stehen. – 21 110 R I reicht bis δαπανήμασι.

verte.

(108 R.) (No 1130)[3]

παρὰ τοῦ Πυλαιμένου ἃς εἶχεν κατὰ τῶν προκειμένων ἀσφαλείας
κ. . . . . [. . . . .]ενου τοῦ Σαραπίωνος ἐν τῇ ἐπὶ τὸν Γάιον
Ἑρμίαν ἐφόδωι ὑπέρ τε βεβαιώσεως οὗ παρακεχώρηκεν α . . α
κατὰ τὴν συνχώρησιν χωρίου ἀρουρῶν δύο καὶ οὗ ὀφείλει αὐτῷ . . . . . .

L κς Καίσαρος Μεχεὶρ κ̅ — *14 Febr. 4 v. Chr.*

Reste von 2 Zeilen andrer Hand.

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29 fängt vielleicht mit καὶ an, dann etwa πίστεις zu vermuten, aber die Spuren kann ich nicht deuten; dann μὴ ἐλαττουμ]ένου ? ἐγγραφομ]ένου ? vgl. No 1108, 26 f. – 30 Anf. sehr unsicher. Ende. hinter dem letzten α ist die Oberschicht abgesprungen, es können noch 2 bis 3 Bst. gefolgt sein; αὐτῷ passt nicht zu den Resten.

SCHUBART.

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85 V. No 1131.

Papyrus. H. 33 cm. Br. 12 cm. Aus der Papyruscartonnage von Abusir el mäläq. Kleine, gewandte Handschrift wie No 1116 mit vielen Korrekturen von derselben Hand. Zwei zusammengehörige Urkunden; die Lesung ist besonders bei der zweiten, wo viel abgerieben und durch Korrekturen undeutlich ist, nur teilweise gelungen, auch die Kleinheit der Schrift strengt das Auge ungewöhnlich an. Obwohl noch mehr gelesen werden kann, teile ich das bis jetzt Entzifferte mit, weil der Inhalt wertvoll ist. Rekto leer. Jahr 17 des Augustus.

Erbteilung, Alexandrien.

I

[Πρωτάρχω]
[παρὰ Ἀπολλωνίου τοῦ . . . . . . καὶ]
παρὰ [Ἰσιδώρου τοῦ Ἀθηνοφόρου καὶ τῆς τούτου γυναικὸς τοῦ δὲ Ἀπολλωνίου ἀδελφῆς Ἑρμιόνης τῆς . . . μετὰ κυρίου . . .]
Ἐπεὶ οἱ . . . [. . .
τῆς πεν[. . .

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1 für das 17. Jahr ist Protarchos als Adressat wahrscheinlich. – 2/3 die Verteilung der Namen auf diese Zeilen ist unsicher; jedenfalls ist mit Abkürzungen zu rechnen.

verte

καὶ [τ]ῆς · [...
Ἀρσινόη[...
\ἀπεσχη[κ...\
γραψε ... [...
καὶ τῆς [ca 28 Bst Ἰσίδ]ωρος [.......]
λεγομε[ν ca 28 Bst Ἰσίδ]ωρον καὶ . την . .
μητέρα Ἀρσινόην πρ[ὸ τῆς εἰς τὸν Ἀπολλώνιον] καταγραφῆ(ς) μετηλλα[χέναι]
⟦[καὶ .... [..........] συνχωροῦμεν πρὸς ἀλλήλους ἐπὶ
τοῖσδε, ὥστε ἐπάναγκες τ[ὸν Ἰσίδω]ρον ἕως Φαμεν(ὼθ) τοῦ ἐνε(στῶτος) ιϛ (L)
Καίσαρος καταγράψειν τῶι Ἀπ[ολλω]νίῳ ἐν συντάγμ(ατι) διὰ το(ῦ) πολειτικ(οῦ) ἀρχ(ή)(ου)
τοῦ δηλουμένου οἰκι[δ]ίου καὶ [τῆς π]ροσούσης ἐπαύλεως τὸ ⟦η με(...) .....⟧ \ἐν τῷ αὐτῷ πρλ(...)\
\ἥμισυ\ μέρος διὰ τὸ τὸ λοιπὸν τούτ(ου) μ[έ]ρος ἥμισυ εἶναι τῆς προκ(ειμένης) ⟦τοῦ Ἀπολ(λωνίου)⟧
⟦ἀδελφῆς γυναικὸς δὲ τοῦ Ἰσι[δώρου]⟧ .... Ἑρμιόνης τῶν τελ(ῶν) καὶ δαπ(ανημάτων) τῆς εἰς τὸ(ν)
Ἀπολλώ(νιον) καταγραφῆ(ς) ὄντων πρὸς τὸ(ν) Ἀπολλώνιον, ὃν καὶ ἀπὸ τοῦ νῦ(ν) κρα(τεῖν) καὶ κυριεύειν
τοῦ ἡμίσους μέρο(υς) τοῦ οἰκιδίου καὶ τῆς προσούσης ἐπαύλεως ⟦καὶ ἄλλη(ς) .⟧
καὶ ὅτι [ἐ]ὰν θέλ(ῃ) ἐπιτελ(εῖν) καὶ ἐξεῖναι αὐτῷ στρατευομ(ένου) τοῦ Ἰσιδώρο(υ) ἐν τοῖς
κατ[ὰ] τὴ(ν) καταγραφὴ(ν) μετενενκ(όντι) χρη(ματισμὸν) ἀπὸ τῆσδε τῆς συγγραφῆς [σὺν τ]ῇ ἑαυτ(οῦ)
εἰκ[ό]νι εἰς τὸ πολειτικ(ὸν) ἀρχ(ῆον) ... . εἰς ἑατο(ῦ) ἢ ὧν ἐὰν βούλ(ηται) [ὀνό(ματα)] καταγραφὴ(ν)
τοῦ ἡμίσους μέρο(υς) τ(ῶν) π[ρ]οκ(ειμένων) τῶν πρὸς αὐτοῖς ὄντων κω..σιων ἀντιλειπόντων
καὶ παρὰ ταῦτα μηδὲν ἐναντίο(ν) ἐπιτελ(εῖν) τὸν Ἰ[σί]δωρο(ν) μηδ' ἕτερο(ν)

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12 wie weit gestrichen war, ist unklar. – 13 trotz des Datums Z. 31 ist hier Phamenoth wahrscheinlicher als Pharmuthi. – 14 συνταγμ unsicher, vgl. aber Z. 50. – 15 Ende: wie es scheint war ἥ(μισυ) μέ(ρος) beabsichtigt. – 20 zu στρατευομένου vgl. No 1127, 29. – 21 συγγραφῆς, wahrscheinlicher als συγχωρήσεως, wäre Versehen des Schreibers, da die vorliegende Urkunde unzweifelhaft eine συγχώρησις ist. – Ende: die Erg. zw., weil Z. 22 εἰκόνι nicht sicher ist. – 22 τὸ; auch τὰ möglich, aber sachlich anstössig. – Hinter ἀρχῆον ist zu erwarten ποιεῖσθαι τὴν in Abkürzung; aber die vorhandenen Spuren kann ich nicht sicher deuten. – 24 vgl. No 1129, 29.

verte

[β]εβαιοῦν δὲ καὶ πάντα τὸν ἐπελ(ευσόμενον) ἀποστή(σειν) παραχρῆ(μα) τοῖς ἰδίο(ις) δαπ(ανήμασιν), ἐ[ὰν] δέ τι τούτων παραβ(αίνῃ)
χωρὶς τοῦ κύρια εἶναι τὰ σ(υνκε)χ(ωρ)η(μένα) ἔτι καὶ ἐκτίνιν αὐτὸν ὃ εἴλη(φεν) παρὰ τ[ῆς] Ἀρσινόης
κεφάλαιο(ν) σὺν τόκ(οις) καὶ τὰ βλ(άβη) καὶ δαπ(ανήματα) καὶ ἄλ(λας) ἐπίτιμ(ον) ἀργυ(ρίου) ⊢ λ καὶ τὸ ὡ[ρισμ]έ(νον) πρόστιμ(ον)
καθάπερ ἐγ δίκης, μενεῖ δὲ κύριον καὶ βέβαιον ὃ \καθότι καὶ ἔστιν/ ποιεῖται ὁ Ἀπολλ[ώνιος] τῶι
Ἰσιδώρωι ἐν τῇ ἐνεστώσῃ ὥρᾳ χειρόγραφον ἐπὶ τοῖ[ς δι' αὐ]τοῦ
ση.................
L. ι[ξ] Καίσαρος Φαρμο(ῦθι) ιϛ — 11 April 13 v. Chr.
ἰδιω(...)

II

Ἀπολλώνιος ....ου Ἰσιδώρωι Ἀθηνοφόρου χαίρειν. Ἐπεὶ ἡ ἐμὴ καὶ ἔτι
τῆς ἀδελφῆς μου σοῦ δὲ γυναικὸς Ἑρμιόνης μήτηρ Ἀ[ρ]σινόη μετήλ(λαχε)
καὶ ..χι...... οὐδέπω τετάφθαι, ὁμολογῶι τῆς [ἐσομ]ένης εἰς τὴν
ταφὴν τῆς Ἀρσινόης [[δώσειν]] δαπάνης μεριζομένης εἰς μέρη
ἴσα δύο δώσειν τὸ \παραχρῆ(μα) τὰ ...οντα τῆ(ς) ταφῆ(ς)................./ ἥμισυ μέρος καὶ [[...]] .... τῆς
Ἑρμι[ό]νη(.) ου..... καὶ ουσ.. τὸ ἕτερον μέρος .. [......] ....θαι
Ἀρσινόη.... ολ(...) οἰκίδιο(ν) καὶ το^ην προσοῦσαν ἔπαυλιν [.........]
τρ..[..]............. τουσαν καὶ ου [[..]]...... [............]
ἐὰν ἕ[τ]ερ.............. \ε.....κ...../ περ τοῦ καταγραφ....[..........]

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26 es scheint σχη dazustehen, was συνκεχωρημένα bedeuten muss. – 26/7 vielleicht war dies Kapital in Z. 4 ff genannt. – 29 ὥρᾳ ist wahrscheinlicher als ἐνεστώσῃ ἡμέρᾳ, wobei ein η fehlen würde. – 30 es scheint nicht σημαινομένοις πᾶσι dazustehen; σήμερον ? – Das χειρόγραφον folgt auf demselben Blatte. – 32 zu ἰδιω vgl. 1116, 43. – 35 τυγχάνει unmöglich, eher wäre an μέχρι τούτου zu denken; συμβέβηκε ausgeschlossen. – 37 über der Zeile viell. τὰ δέοντα. – Ob τῆς oder τὴν ist zw. – 38/9 Sinn viell.: ἐφ' ᾧ τὴν Ἑρμιόνην δώσειν τὸ ἕτερον μέρος εἰς τὸ θάπτεσθαι τὴν Ἀρσινόην. – 38 καὶ ebenso wie 40 καὶ kann auch η oder δι sein; beide Male scheint dasselbe Wort zu stehen. – 39 το in την verb. ohne Streichung des ο. – 41 Anf. eher ἐὰν als ἐάν. – ὑ]πὲρ τοῦ καταγράφ[ειν διὰ τοῦ πολειτικ(οῦ)] ?

verte

ἀρχή(ου) τὸ ἥμισυ καὶ εἶναι τὸ λοιπ(ὸν) ἥμισυ τῆς Ἀρσι[νόη]ς
δι...τη(...) εν.αρ... ⟦.........διάθεσιν⟧ [...........]
κ..λος(...)
ἀγορασ⟦εται δὲ⟧ Ἀμμώνιος ἐφ' ᾗ ἐστάμεθα τιμῇ ⊢ βτ. [.......]
οὐδὲ
⟦μηδὲ.......⟧ ε..ρας δὲ δεδωκ⟦εν...μη⟧δὲ [.........]
ἀσφάλειαν, ἀν<εν>ήνεκται ἡ προκ(ειμένη) συγχώρησ[ι]ς καὶ [........]
καταγραφῆναι τὰ προκ(είμενα)........ων
[Ἀμ]μώνιος κατα.. [...] ⟦τὸν ουραν..(...)⟧ καὶ ἀπ.αιρη....α [.......]
...... ω..ενστ⟦......⟧ Ἰσίδωρος καταγράψας καὶ τὰ [........]
⟦καταγραφῆ(ναι) τὸ ἐπιβάλλο(ν) καὶ αὐτῇ μέρο(ς) καὶ ..... [........]⟧
....
⟦.....⟧ καταγράψειν αὐτῶι ἢ οἷς ἐὰν συντάσ[ση ....]
μέρο(ς) ἥμισυ τῶν προκ(ειμένων) ἢ σοὶ συντάξω κ[αταγράφ]ει[ν]
τῆς προκ(ειμένης) τιμῆ(ς) τὸ ἥμισυ μέρος, ἐὰν δὲ. ω... [........]
ἐφ' ᾧ λήμψομαι
τὸ ἐν ἐμοὶ μέρος ἥμισυ, ἐξέσται σοι τῶι Ἰσιδώ[ρωι] .....
τὸ ἥμισυ τῶν τοῦ ἀργυρίου ⊢ βτ
καταγράφειν τῶι Ἀμμω(νίωι) τὸ ἐν ἐμοὶ μέρος ἥ[μισυ ⟦ἀπαραπο-⟧]
⟦δίστωι ὄντι⟧ ἀπαραποδίστωι ὄντι καὶ μὴ πρ[οσφέρειν]
πρόσκλη(σιν) ἢ διαστολ(ήν) καὶ . τ.....νιον με ἑκαστ(..) μ[η]δὲν τῶν]
προγεγρ(αμμένων) παραβῆ(ναι) ἢ ἐκτίσ(ειν) τά τε βλ(άβη) καὶ δαπ(ανήματα)
καὶ ἐπ(ίτιμον) ⊢ λ καὶ εἰς τὰ [...] ⊢ ρ.
τῆς πράξεως γεινομ(ένης) ἔκ τε μου . ισμορ. ρυ(...) τῶν μοι ὄντων....χρη
[.]ασ[. ἡ]μίσους μερ[ο(υς)] πάντων καθάπερ ἐγ δίκης

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42 Ende αρ deutlich; entweder Versehen statt Ἑρμιόνης, oder auf eine frühere Abmachung bezüglich. – 44 hier und 47 ist Ἀμμώνιος wahrsch., 52 gewiss; also nicht der Briefschreiber Ἀπολλώνιος. – 45 links etwas entfernt: επαν (?). – 48 von hier bis 52 stehen links ausgerückt über den Zeilen mehrere Worte, die augenscheinlich nicht den Zeilen einzuordnen sind, sondern einen selbständigen Zusatz bilden, der in 50–52 erkennbar ist. – 48 wie es scheint, war die ganze Zeile durchgestrichen. – 50 zu συντάξω vgl. Z. 14. – 53 Ende: Erg. zw. – 54 διαστολικόν ? καὶ ἐπιτελούμενόν με ἕκαστ(α) scheint nicht möglich. – 56 ἔκ τε ἐμοῦ καὶ ἐκ τῶν ὑπαρχόντων μου passt nicht zu den Resten. – χρη viell. abgekürzt, oder χρη-[μ]άτ[ων ? – 57 unmittelbar unter der Zeile bricht der Papyrus ab.

SCHUBART.

79 V. No 1132.

Papyrus. H. 31 cm. Br. 12 cm. Aus der Papyruscartonnage von Abusir el mäläq. Kleine, gewandte und deutliche Schrift, die jedoch an manchen Stellen abgerieben ist; vgl. No 1116. 1128. Auf Rekto von andrer Hand eine Urkunde über Darlehn aus dem 17. Jahre. Jahr 17. des Augustus.

Anfang eines Vertrages; Inhalt nicht erkennbar. Alexandrien.

Πρωτάρχωι
παρὰ ᾿Αμμωνίο(υ) τοῦ Διονυσίο(υ) Ζη(νείου) καὶ παρὰ ᾿Αλεξάνδρου τοῦ Νικοδείμου
Μακεδό(νος). ᾿Επεὶ κατὰ τὰς διὰ τοῦ κριτηρίου τετελειωμένας ὑπό τε
τοῦ ᾿Αμμωνίου καὶ ἔτι τοῦ μετηλλαχότος τοῦ ᾿Αλεξάνδρου ἀδελφοῦ
Θεοδώρου τοῦ Νικοδ̣ε̣ίμου συνχωρήσεις δ̄ σημαίνεται
κατὰ μὲν μίαν τῶι ιε∟ Καίσαρος Θωῦθ τὸν ᾿Αμμώνιον Aug./Sept. 16 v. Chr.
πρὸς ἃς ἐδάνεισεν τῶι Θεοδώρωι κατὰ μνημονικὴν συγ-
καὶ κατὰ διαγραφὴ(ν) διὰ τῆ(ς) Μαρίωνος καὶ [Θεο]γένο(υς) τραπ(έζης)
γραφὴν ⊢ φ καὶ τόκους προσβεβλῆσθαι διὰ τῶν πρακτόρων
τῶν τοῦ Θεοδώρου ὑπαρχόντων ἐν τῷ Αὐρινείτῃ τῆς
᾿Αλεξανδ(ρέων) χώρα(ς) περὶ κώμην Σύρων γύου ϛ´ ἐπισήμου Π̣α[ι-]

Zum Inhalt: Erhalten ist nur der Vordersatz, der den Inhalt von 4 vorausliegenden συγχωρήσεις mitteilt. Der ersten von ihnen ist eine μνημονικὴ συγγραφὴ vorausgegangen, die sich auf ein von Ammonios dem Theodoros gewährtes Darlehn bezog. Die hier vorliegende συγχώρησις kann die endgültige Erledigung des verwickelten Geschäftes enthalten oder die Übernahme der Verpflichtung des inzwischen verstorbenen Theodoros durch seinen Bruder Alexander ausgesprochen haben. Als Datum darf das 17. Jahr angenommen werden, weil 1) der Schreiber sonst für dieses Jahr nachweisbar ist und 2) die letzte vorausliegende συγχώρησις gegen Ende des 16. geschlossen ist, wie Z. 38 zeigt. – 5 ob Νικοδείμου oder Νικοδήμου ist hier zw.; dagegen ist die erste Form in Z. 2 sicher. – 8 über der Zeile: zur Bank des Marion und Theogenes vgl. Z. 33. – Statt προσβεβλῆσθαι kann auch προσβεβαιοῦσθαι gelesen werden; doch wird das erste durch die Schriftreste und durch Z. 17 προσβολὴν mehr empfohlen. – 10 zum Syrerdorfe vgl. No 1123, 2. Das Alexandrinerland besteht aus numerierten γύοι, die ein „Zeichen" haben. Die Erg. Πα[ι]δέρωτος ist kaum zw.; παιδέρως ist nach Paus. II 10, 6 eine Pflanze, die nur im Hofe des Aphroditetempels in Sikyon wächst: τὰ δὲ φύλλα ἐλάσσονα ἢ φηγοῦ, μείζονα δὲ ἐστιν ἢ πρίνου, σχῆμα δέ σφισιν οἷον τοῖς τῆς δρυός. Ob ᾿Αβρυτάνου mit der Pflanze ἀβρότονον zusammenzustellen ist, bleibt ungewiss. Es scheint, dass hier das Zeichen

verte

δέρωτος καὶ Ἀβρυτάνου γῆν χέρσον κατακεκλυσμένην ἥ ἐστιν ἀρου(ρῶν) θ δ' ιϛ' λβ' κ[ο]ινῶν τὸ περιλελιμμένον αὐτῶι μέρος ∟ καὶ ἐν τῶι αὐτῶι γύῳι καὶ ἐπ(ισήμῳ) ἄλλην ἐχομένην χέρσ(ον) ἐκ τοῦ πρὸς νότον μέρους ὁμοίως κατακεκλυσμένην ἀρου(ρῶν) ε καὶ ἐν τῶι αὐτῷ γύωι καὶ ἐπ(ισήμῳ) ὁμοίως κατακεκλυσμένην ἀρού(ρας) ἥμισυ τέταρτον ἑκκαιδέκατον καὶ παρακεχωρῆσθαι τὸν αὐτὸν Ἀμμώνιον παρὰ τοῦ Θεοδώρου διὰ τῶν πρακτόρων προσβολὴν τῶν πρότερον Ἀριστίου τῆς Ἀριστίωνος ἐποικίου ἐν τῇ Σύρων κώμῃ καὶ τ⟦α⟧\ῶν/ συνκυρόντ⟦α⟧\ων/ ἐργαστηρί⟦α⟧\ων/ καὶ ψιλ⟦ους⟧\ῶν/ τόπ⟦ους⟧\ων/ καὶ οἰκοπέδ⟦α⟧\ων/ ⟦καὶ⟧ εἰληφέ(ναι) τε τὸν αὐτὸν Ἀμμώνιον παρὰ τοῦ Θεοδώρου ἀπὸ τῶν τοῦ ἀργυρίο(υ) δραχ(μῶν) φ ⊢ ϛ καὶ πεπληρῶσθαι τοῖς τῶν φ ⊢ τόκοις ἕως τοῦ σημανθέντος χρόνου, ἔτι δὲ καὶ εἰληφέναι ⟦τὸν αὐτὸν Ἀμμώνιον⟧ ⟦παρὰ τοῦ Θεοδώρ[ου]⟧. εἰς τὸν τῆς προσβολῆς λόγο(ν) ὧν παρ⟦ἄκε⟧ χώρη\σ/⟦μ⟧εν αὐτῶι τῶν Ἀριστίου ἀργυ(ρίου) ⊢ . , κατὰ δὲ ἑτέραν τὴν γεγο(νυῖαν) τῶι αὐτῶι ∟ Φαῶφι σημαίνεται τά τε προκείμ(ενα) *Sept./Okt. 10 v. Chr.* καὶ λοιπῶν οὐσῶν ἐν τῶι Θεοδώρωι ἀπὸ τῶν τοῦ ἀργυ(ρίου) ⊢ φ δραχ(μῶν) τ προσδεδανεῖσθαι παρὰ ⟦τοῦ αὐτοῦ⟧ διὰ τῆς τε. αὐτῆς τραπ(έζης) ἄλλας ἀργυ(ρίου) ⊢ φ, ὥστε γίνεσθαι ἐν τῶι Θεοδ(ώρωι) ⊢ ω ὧν καὶ ἀνενηνοχέναι εἰς τὸν Ἀμ(μώνιον) ἐν τῇ αὐτῇ συνχωρή(σει) δανείου [. . . .] συνχώρη(σιν), κατὰ δὲ τὴν τρίτην

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aus Blättern zweier Pflanzen bestand, die vielleicht in einen Markstein eingemeisselt waren. Vgl. No 1122, 18 das Zeichen Μοῦσαι. Ein Zeichen N̄, vielleicht aus Alexandrien, jedenfalls aus einer Stadt, führt P. P. III 73 an: ταμιεῖον εἰσιόντων ἐν δεξιᾷ ὄγδοον οὗ [ἐ]πίσημον N̄. – 18 da τῆς klar ist, muss man an Ἀρίστιον als weiblichen Namen denken. – ἐποικίου aus ἐπ' οἰκίας korr. – 23 προσβολῆς unsicher gelesen, aber im Hinblick auf Z. 17 kaum zweifelhaft. – 23/4 der Schreiber hatte zuerst das partic. pf. pass im Sinne. – 24 hinter ⊢ unkenntliche Zahl. – 25 in den zweiten Vertrag war der Inhalt des ersten aufgenommen, wie es auch beim dritten (Z. 31/2) und zuletzt bei dem vorliegenden geschieht. – 27 über dem Gestrichenen Schriftspuren, vermutlich τοῦ Ἀμμωνίου. – Hinter τε eine Spur, die aber kaum etwas bedeuten kann; τε erklärt sich aus der ersten Fassung τοῦ αὐτοῦ, hätte jedoch hinter διὰ gestellt und nach Tilgung von τοῦ αὐτοῦ gestrichen werden müssen.

verte

τὴν γεγο(νυῖαν) τῶι ιϛ∟ Καίσαρο(ς) Ἀθὺρ δηλοῦται τὰς προτέρας Okt./Nov. 15 v. Chr.
\, συγχωρή(σεις)/ ἀναφέρεσθαι καὶ προσδεδανεῖσθαι τὸν Θεόδωρο(ν) παρὰ
τοῦ Ἀμμω(νίου) διὰ τῆς αὐτῆς Μαρίονο(ς) καὶ Θεογένο(υς) τραπέζης
ἐν μὲν τῶι ⟦Παχ[ὼν]⟧ \Ἀθύρ/ ⊢ ϛ, ἐν] δὲ τῶι ⟦[Ἀθὺρ]⟧ \Παχώ(ν)/ ἄλλας ⊢ ϛ, ὥστε
γενέσθαι ἐντὸς μ[ηνῶν ......]....ἀργυ(ρίου) ⊢ λ ϛ, ἃς καὶ ω.
[.........]ωι[..]ε[........] διαγραψε(...) \.......... τὰς προκ(ειμένας) συγχωρή(σεις)/ τῶι Θεοδώρῳ
[.................... συν]χώρησ(..), κατὰ δὲ τὴν τετάρτην
[συγχώρησιν τὴν γεγονυῖαν] τῶι αὐτῶι ιϛ∟ Καίσαρο(ς) Παῦνι .. Mai/Juni 14 v. Chr.

Geringe Spuren mehrerer Zeilen bis zum Rande des Papyrus.

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34 erhalten ist Παχ[.....]δε, davon παχ getilgt, also auch das zu ergänzende ων. – Bei der Erg. der Zahl ist vorausgesetzt, dass mit den 1200 Drachmen Z. 35 die Gesamtschuld angegeben ist (500–200+500+200+200). Die Umordnung der Monate durch Korrektur muss wohl ein Fehler sein; denn da im Kalender der Pachon später fällt als der Hathyr, kann in dem im Hathyr geschlossenen Vertrage nicht ein Darlehn vom Pachon desselben Jahres angeführt werden; es kann sich nur um den Pachon des vorhergehenden Jahres handeln. – 35 μ[ηνῶν, wenn richtig, fordert die Zahl der Monate; es ist aber unsicher, ob von der ersten zitierten συγχώρησις an oder von der vorausgehenden μνημονικὴ συγγραφή an gerechnet wird; die Spuren könnten zur Not ἑπτά zulassen und demnach auf [εἴκοσι] ἑπτά führen. – 36 die Spuren legen διαγραψε( ) nahe, was doch sachlich ausgeschlossen erscheint. – Über der Zeile: τας oder της oder ταις? – 39 ff. Es ist möglich, dass die Urkunde auf diesem Blatte zu Ende geführt war, denn trotz des langen Vordersatzes konnte der Nachsatz kurz sein.

SCHUBART.

68 R.I. No 1133.

Papyrus. H. 36 cm. Br. 14 cm. Aus der Papyruscartonnage von Abusir el mäläq. Grosse, unschöne Schrift, stellenweise abgerieben und durch Reste des Stucküberzugs der Cartonnage undeutlich geworden. Am linken Rande ist ein aufliegender Papyrusstreifen mit den Zeilenanfängen schon im Altertum abgerissen worden, wie die weissen Stuckreste an dieser Stelle zeigen. Ursprünglich befand sich hier eine Klebung; eine solche erkennt man auch nahe dem rechten Rande; das Blatt war also von dem Fabrikballen in der von H. Ibscher, Arch. f. Pap. V 191 ff beschriebenen Weise abgeschnitten, ohne Rücksicht auf Klebungen. Unter dieser Urkunde steht No 1138. Auf Verso BGU 1058, von andrer Hand (17. Jahr). 12. Jahr des Augustus.

Urkunde über ein Eranos-Darlehen, Alexandrien.

[παρὰ] Χ̣αιρήμον(ος) τ̣ο̣ῦ̣ Ζω̣π̣υ̣ρ̣ί̣ω(νος) καὶ πα(ρὰ) Ἀρτεμιδώρο(υ) το(ῦ̣) Παθ̣ρέω(ς) Π[έρσ]ο(υ)
[τῆς ἐ]π̣ι̣γ(ονῆς) κ[αὶ] τῆ(ς) τούτ[ου] γυναικ(ὸς) Ἑρμιόνη(ς) τῆ(ς) Χαιρήμ(ονος) Περσείνη(ς)
[μετ]ὰ κυρίο(υ) α̣ὐ̣τ̣ο̣ῦ Ἀρτεμιδώρο(υ). Ἐπεὶ παρακληθεὶς ὁ Χα[ι]ρήμων
[ὑπ'] α̣ὐ̣το(ῦ) Ἀρτε[μιδώ]ρο(υ) καὶ τῆς Ἑρμιόνη(ς) συναν̣ί̣ρ̣ηται αὐτο(ῖς)

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1 die Adresse fehlt, kann aber auf dem abgerissenen Streifen gestanden haben; an Protarchos ist nicht zu denken, da er erst vom 16. Jahre an nachweisbar ist. – πυριω ziemlich sicher. – καὶ παρὰ ist geschr. [illegible], d.h. π ist zweimal geschrieben, wohl weil das erste nicht deutlich genug schien. – 3 ich verstehe die Sachlage so: Artemidoros und Chairemon, vielleicht Schwiegervater des A., gehören demselben Kreditvereine (ἔρανος) an. Der Verein gewährt jedem Mitgliede nur bis zu bestiminter Höhe Darlehen. Da aber Artemidoros mehr braucht, bestimmt er den Chairemon, den Strohmann zu spielen, um 2 Darlehen auf 2 Namen zu entnehmen. So wird die Vereinssatzung umgangen. Jedoch lässt sich jetzt Chairemon durch die vorliegende Urkunde bescheinigen, dass er selbst kein Geld bekommen hat und von Artemidoros gegen alle Folgen des Schuldscheins gesichert werden wird. Demgemäss steht die Urkunde den Sicherheitserklärungen für Bürgen ganz nahe; nur dass hier nicht Bürgschaft, sondern formelle Teilnahme am Geschäft vorliegt. – 4 συναιρηται; die Endung αι ist sehr undeutlich, aber nicht zweifelhaft: „er hat sich mit ihnen zusammen proklamieren lassen."

verte

[ὀν]ό[μ(ατα)] δύο ω...ημα παρὰ Ἀρτεμιδώ(ρου) το(ῦ) Ἡρακλείδ(ου) ἐρανάρχο(υ) [εἰς] τὸ πληρω(θῆναι) χαλκο(ῦ) [..]αικ.. λ. κατὰ [συγχ]ώ(ρησιν) τὴν γεγονυῖα(ν) [τ]ῇ αὐτῇ ἡμέρ[ᾳ] διὰ το(ῦ) αὐτο(ῦ) κριτη(ρίου) συνχωροῦσιν ὁ μὲν [Ἀρτ]εμίδωρο(ς) καὶ ἡ Ἑρμιό(νη) τὸν μὲ(ν) Χαιρήμον(α) μηδὲν ἁπλῶς [ἀπ]ὸ το(ῦ) προκειμένο(υ) κεφαλαίο(υ) εἰληφένα(ι), αὐτο(ὺς) δὲ τῷ παντ(ὶ) [εἰς τ]ὸ ἴδιο(ν) κατακεχρῆσθαι, ὃ καὶ ἀποδώσειν τῷ το(ῦ) Ἡρακλείδο(υ) [Ἀρ]τεμιδώρῳ ἔν τισι ὡρισμέναις καταφορα(ῖς) ἀκολούθω(ς) τῇ προ-[..]ιειν ε. μέ(νῃ) συνχω(ρήσει) καὶ περιλύσειν αὐτὸ(ν) τῆ(ς) συν[χ]ωρή(σεως) καὶ [ἀ]πὸ δὲ τοῦ νῦ(ν) ἀπερίσπαστο(ν) αὐτὸ(ν) καὶ ἀνείσπρακτο(ν) κατὰ [πά]ντα τρόπο(ν) περὶ τούτω(ν) παρέξεσθαι, ταῦτα δὲ ποήσιν ἄνευ [π]άση(ς) ἀντιλογ(ίας), εἰ δὲ μὴ εἶναι αὐτο(ὺς) ἀγω(γίμους) καὶ συνέ(χεσθαι) μέχρι το(ῦ) ἐκτῖσ(αι) [ὃ] ἐὰν ἐνοφιλήσωσ(ι) πρὸς τὰ δύο ὀνόμ(ατα) σὺν ἡμιο(λίᾳ) παραχρῆμ(α) [καὶ] το(ὺς) καθήκ(οντας) τόκ(ους) καὶ τὰ βλάβη τῆ(ς) πράξεω(ς) γεινο(μένης) τῷ Χαιρήμ(ονι)

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5 Anf. zw. Es scheint ein abgekürztes Wort zu sein (Spur eines hochgesetzten Buchstaben); auf ὀνόματα führt Z. 16. – Hinter δύο unsicheres Wort; αἴτημα oder ὄφλημα stimmt nicht zu den Resten. Eine Abkürzung scheint nicht vorhanden zu sein, obgleich man einen Plural im Sinne von δάνεια erwarten sollte. – 6 Mitte ganz unklar; jedoch χαλκοῦ wahrsch., und sicher nicht ἀργυρίου. Dass hier die Summe genannt ist, beweist Z. 9. – Von κατα sehr geringe aber gut passende Spuren. Nach der Lücke hochgesetztes ω, was auf συνχώ(ρησιν) führt; der Zusammenhang spricht deutlich dafür. – 7 Anf. die Lücke ist für τ reichlich gross. – Ende: die Spuren scheinen ὁ μὲν zu ergeben, was hier nicht passt, da nur eine Partei Verpflichtungen übernimmt; aber beim Stil der συγχώρησις liegt es nahe, vgl. meine Bemerkungen Arch. f. Pap. V 47 ff. – 10 Erg. sachlich nötig und paläographisch möglich, weil ει nicht mehr Platz als ein Bst. beansprucht. – 11 dieser Artemidoros ist der Eranarch, vgl. Z. 5. – 12 Anf. weder δεδηλωμένῃ noch γεγραμμένῃ noch κειμένῃ noch τετελειωμένῃ noch σημαινομένῃ möglich. – Ende: die Lösung des Chairemon von der vorausliegenden συγχώρησις (Artemidoros-Chairemon mit dem Eranarchen Artemidoros) haben Artemidoros und Hermione zu bewirken. – 17 bei τοκ( ) ist die Lesung zw.; man könnte auch π^υ statt το^κ lesen; allein der Sinn scheint sich mit der in den Darlehnsurkunden geläufigen Formel τοῦ δὲ ὑπερπεσόντος χρόνου τοὺς κατὰ τὸ διάγραμμα τόκους διδράχμους zu decken.

verte

(68 R.I.)

(No 1133)[3]

[ἔ]κ τε ἀμφοτέρ(ων) ἀλληλ(εγγύων) ὄντ(ων) εἰς ἔκτισ(ιν) καὶ ἐξ ἑνὸ(ς) καὶ ἐξ ὁποτ(έρου) οὗ ἐὰν
[α]ὐτῶ(ν) αἱρῆται καὶ ἐκ τῶν ὑπαρχό(ντων) αὐτο(ῖς) πάντ(ων) καθάπε(ρ) ἐκ δίκ(ης)
[ἀ]κύρων οὐσῶν καὶ ὧν ‹ἐὰν ἐπενέγκωσι πίστεων πασῶν σκέπης πάσης›
∟ ιβ Καί‹σα›ρ(ος) . Χοιὰχ ιη 14. Dez. 19 v. Chr.
δι(ορθωτέον)

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20 die Schlussformel ist so angedeutet: [illegible] = καὶ ὧν ενε. – Rechts etwas unter der Zeilenhöhe ein grosses ε, wohl Schreiberzeichen. – 21 Καίσαρος abgek. [illegible]. – 22 vgl. BGU IV 1114, 31.

SCHUBART.

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51 R.

No 1134.

Papyrus. H. 33 cm. Br. 9 cm. Aus der Papyruscartonnage von Abusir el mäläq. Kleine Schrift, stellenweise schwer lesbar, gegen Ende schlecht erhalten. Von derselben Hand auf dem unteren Teile des Blattes eine andre Urkunde, ebenso auf Verso, beide sehr undeutlich. Eine Inhaltsnotiz zu dem folgenden Texte enthält 77 R, von derselben Hand (auf 77 R stehen zwei solche Notizen, auf Verso eine Darlehnsurkunde aus dem 20. Jahre). 20. Jahr des Augustus.

Abzahlung eines Eranos-Darlehens, Alexandrien.

25 21 Πρωτάρχωι
παρὰ Τρύφωνος τοῦ Πτολεμαίου προστάτου
ἐράνων καὶ παρὰ Λυσιμάχου τοῦ Θεοδότ[ου καὶ]
τῆς γυναικὸς Μαρίου τῆς Ἰσάκιος καὶ Τρύφωνος
τοῦ Θεοδότου τῶν τριῶν Π̣ε̣ρσῶ̣ν̣ μετὰ κυρί[ου]
τῆς Μαρίου Ἀ̣ν̣τ̣άνδ̣ρου. ὃ κ̣α̣τ̣αφέρο̣υ̣σιν
ὄνομα ἓν ἐράνου δεκαδράχμου . λ̣ηρ.ο̣υ̣,

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5 Περσῶν ziemlich sicher. – 6 ὃ sehr klein, aber deutlich. – Statt κατα scheint μετα nicht ganz unmöglich, aber das erste entspricht dem Erkennbaren besser; die Wortendung scheint hier ουσιν, nicht ομεν zu sein, Z. 9 bei συγχωρεῖν ist sie unsicher. – 7 zu ὄνομα ἓν vgl. No 1133, 5 u. 16. – Ende: κλ oder πλ oder ιλλ, dann η oder οι oder υ, endlich ιου oder κου oder μου scheint möglich; am ehesten würde das sachlich kaum denkbare Ἰλλυρίου entsprechen; πλήρους ausgeschlossen.

verte

ὃ ἑκατὸν καὶ μ ἦν ιδ, οὗ ἡ ἀρχὴ ἀπὸ Φαμ(ενὼ)θ τοῦ κ L Καίσαρος, συγχωροῦσιν προφ(έρεσθαι) οἱ δ. . . . ερυαι διὰ χειρὸ(ς) ⊢ ρμ καὶ προ[. . .] ἐπὶ τοὺς λοιποὺς μῆνας ιγ ἀπὸ [Φαρμο(ῦθι)] τοῦ αὐτοῦ L τὰς κατὰ μῆνα ⊢ ι [μηδέ(να)] μῆν(α) κοιλοποιούμενοι ἢ ἐφ' [ο]ὗ ἐὰν μη[νὸς] μὴ διορθώσωνται τὰς κατ[ὰ μῆνα ⊢ ι] [ἐκτῖσαι ἐντὸς το]ῦ χρόνου τ[ὸ ἐνοφιλη(θησόμενον)] [σὺν] ἡμιολίαι τοῦ δ' ὑπερ[πεσόντο(ς) χρό(νου)] τόκους β⊢ τῆς πράξεως γεινομέ[νης τῷ] Τρύφω(νι) ἔκ τε αὐτῶν ὄντων ἀλληλεγγύων εἰς [ἔκ-] [τισιν] καὶ ἐξ ἑνὸς καὶ ἐξ οὗ ἐὰν αὐτῶν αἱρῆται καθάπερ ἐκ δίκης . . . .

Febr./März 10 v. Chr.

März/April

(77 R.) Inhaltsnotiz.
Λυσίμαχ(ος) Θεοδότο(υ)
Μάριον Ἰσάκιος
καὶ Τρύφ(ων) Θεοδότου

8 ἑκατὸν zusammengezogen, aber sicher, da nur so der geforderte Sinn: ὃ τῶν ἑκατὸν καὶ τεσσαράκοντα δραχμῶν ἦν τέταρτον καὶ δέκατον μέρος herauskommt. – 9 Auflösung zw.; jedoch ist φ(έρεσθαι) nach No 1135, 11 wahrscheinlich. – 10 Anfang οι oder και oder η, was auch sonst in dieser Hand kaum zu unterscheiden ist; jedoch ist και wenig wahrscheinlich, weil das folgende Wort kein Infinitiv zu sein scheint. Nötig wäre hier eine Bezeichnung der συγχωροῦντες. Vgl. dazu No 1135, 5 und die Anm. – 11 ιγ ist hier und Z. 26 undeutlich, aber nach der letzten Stelle sachlich wahrscheinlich. – 13 Anfang μον, λαν nicht unmöglich; jedoch spricht der Sinn für zusammengezogenes μην. – Das Folgende zw. Am Anfang der Zeile kleine Paragraphos. – 15 für die Erg. ist No 1053, 28 ff zu vergleichen. Sie kann aber nicht so lang gewesen sein, weshalb ich oben eine ungefähr passende Kürzung versucht habe. – 17 Anf. zw. – 18 dieser Tryphon ist der προστάτης ἐράνων Z. 2. – Vom Folgenden bis zum Ende von Z. 20 nur ganz schwache Spuren erhalten, die eine genaue Lesung nicht gestatten; wahrscheinlich war das hier Eingesetzte mit einigen Kürzungen geschrieben. – 20 ἐκ δίκης ziemlich sicher. Dann etwa: ἀκύρων οὐσῶν ὧν ἐὰν ἐπενέγκωσι πίστεων πασῶν σκέπης πάσης; die Reste sind ganz unbestimmbar. – 21 Auffallender Weise fehlt Τρύφων Πτολεμαίου; er wurde wohl als selbstverständlich vorausgesetzt. verte

ἔρανο(ι) ⊢ ι
ἀπὸ Φαμε(νὼθ) ιδ
ἐπὶ λοιπ(οὺς) μῆ(νας) ιγ ἀπὸ Φ(α)ρ(μοῦθι)

24-25 ist wohl gemeint ἔρανοι δεκάδραχμοι ἀπὸ Φαμενὼθ τεσσαρεσκαίδεκα. – 26 Ende φ und ρ dicht zusammen φρ. – Zum Inhalte: Vermutlich handelt es sich um Abzahlung eines vom Verein gegebenen Darlehens. Bei der Zahlung der ersten Rate erkennen die Schuldner den Gesamtbetrag von 140 Dr. an und verpflichten sich, in den folgenden 13 Monaten je eine Rate zu zahlen. Zu beachten sind die technischen Ausdrücke καταφέρειν, προφέρεσθαι, ὄνομα.

SCHUBART.

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134 V. No 1135.

Papyrus. H. 26 cm. Br. 17 cm. Aus der Papyruscartonnage von Abusir el mäläq. Der Text ist aus zwei getrennt gefundenen Stücken zusammengesetzt, deren Zusammengehörigkeit aus der Schrift wie aus dem Inhalte hervorgeht; die Struktur des Papyrus lässt sie zwar nicht klar erkennen, widerspricht ihr aber auch nicht. Die Kursive ist gross und unschön, vielfach durch Reste des Stucküberzugs undeutlich gemacht. Auf Rekto Reste von 3 Zeilen andrer Hand. Wahrscheinlich 20. Jahr des Augustus.

Abzahlung eines Eranos-Darlehens, Alexandrien.

Πρωτάρχῳ τῷ ἐπὶ τοῦ κριτη[ρίου]
παρὰ Τρύφωνος τοῦ Πτολε[μαίου προ]στάτου ἐράνων καὶ παρὰ Ἀμ[ύντου τοῦ Τρύ-]
φωνος καὶ Τρύφωνος τ[οῦ Τρύφω]νος καὶ Νικοσ[τ]ράτου το[ῦ . .
Συνχωροῦμεν ἐπὶ τοῖ[σδε· ὁ μὲ]ν Τρύφων ἀ[πεσχηκέναι παρὰ τῶν]

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2 zu Tryphon vgl. No 1134, 2. – Ἀμ[ύντου folgt aus Z. 5 u. 9. – Die Buchstabenzahl der 1. Zeile ist infolge engerer Schrift etwas grösser als die der übrigen – 3 die Erg. des Vatersnamens ist nur Vermutung. – 4 die Erg. ὁ μὲν und Z. 9 οἱ δὲ scheint die Gliederung der Urkunde am besten herzustellen. – Von ἀπεσχηκέναι ganz geringe Spuren, die nichts Bestimmtes ergeben.

verte

(134 V.) (No 1135)[2]

περὶ τὸν Ἀμύνταν Διοσ[...]υων ἃ δεῖ[[ν]] αὐ[τοὺς διδόναι ὑπὲρ τῶν] λοιπῶν μηνῶν μ[ηνι]αῖα οὗ ἀνείλαν[το .... κατὰ] νομογραφικὴν ἐπιστ[ολὴν] τῷ ιθ L Καίσαρ[ος ......] ἐράνου [δε-]καδράχμου τῇ μην[ιαίᾳ κ]αταβολῇ, καὶ εἶν[αι ἄ]κυρον τὴν [δη-]λουμένην ἀσφάλειαν, [οἱ δὲ] περὶ τὸν Ἀμύνταν ἄκυρον εἶν[αι] ἣν προείκατο ὁ Τρύφω[ν τ]ῆς καταβολῆς ἰδιογραφίαν [...] .....ατο προφέρεσθαι [καὶ] ἀπεσχηκέναι ταύτην καὶ μὴ [ἐπε-][λεύσ]εσθαι [[ταύτην]] τὸν [Τρύφ]ωνα μηδ' ἄλλον ὑπὲρ αὐτοῦ [ἐπὶ] [μηδὲ]ν τῶν προκε[ι]μένων περὶ ....την, καὶ τοὺς δὲ π[ερὶ τὸν] [Ἀμύνταν μ]ὴ ἐπ[ε]λεύ[σεσθαι ἐ]πὶ τὸν Τρύφωνα μη περὶ [...] [..ἀποστ]ήσειν αὐ[τοὺς] το[ῖς ἰδ]ίοις δαπανήμασι ..... [.....................]..[.. κα]τὰ χάριν σὺν ἡμιολίᾳ [........ καὶ χωρὶς τοῦ κύρια εἶ]ναι [τὰ] συνκεχωρημέ-[να ἐνέχεσθαι τοῖς τε βλάβεσι καὶ δαπ]ανή[μ]ασι καὶ τῷ ὡρισμέ-[νῳ προστίμῳ. (2. H.) L κ Καίσαρος] Φαρμ(οῦθι) ιϛ θ *11 April 10 v. Chr.*

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5 das unsichere Wort scheint dasselbe zu sein wie das nicht gelesene in No 1134,10. Oben ist διο ziemlich sicher, am Ende υων, viell. σων.; in 1134 ist allenfalls möglich διοσπερσαι, aber auch διοστερυοι. Vielleicht steckt der Name des Vereins darin: Διὸς Πέρσαι ?? — 6 zu den „übrigen Monaten" vgl. No 1134,11. — 7 eine νομογρ. ἐπ. dieser Art ist etwa No 1136. — Hinter Καίσαρος der Monat. — 10 zu προείκατο vgl. die unpubl. alex. Urk. 118 V, 14: ἀφ' οὗ προίκατο οὗτος πιττακίου (den Inhalt dieser Urk habe ich Arch. f. Pap. V 63 mitgeteilt). — ὁ sehr unklar, anscheinend korrigiert aus ρ. — ιδιο ziemlich sicher, der 6. Bst. reicht unter die Zeile, αν wahrscheinlich; ein Femininum ist wegen ἣν erforderlich. — 11 zu προφέρεσθαι vgl. No 1134, 9. — 13 in προκειμε νων treffen die beiden Fragmente unmittelbar zusammen. — περὶ τούτων scheint unmöglich. — 14/15 zu erwarten ist τὸν δ' ἐπελευσόμε-νον. — 15/16 viell. ἢ ἐκ-τί[νειν ὃν ἀνείλοντο ἔρανον κα]τὰ χάριν. — 18 ein αὐτοὺς oder τὸν παραβαί-νοντα hinter ἐνέχεσθαι einzufügen, verbietet der Raum. — 19 rechts etwas tiefer ein Zeichen, das ein grosses ϑ zu sein scheint.

SCHUBART.

141 IV R No 1136.

Papyrus. H. 12,5 cm. Br. 8,5 cm. Aus der Papyruscartonnage von Abusir el mäläq. Sorgfältige Schrift, gegen die Richtung der Fasern. Auf Verso eine an Protarchos gerichtete συγχώρησις, die wahrscheinlich ins 20. Jahr gehört. Auch für Rekto ist wohl das 20. Jahr des Augustus anzunehmen.

Abzahlung eines Eranos-Darlehens, Alexandrien.

Ἀπολλώνιος Πτολ[εμαίου καὶ ... Τρύφωνι τῷ Πτολεμαίου] προστάτηι ἐράν[ων χαίρειν. Ὃν ἀνειλόμεθα τῇ ... .. τοῦ ἐνεσ[τ]ῶ[τος κ L Καίσαρος ἔρανον ... τὰς τοῦ ἀρ-] γυρί[ου] δραχμὰς ἑξήκο[ντα, ἀποδώσομεν ἐν μησὶ δώδεκα ἀπὸ ... δρα-] χμὰς πέντε διορθούμε[νοι κατὰ μῆνα ἕκαστον τῇ .. τοῦ διαπορευομένου μηνὸς μηδεμίαν ἡμέραν κοίλην ποιού-] μενοι, ἢ ἐφ' ἧς ἐὰν κοιλάνω[μεν ἐκτίσειν τὸ ἐνοφειληθησόμενον σὺν ἡμιολίᾳ μὴ ἀναμείναντας τὸν μεμερισμένον] χρόνον, τοῦ δὲ ὑπερπεσόν[τος χρόνου τόκους β ⊢ τῆς πράξεως γεινομένης σοι ἐξ ἡμῶν τῶν ὄντων ἀλληλεγγύων εἰς ἔκτι-] σιν καὶ ἐξ ἑνὸς καὶ ἐξ οὗ ἐὰ[ν ἡμῶν αἱρῇ καὶ ἐκ τῶν ὑπαρχόντων ἡμῖν πάντων καθάπερ ἐγ δίκης ἀκύρων οὐσῶν καὶ ὧν ἐὰν ἐπενέγκωμεν πί-] στεων [πασῶ]ν σκέπης [πάσης.]

Darunter nach einem kleinen Zwischenraume geringe Reste von 4 Zeilen, deren erste wieder mit Ἀπολλώ[νιος beginnt.

Zur Briefform vgl. No 1135, 7, νομογραφικὴ ἐπιστολή. — 1 zur Erg.: dass in der 1. Z. mehrere Personen genannt waren, zeigt die Länge der Zeile, die aus den letzten 3 Zeilen ungefähr erschlossen werden kann, und Z. 8. — Zu Tryphon, Sohn des Ptolemaios vgl. 1135, 2. — 2 die Erg. dieser und der folgenden Zeilen sucht nur ungefähr den Sinn herzustellen; vgl. 1135, 6. 7. — 4 auf 12 Monate führt die Rechnung. — 5 hier muss ein bestimmter Tag im Monat als Zahlungstermin vorgeschrieben sein, da Z. 6 ἐφ' ἧς ein ἡμέρα voraussetzt; vgl. No 1116, 11. 1120, 9. — 6 vielleicht ist zu erg. εἶναι ἡμᾶς παραχρῆμα ἀγωγίμους καὶ συνέχεσθαι μέχρι τοῦ ἐκτῖσαι u.s.w.; jedenfalls ist hier eine längere Formel als 1134, 15 ff. anzunehmen, aber genau lässt sich die Länge weder hier noch in den nächsten Zeilen ermitteln. Zur Formel vgl. No 1053, 28 ff. — 7 vielleicht τοὺς κατὰ τὸ διάγραμμα τόκους u.s.w. — 8 die sichere Erg. dieser Zeile ist für die Länge der übrigen nicht unbedingt massgebend, da man gerade hier Abkürzungen am ehesten voraussetzen könnte.

SCHUBART

137 R. No 1137.

Papyrus. H. 19 cm. Br. 14 cm. Aus der Papyruscartonnage von Abusir el mäläq. Sorgfältige Schrift, ähnlich der von No 1114. Spuren früherer Beschriftung sind mehrfach sichtbar. Auf Verso geringe Reste von andrer Hand. 25 Jahr des Augustus.

Vereinsbeschluss, Alexandrien.

Ἔτους κε Καίσαρος Ἁθὺρ κβ, ἐπὶ τῆς γε[νη-] 18 Nov. 6 v. Chr.
θείσης συναγωγῆς ἐν τῷ Παρατόμωι συνόδου
Σεβαστῆς τοῦ θεοῦ αὐτοκράτορος Καίσαρος ἧς συνα[γωγεὺς]
καὶ προστάτης Πρῖμος Καίσαρος ἱερεὺς Ἰουκοῦνδ[ος]
Καίσαρος γυμνασίαρχος Ἀλέξανδ[ρο]ς [συμπαρ]όν-
των τῶν πλείστων. Ἐπεὶ συντετάχαμεν [τῶι]
προκιμένωι ἱερεῖ Ἰουκούνδωι [ἀφ᾽] ὧν ἔχει τῆς
συνόδου κεφαλαίων ἐπιδέξασθαι. υἱῷ Καίσαρος
ἀποδοῦ[ν]αι ὑπὲρ Συντρόφου τοῦ Καίσαρος συνοδείτου
[ἕως] μ[ι]ᾶς τριακάδος τ[ο]ῦ ἐνεστῶτος ἔτους ἃς ὀ[-]
[φεί]λει αὐτῶι ἀργυρίου Πτολεμαι[κ]οῦ ⊢ ρκ,
ἔδοξε κοινῇ γνώμῃ τὸν μὲν Ἰουκοῦνδον ἐ[ξο-]
διάσαι ἕως τῆς τριακάδος τοῦ Ἁθὺρ ἕως ὑπὲρ τοῦ 26 Nov. 6 v. Chr.
Συντρόφ[ου] τὰς τ[οῦ] ἀργ(υρίου) ⊢ ρ[κ] ἀτόκους, τοὺς δὲ ἀπὸ τῆς
συνόδου π[α]ραδέξασθαι τῶι Ἰουκούνδῳ ταύτας
εἰ[ς] ἃ ὀφ[είλ]ε[ι τ]ῆι συνόδωι κεφάλαια, εἶναι δὲ
[ἀνυ]πεύθυν[ον τ]ὸν Ἰουκ[οῦνδο]ν περὶ τούτων
[μη]δενὶ ἐξόντος ἐπ᾽ ἀ[ναγ]ωγῇ τούτων λόγον
[ποιεῖσ]θα[ι] ἢ τὸν τοιοῦ[τον . . . .]. ασθαι, βεβ[αι-]

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1 ἐπὶ τ. γ. vgl. Inschr. Arch. f. Pap. III 129 No 6 (Strack); ähnlich fing wohl auch die Inschr. Arch. f. Pap. II 430 No 5 an. – 2 παρατομωι unbekannter Platz in Alexandrien. – 3 Julius Caesar oder Augustus, der schon bei Lebzeiten θεός hiess. – Erg. etwas lang. – 5 die Erg. reicht aus, wenn man vorher einen kleinen leeren Raum annimmt; die Schrift ist hier völlig verwischt und unleserlich. – 8 vor Καίσαρος ein Name. – 10 Anf. nicht [ἡμῶν]! – ας sicher, μ[ι]ᾶς sehr wahrsch. – ἔτους etwas undeutlich, aber sicher nicht μηνός. – 12 nach links ausgerückt, grosser Anfangsbst. – 13 hinter Ἁθὺρ ziemlich deutlich ἕως; ist ἕω gemeint? – 18 η deutlich, dagegen ωγ sehr zw. – λόγον unsicher. – 19 statt ασθαι auch εσθαι allenfalls möglich, vorher vielleicht κ.

verte

(137 R.) (No 1137)[2]

[οὖν δὲ] τὸ ὑπογραφὲν διςςὸν [χειρόγραφον ...
[........] ὧν τὸ μὲν ἐν κα[...
[........τ]ὸ δὲ ἕτερον ἐπ[...

Hier bricht der Papyrus ab.

22/3 hier war wohl der Aufbewahrungsort zweier Ausfertigungen angegeben.

SCHUBART.

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68 R. II. No 1138

Papyrus. H. 36 cm. Br. 14 cm. Aus der Papyruscartonnage von Abusir el mäläq. Der Text ist von derselben Hand unter den der No 1133 geschrieben; die Schrift ist noch mehr verwischt. 12. Jahr des Augustus.

Eingabe, Alexandrien.

[Λ]ευκ(ίῳ)

[π]αρὰ Νεικάνο(ρος) τοῦ Σωσιθέ(ου) τῶν ἀπὸ Ἐλβώνθεω(ς). Ἐκ τῆ(ς)

[γε]νηθείσης μο(υ) ἀντικαταστάσε(ως) [[........ητω]] πρὸς Ἰσχυρίων(α) προιχει-

[ρ]οφορ.(...) τρ....ο(.) ἐπιστρα(τηγ..) καὶ [[ἐπὶ τὸ(ν) τῆς δικαιοσύνη(ς) σου]]

[[[χ]ρηματισμ(ὸν) καὶ ἐκ τῶν ὑποδειχθέντ(ων) σοὶ τῇ κδ τοῦ]]

[[[δ]ιεληλυθότ(ος) μην(ὸς) Ἁθὺρ ἐ.....σ(...) δοῦναι ἡμε(ῖν) κριτή(ν)]]

[δ]έδωκας ἡμε(ῖν) κριτὴ(ν) Κάσιο(ν), καὶ ἐκ τῶν ὑποδιχθέντων

ὑπ' ἐμο(ῦ) ἐπὶ το(ῦ) Κασίο(υ) ἐπὶ παρόντ(ος) καὶ το(ῦ) Ἰσχυρίωνος [[ἐφάνη]]

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1 nach Z. 4 könnte man den Adressaten für einen Epistrategen halten; jedenfalls muss man annehmen, dass schon damals ein Epistratege für Unterägypten vorhanden war. – 2 das Dorf Elbonthis oder Helbonthis dürfte etwa in der Nähe von Sais zu suchen sein; vgl. Z. 12. – 3 zu ἀντικατάστασις vgl. Gradenwitz, Arch. f. Pap. II 575 f. – Erforderlich ist ein Verbum: „ich wandte mich an" oder drgl.; προεχει[ρ]οφόρο(υν) ? – 6 in der Mitte ganz verwischte Bst., die ein Verbum enthalten müssen, ἐδεήθημεν oder drgl. – κριτὴ(ν) ganz verwischt, aber nach der folg. Zeile mit Sicherheit zu vermuten. – 7 δέδωκας schliesst nach Wegfall des vom Schreiber Gestrichenen unmittelbar an das übergeschriebene καὶ in Z. 4 an. – Der Schreiber hat in Κασιον zuerst das α fast so wie sonst αι in καὶ geschrieben und setzt deshalb ein grosses α darüber.

verte

⟦[τ]ῷ Κασίωι⟧ καὶ πάλιν ἐπὶ το(ῦ) Κασίο(υ) ἐξάρνο(υ) αὐτοῦ
γ̣ε̣ινομένο(υ) ἐπὶ τῷ μὴ παραδεδωκέναι τὸν Παπίαν
χάριν το(ῦ) διασείσματο(ς) ἐφάνη τῷ Κασίωι ὄντ(ι) ἐν-
τ̣α̣ῦ̣θα τὸν τῆ(ς) Σάιεως δεσμοφύλακ(α) Χαιρήμονα
καὶ ἐλένχε(ιν)
καλέσαι ⟦κ̣α̣ὶ̣⟧ α̣ὐ̣το(ῦ) προσελ̣ε̣ν̣χο(μένου) τοῦ Ἰσχυρίω(νος) ὃ ἠδίκησ̣ε̣ν̣
ἐμαρτύρησ(εν) ὁ δεσμοφύλαξ Χ̣α̣ιρήμω(ν) περὶ το(ῦ) παρα-
δεδόσθαι αὐτῷ τὸν Παπία(ν) πρὸς τὰ(ς) το(ῦ) ἀργυ(ρίου) ⊢ λ χ
κ̣α̣ὶ̣ μ̣ε̣τ̣ὰ̣ τ̣α̣ῦ̣τα ἐλθόντ(α) τὸν Ἰσχυρίων(α) εἰρηκέναι
αὐτῷ · ε̣ι̣.λ̣ειᾳ(...) π̣λ̣εηο(...)α̣..π̣...ι̣σ̣α̣ι̣ τ̣ο̣υ̣.(...) ἀπολεί̣-
[ψ]ο̣μ̣αι τὸν Παπία(ν) ἐκ τῆ(ς) φ̣υ̣λ̣α̣κ̣ῆ(ς) .... ἀξιῶ σε̣
τὸν πάντ(ων) σωτῆ(ρα) καὶ ἀντιλ(ήμπτορα) ἐά[ν σοι] φαίνη(ται) σ̣υ̣ν̣-
τάξαι καταστῆ(σαι) τὸν Κάσιο(ν) ἐπ̣ὶ̣ σ̣[ὲ καὶ] ἐπ̣ι̣λ̣α̣βόντ(α) παρ' αὐ̣τ̣(οῦ)
τ̣ὸ̣ν̣ κ̣ε̣χωρηκ(ότα) ἐπ̣α̣ν̣α̣ν̣κ̣ά̣[σαι] τὸ(ν) Ἰ]σ̣χ̣υ̣ρ̣ί̣ο̣(να) ἀποδοῦναί
διασείσματος
μο(ι) τὰς το(ῦ) ἀργ(υρίου) ⊢ λ χ καὶ αὐτὸ(ν) ἐπ̣ι̣π̣λ̣ῆξαι καταξίως,
ἵν' ὦι ἀντιλημμέ(νος).

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13 das übergeschriebene ἐλ̣ε̣ν̣χ̣ε̣ bis auf χ ganz unsicher; hinter καλέσαι scheint ein καὶ gestrichen zu sein; αὐτο(ῦ) unsicher. Dann eher προσελ als προσλ, obwohl ε dann nur angedeutet wäre. — 16 Anf. unsicher gelesen, aber sachlich wahrsch. — 17 Lesung nicht gelungen. — Ende λει scheint unvermeidlich und damit auch ἀπολείψομαι, obgleich man ἀπολύσω erwarten sollte. — 18 statt μαι an sich και möglich, aber sachlich nicht wahrsch. — Vor ἀξιῶ Reste, die eher zu θε.. als zu διὸ passen. — 20 von ἐπὶ an nur Versuch, die schwachen Spuren zu deuten; Ende sehr zw. — 21 sicher χωρηκ, daher κεχωρηκ(ότα) kaum zweifelhaft; zu erwarten wäre ἀνακεχωρηκότα. Wie es scheint, ist der Schuldner des Nikanor, Papias, der in Sais in Schuldhaft sass, widerrechtlich von Ischyrion entlassen worden, und Kasios hat als Richter den Ischyrion frei gesprochen.

SCHUBART.

Nachtrag. Z 13 ist an Stelle der oben gegebenen Auflösungen wahrscheinlich Folgendes anzunehmen: κ̣α̣ὶ̣ ἐλ̣ε̣ν̣χο(μένου); π̣ρ̣ὸ̣ς̣ ἔλ̣ε̣γχο(ν). — Ferner scheint Z 17/18 möglich: ἀπόλει- π̣έ μοι. Sch.

112 R. II. No 1139.

Papyrus: H. 36 cm. Br. 13 cm. Aus der Papyruscartonnage von Abusir el mäläq. Unter No 1110 von derselben Hand geschrieben; auch die Korrekturen stammen von derselben Hand. 26. Jahr des Augustus, vermutlich wie No 1110 am 3. Nov. 5 v. Chr. geschrieben, vgl. Z. 11/12 und 16.

Eingabe an den Statthalter, Alexandrien.

1 Γ̣α̣ί̣ω̣ι̣ Τυρρανίωι

2 παρὰ Σπινθῆρο(ς) το(ῦ) Ἁρπαήσιος κα̣ὶ̣ τῆ(ς) τ̣ο̣(ύτου) γ̣υ̣(ναικὸς)
Ἀπολλωνίο̣υ̣ τῆ̣ς̣ Λύκου ἀμφο̣(τέρων)

3 π̣α̣ρ̣ό̣ντων ἀπὸ Λ̣ύ̣κων̣ πόλεω(ς) τῆ(ς) Θ̣η̣β̣α̣ΐ̣δ̣(ος). [[τὴν θυγατέρα
πάρεσμεν
ἡμῶ(ν) Ταθρεῖφιν]]

4 χάρ‹ι›ν τῆς ἐσχηκυίας ἡμᾶς [[κο̣ι̣ν̣κη]] β̣ι̣ ... ης θλε[ίψ]εως ἐποιήσα-

5 μεν̣ ε̣ἰ̣ς̣ Π̣ά̣ρ̣θον δοῦλο(ν) Χρήτο(υ) [[...]] παραμονὴν [[ἄγ̣ρ̣αφον
[[περ̣ὶ̣ το̣ῦ̣ ἐξ ἀλλήλων]]
δι' ἧς καὶ ὡμολογήσαμ̣ε̣(ν)]]

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1 über der ersten Zeile Schriftspuren, vgl. No 1110 Ende; links vom Datum (No 1110, 25) etwas tiefer steht ΔΡϹ oder ΑΡϵ. – 2 dass hier die Frau des Spinther genannt sein muss, zeigt der ganze Text; die Schrift ist hier undeutlich. Ἀπολλωνίου wahrscheinlicher als Ἀπολλωνίας, es wäre also ein Frauenname Ἀπολλώνιον anzunehmen. Ende sehr undeutlich; möglich ἀμφο-τέρων τῶν (3 Anfang), jedoch ist wegen des deutlichen των wohl π̣α̣ρ̣όντων vorzuziehen, vgl. auch πάρεσμεν am Ende der 3. Zeile. – 3 Λ̣υ̣κων̣ fast sicher und deshalb Θηβαΐδ(ος) trotz der sehr undeutlichen Spuren wahrscheinlich; Νικωπόλεω(ς), woran ich früher dachte, scheint mir jetzt unhaltbar. Augenscheinlich haben sich die Bittsteller nach Alexandrien begeben, um ihre Sache zu verfechten; überdies scheint auch der dargestellte Vorgang sich nicht in Lykonpolis sondern in Alexandrien abgespielt zu haben, vgl. die Beziehung auf das καταλογεῖον Z. 10. Vielleicht ist Spinther ein Einwohner Alexandriens, der sich nur vorübergehend in Lykonpolis aufgehalten hat. – 3 Ende: diese Korrektur wie auch die folgenden ist nicht nachträglich, sondern während des Schreibens gemacht worden; auch der korrigierte Text ist stilistisch noch nicht in Ordnung. – 4 χαριν: der Schreiber beginnt häufig das N mit einem Anstrich N, der vielleicht hier das fehlende Jota ersetzt. – Zuerst wohl κοινῆς beabsichtigt. – βι oder βρ, dann ...ης oder ου. – 5 μεν eher als μεθα. – Nicht Χρηστο(υ)!

verte

⟦παιδίου⟧ ἔτι δὲ καὶ τροφεῖτιν τοῦ γενομέν(ου)
6 ⟦τροφειτι . . . ω(. .) . . αρ . . . αρο(.) Ταθρεί[φιο]ς⟧ ἐξ ἀλλήλων παιδίου
Ταθρείφιος
.. μετονομάσας
7 ὅπερ ⟦μετωνόμασεν⟧ Πάρθος . . . . αὐτῇ ἐπέθηκεν Πρίμα,
ἀπελύθημεν
8 ἐν δὲ τῷ μεταξὺ . . . . συνπίστιν εἰς ενεγκαμένων ⟦τυχομεν⟧ ὑπὸ τοῦ
9 Πάρθου ⟦ὡσαύτως τῆς τε παραμονῆς καὶ τῆς τροφείτιδος⟧ κατὰ τὴν
10 γεγονυῖαν διὰ τοῦ καταλογείου περὶ τῆς ἀπολύσεως τῆς τε παραμονῆς Juni/Juli 5 v. Chr.
11 καὶ τῆς τροφειδος τοῦ ἐξονομαζομέ(νου) παιδίου ἀσφάλειαν, τῷ δὲ Ἐπείφ
12 μηνὶ τοῦ κε ∟ Καί(σαρ)ο(ς) Πάρις ⟦δοῦλο(ς) τοῦ Χρήτου⟧ δοῦλο(ς) τῶν Χρήτου
⟦ἐπι-⟧
συνιδὼν
13 ⟦γνοὺς⟧ τὸν Πάρθον ἐν τοῖς ἔξω τόποις ὄντα ἐτόλμησε ⟦ . . . μηδὲν⟧
14 ⟦ἡμῶν αὐτῷ⟧ μηδέ τι ἀδικήσαντας ἡμᾶς μηδὲ οἰκονόπιον
15 ἀποστερεῖν ἀπαγαγεῖν τὴν θυγατέρα ἡμῶν Ταθρεῖφιν καὶ τὴν Πρίμα(ν)
16 καὶ ἔχειν παρ' ἑαυτῶι ἐν εἱρκτ[ῇ ἐπὶ] μῆνας ε. Διὸ ἀξιοῦμέν [σε]
17 τὸν πάντων σωτῆρα καὶ ἀντιλήμπτορα ὑπὲρ σπλάγχνου τὸν ἀγῶνα
18 ποιούμενοι ἐὰν φαίνηται προστάξαι παρασταθῆναι τό(ν) . . . .
19 Πάρ[ι]ν καὶ ⟦προς⟧ ἐπαναγκάσαι παραγαγεῖν τὴν θυγατέρα ἡμῶν, [ἵν]α
20 ἀποκομισώμεθα αὐτὴν καὶ ὦ[μεν εὐ]εργετη(μένοι).

Geringe Spuren des Datums.

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6 vor Ταθρεί[φιο]ς augenscheinlich nicht θυγατρό(ς)! – Über der Zeile: γενομ sehr undeutlich. – 7 über der Zeile: vor μετονομάσας eine vielleicht ausgestrichene Gruppe, etwa δέ? – αυτη sehr unsicher, im Vorhergehenden etwa ὄνομα. – 8 τυχομεν oder ταχομεν. – 11 l. τροφίτιδος. – 12 Καίσαρος geschrieben: κ̸ς. – 13 ς in γνους kaum sichtbar. – Pap. εξ^ω, was aber nicht zur Annahme einer Abkürzung nötigt, da der Schreiber öfters den letzten Bst. hoch setzt, z. B. Z. 17 σωτῆρ^α, ἀντιλήμπτορ^α; er gebrauchte drgl. wohl ziemlich gedankenlos. – 13 Ende κατὰ μηδὲν? – 14 αδικησαν zw. (auch αχι möglich), aber dem Sinne entsprechend. – Ende: unklar, aber auch schwerlich in Ordnung. – 15 ἀποστερεῖν zw. – l. τὴν καί. – 16 obwohl die Spuren von μην nicht klar sind, scheint es doch sicher. – 18 Ende muss σημαινόμενον, δηλούμενον oder drgl. gestanden haben.

SCHUBART.

110 R. II.

No 1140.

Papyrus. H. 38 cm. Br. 10 cm. Aus der Papyruscartonnage von Abusir el mäläq. Zur Schrift vgl. No 1130 Vorbemerkung. Die Schrift ist durch Abreibung vielfach zerstört und durch Korrekturen undeutlich geworden. 26. Jahr des Augustus; vermutlich von demselben Tage wie No 1130.

Eingabe an den Statthalter, Alexandrien.

26 Γαΐωι Τυρρανίωι

Ἰουδαίου τῶν ἀπὸ Ἀλεξανδρε(ίας)
παρὰ Ἑλένου το(ῦ) Τρύφωνο(ς) [[Ἀλεξανδρέω(ς)]].

μέγιστε
Ἡγεμώ(ν) [[βέλτιστε]], ὢν ἐκ πατρὸς Ἀλεξανδρέ(ως)
[[καὶ]] διατρείψας ἐνταῦθα τὸν πάντα χρόνον
μεταλαβὼν καθ' ὃ δυνατὸν καὶ τῷ πατρὶ
[τῆ]ς ἀρεσκούσης παιδείας κινδυνεύω
οὐ μόνον τῆς ἰδίας πατρίδος στερηθῆ-
ναι ἀλλὰ καὶ ε̣ἰ̣ς̣ τ̣ὸ̣ν̣ [. . .] . . (. . .) . . ε̣ν̣ο̣ι̣α̣ι̣ . τ̣ο̣ν̣
. . . ειν β̣ί̣α̣ν. Συμβέβηκε γὰρ ²Ω̣ρ̣ο̣ν̣
δ̣[η]μ̣ό̣σ̣ι̣(ον) ο̣ἰ̣κονόμ̣[ον . . . . .] . . . . τ̣υ̣β̣

Obgleich die Lesung zum grossen Teile sehr unsicher ist und keinen zusammenhängenden Text ergiebt, publiziere ich, was ich lesen kann, weil der Inhalt besonders beachtenswert ist. Vgl. dazu meine Ausführungen Arch. f. Pap. V 118 f. — 2 die Korrekturen scheinen von derselben Hand zu sein. — 4 καὶ links vor der Zeile. — 5 über καθ undeutliche Spuren. — 8 statt ει auch ελ möglich. — τον zw.; dann ein scheinbar abgekürztes Wort; darauf απ ? — Ende τον oder την. — 9 entweder: εἰς τὸν . . . . πεσεῖν (oder drgl.) βίον oder τὴν . . . . παθεῖν βίαν; zur Sicherheit bin ich nicht gelangt. Auch hier scheinen links vor der Zeile etwa 2 Bst. gestanden zu haben. — Ende: ²Ωρον zw. — 10 ganz unsicher, besonders οἰκονόμον, vgl. jedoch den städtischen οἰκον. in Ptolemais, Strack, Dyn. 225 No 35. 36. Am Anf. könnte das zu erwartende τὸν über der Zeile stehen. — Der Sinn ist vielleicht: der Beamte Horos hat am x. Tybi (?) um einer erdichteten (?) Ursache willen den Vater des Helenos beschuldigt (?), er habe zu seinem väterlichen . . . . . hinzu sich mit Gewalt angeeignet (?) . . . . — 10 Ende β sehr zw.

verte

11 τρ̣.. πο τῆ(ς) α̣ἰτίας ἕν̣[εκα .....]. α̣ι̣ τὸν
12 πατέρα μου ἔχειν π̣ρὸ̣ς τὸν π̣ά̣τ̣ρ̣ιον αὐτοῦ
[[γ]]υ̣μ̣νάσιον ἔτι δὲ καὶ]] σχῆμα [...] μιον]]
13 ..τ̣ι̣κον ἀ̣ν̣ηρπακω [[...... χ̣ε̣ι̣ρ̣ί̣σ̣α̣ς]]
χειρίσας ἰδα
14 [[..........]] .. τ̣ὴ̣ν̣ ἀ̣π̣ὸ τῆς ἐ̣φ̣ ... ε̣ι̣ (...)
με
15 [[................]] ....
[[.......]]
16 κ̣ο̣ν̣ . κ̣αι̣σ̣α̣ρ̣ο̣ς [...] τ̣ι̣κου [........ γ]εγ̣ρ̣α̣μ̣μ̣έ-
[[.....]]
17 [...] ... ὅτι λαογραφίας [........] ....
18 .... τη [........] ἀ̣π̣ὸ Μ̣ε̣χ̣ε̣ὶ̣ρ̣
19 π̣ρ̣ὸ̣ς τ̣έ̣λει ἕως .... [...
ἕως
20 ἀ̣π̣ὸ̣ [[τ̣ο̣ῦ̣]] . ιβ∟ [..] ... ρ̣ .... ο̣υ̣ν̣ [...
περαιουν ... ν [[..]]
21 [[τ̣ῆ̣(ς) λ̣α̣ο̣(γραφίας)]] [[δ̣ὲ̣ τ̣ο̣ῦ̣]] ἐ̣λ̣λ̣ε̣ίπ̣ο̣ντος χρόνου τῆς
22 λαογραφίας διὰ̣ τὸ τ̣ῶ̣ν̣ ἑ̣ξ‹ή›κοντα, ἀξιῶ σε
23 τὸ(ν) πάντων σωτῆ(ρα) μὴ παρ̣ι̣(δεῖν) [[καθὼς καὶ ὑ̣π̣ὸ̣ τ̣ῶ̣ν̣]]
24 [[πρώτων ἡγεμόνων ἀπαρενόχλητος γέγο-]]
25 [[να καὶ ὑπὸ σοῦ τὸ ὅ̣μ̣οιο̣ν̣ ο̣ὐ̣δ̣ὲ̣ σ̣ο̣ί̣ ....]]
26 [[... τ̣ῶ̣ν̣ ....]] τ̣ο̣ν̣ υ̣π̣ ....

Hier bricht der Papyrus ab.

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11 ὑπὸ τῆ(ς) scheint nicht unmöglich, damit fällt aber ἕν[εκα. – Vor α̣ι̣ eine Hasta unter der Zeile: ρ, φ, ψ, ξ. – 13 über der Zeile ein nach links ausgerücktes Wort, γυμνάσιον ? – Wo hinter σχῆμα das Durchgestrichene beginnt, ist nicht zu sehen. – 14 sehr unsicher; ἐφηβεί(ας) ? – 16 Καίσαρος sehr zw. – 20 ist das 12. Jahr des Augustus, 19/18 v. Chr., gemeint? – 21/2 ist in meinem Aufsatze Arch. f. Pap. V 81 Anm. 1 falsch zitiert, weil ich die jetzige Lesung damals noch nicht gewonnen hatte. – τὸ τῶν ἑξήκοντα = das Privileg der 60 Jahre. – 23 παρι sehr zw.

SCHUBART.

70 V. No 1141.

Papyrus. H. 36 cm. Br. 13,5 cm. Aus der Papyruscartonnage von Abusir el mäläq. Schrift der von Rekto (BGU 1057) gleich, aber weniger flüchtig; am Anfang und am Ende stark zerstört; zahlreiche Korrekturen derselben Hand. Zeit vermutlich wie Rekto: 17. Jahr des Augustus.

Privatbrief, Alexandrien.

Ἐρωσητι πλεῖστα χαί(ρειν). Ἔλαβον παρὰ Φ[ι]λοξ[ένου] τὴν [σ]ὴν ἐπιστολ(ὴν) μόνην
η...... διεστάμεθα ἀφ᾽ ὡς απα.........................ων. Διὸ καὶ [μετὰ]
πολλῆς [χ]αρᾶς κατέσχον αὐτοὺ[ς.................]....δὲ τούτους [[κ..]]
δέοντα .... ου ποιεῖν
[[ἀλλὰ]] καὶ τὰ [[ἐπείγοντα πράγματα [.......].....[..].. ἀναγραφομέναις]]
κατανθρωπίζετ[αι]. Ἔπεμψας οὖν [τ]όν τε Φ[ιλόξε]νο(ν) καὶ Ἵλαρον, ἵνα ἐπιγνῶσιν
πρὸς ἃ ἔγραψά σοι ἤ ἐστιν ἢ οὔ. Κεκετρ[. κέν]αι δοκεῖς, ὅτι μωραντι σοὶ γράψαι
ἐν τῇ
ἀναγκάζομαι μηκέτι σοὶ μηθὲν γράψαι, [ἵνα] νοήσης, ὅτι δὲ πρώτῃ μου
ἐπιστολῇ οὐθὲν ἁμάρτημα ἔνει, οὐδὲ [γ]ὰρ [[εἰμὶ ἐνφ]] ἔργον ἐπιτελῶι ἐν-
φανιστοῦ, οὐδὲ δὲ γὰρ δοκῶι εἰς ἐνφα[ν]ιστοῦ τόπον με ἔχειν. Ἐρωτῶ
σε οὖν καὶ παρακαλῶι καὶ τὴν Καίσαρος τύ[χη]ν σε ἐξορκίζωι καὶ [οὕ]τως σὲ
ιδ.ιν ἐλεύθερον ὡς ἐπὶ θυμῶι προενέγκας τὴν ἐπιστολ(ήν). Ἐρώτα οὓς
ἀπέσταλκας καθ᾽ ἕκαστον εἶδος καὶ δέδωκα ἀποδείξεις ἀληθινάς —
Γελοῖος εἶ δὲ γράφων, ὅτι ἐάν σοι Ἔρως τὸ ἱκανὸν ποήσῃ γράψον μοι καὶ
γρά-

Das vorliegende Stück ist nur der Entwurf eines Briefes, den anscheinend ein Freigelassener an seinen Patron richtet. — 1 der Name des Schreibenden könnte Ἔρως sein, wenn dann nicht für den des Adressaten zu wenig übrig bliebe; ob am Anfange Bst verlöscht sind, ist nicht zu entscheiden. — Zu Philoxenos vgl. Z. 5 u. 27. — Über dem Ende der Zeile Spuren von 3 sehr kleinen geschriebenen Zusatzzeilen. — 2 διεστάμεθα sehr zw. — ἀφ᾽ ὧς = ἀφ᾽ οὗ, vgl. Z. 18; ἀπ᾽ ἀλλήλων nicht unmöglich. — 3 αὐτους[oder αὐτα[; viell. sind die Boten Philoxenos und Hilaros gemeint. — 6 ἠ = εἰ, vgl. 27. 31. 48. — Weder μωρον noch μακραν scheint möglich. Ein Partizip im Dativ passt am besten, und das lat. moranti ist wohl nicht ganz abzuweisen, da der Schreiber nach manchen andern Anzeichen mehr lateinisch als griechisch denkt. Am Ende ist γράψαι wahrscheinlicher als γράψωι. — 7 δὲ ist nachträglich eingeschoben, aber zu streichen. — 8 l. ἔνι. — Zuerst beabsichtigt οὐδὲ γάρ εἰμι ἐνφανιστής. — 10 καὶ [οὕ]τως Erg. zw. — 11 ἰδεῖν möglich, aber Sinn? — Entw. προενέγκας = προενεγκών oder προένεγκας = προήνεγκας. verte

(70 V.) (No 1141)[2]

ψας αὐτῶι ὑβρίσαι με πρὸς γέλωτά μοι τοῦτο ἔγραψας. Ἐγὼ μὲν οὐ δοκῶι ἄξιος εἶναι ὑβρίζεσθαι ⟦ὡς καὶ μαρτυρηθήσεταί σοι ὑπὸ τῶν φίλων⟧ \οὐδὲ/ γὰρ ἡμάρτηκά τι εἰς σέ, οὐδὲ τοῖς σοῖς φίλοις \φανή(σεται) ὑβρίζεσθαί με/ ⟦τὸ ἱκανόν μοι ποιεῖν⟧ \⟦φανήσεται⟧ τὸ ἱκανόν σοι ποιοῦντα./ ⟦τούτωι ὑβρίζεσθαί με⟧ Πέποιθα γὰρ ἐματῶι, ⟦ὅτι οὐ κατέλειψα [τό]πον⟧ ⟦ἐμὸν⟧ ἀφ' ὡς σοὶ ἐφιλίασα, οὐ κατέλιψα τόπον. Ἐν δέ μου ἐνκαλέσεις, εἰ σὺ μέν μοι καὶ τιμὴν περιτιθεὶς καὶ θέλεις με εἶναι ἀνθρωπ.. καὶ συνέστησας καὶ συνδούλοις καὶ συνεξελευθέροις, ὅπερ ἐμοὶ — χρήματά ἐστιν παρὰ σοὶ καὶ οὐ ὑβρίζωι το[ῖ]ς γεγονόσι πλουσίοις παρὰ τὸν σύνδουλόν σου καὶ συνεξελεύθερον. ⟦Παρ' ἕκαστα δὲ ὁ Ἔρως ὁ σὸς .....⟧ ⟦ἐνοιδίζει με λέγων⟧ Οὐδὲ γὰρ ἐφιλίασά σοι εἰς τὸ ἁφαρπάσαι τι, ἀλλὰ ἡ σὴ ψυχὴ ἐπίσταται, ὅτι ὡς δοῦλος ἐπ' ἐλευθερίᾳ θέλει ἀρέσαι οὕτω κἀγὼ τὴ\ν/⟦ς⟧ φιλίαν σου \θέλων/ ⟦θέλωι⟧ ἄμεμπτ[ον] ἐματὸν ἐτήρησα ⟦οὕτως⟧ ⟦ἀλλὰ μετὰ δούλου ἐρ⟧ \Οἵαν/ ⟦οἵαν⟧ γὰρ ὕβριν μοι πεπόηκεν ἐν τῷ κήπῳ καὶ ἐν τῇ οἰκίᾳ Τερεντίου παρόντος καὶ Πριάμου καὶ Φιλοξένου καὶ Ἱλάρου ἢ ἦν δάκρυα σοὶ γράφειν ⟨ἐ⟩γεγραφήκειν ἂν ἀπὸ τῶν δακρύων καὶ ⟦ἐν τῇ Πλατείᾳ⟧ ἀπεκάρπ..ν τὸν ἡμῶν ἐκ τοῦ κήπου δρόμ(ον). Περὶ ⟦μὲν⟧ τούτων διασαφήσουσιν οὓς ἀπέσταλκες, ἐάνπερ μὴ θελήσωσιν προσχαρίσασθαι συνδούλωι ⟦δ. ειφρατιω(ν)⟧

Περὶ δὲ Ξύστου μοι γράφεις, ὅτι ἔξωι καχεκτεύεται, ἤ τι μὲν ὁ σύνδουλος αὐτὸν δυνήσεται συστῆσαι ἐγὼ οὐκ ἐπίσταμαι, οὐδὲ γὰρ καθεύδωι ἔσωι ἵνα εἰδῶι. Ἡμέρας δὲ ἐν αἷς ἀναβαίνωι, εὑρίσκωι αὐτὸν καθήμενο(ν) καὶ πειπειζόμενον κρόκην, καθ' ἡμέραν δὲ τὸν θυλωρὸν ἐξερωτῶι μή τις ἔξω ὕπνωκε, καὶ ὁ τῆς οἰκίας οὐδεπώποτέ μοι ⟦μοι \εση/ ..⟧ ..νον

15 zu οὐδὲ γάρ, was häufig wiederkehrt, vgl. neque enim. – 17 vgl. mihi persuasi. – 18 deutlich ὡς. – 19 εἰ vor der Zeile nachgetragen. – Ende: ἄνθρωπον passt nicht; am Schlusse scheint auf ein π eine Abk. zu folgen. – 20 zu συνδούλοις vgl. Z. 22. – ὅπερ vgl. quod. – 21 οὐ̂ oder οὐ⟨χ⟩? – Die Endung von πλουσίοις scheint korrigiert zu sein und ist undeutlich. – 22 συν vor der Zeile nachgetragen. – 23 l. ὀνειδίζει. – 26 das erste οἵαν schien dem Schreiber wohl undeutlich zu sein. – 27 „wenn Thränen ein Brief wären". – 28 ἀπὸ für ὑπὸ? – Plateia in Alexandrien. – In κες ist ε korrigiert, aus α? – 31 ἤ wohl = εἰ. – Pap. μ^εν. – 34 auch πεινιζόμενον ist möglich; πιπίζειν = πιπίσκειν κρόκην den Faden benetzen? Vgl. aber auch πίννα. – L. θυρωρόν. – 35 Ende ἐσήμανεν nicht möglich.

verte

οὐδὲ ἔξω δεδειπνηκέναι. Ξύστον δὲ ἐπιγνοὺς δεδειπνηκέναι ἔσω ἐν τῇ οἰκίᾳ παρὰ Ἔρωτα δὶς προσελαβόμην αὐτὸν εἰς οἶκον παρ' ἐμὲ καὶ ἐδίδουν αὐτῷ διαστολὰς μηδὲν αὐτῶι καὶ ἐκείνωι εἶναι, εὐλαβῶς

διὰ τὸ ἐναι με

ἔχων προεγνωκ[[ὼς]] περὶ τῶν δακτυλιδίων [[γεγονέναι]] ὧν ἐπόησε ὁ Ἔρως, μή τι παραναπείσῃ αὐτὸν εἰς τὸ δηλῶσαί τι ἐν τῶι χειρισμῶι. Περὶ δὲ

μετὰ τοῦ Φιλοξέ(νου) καὶ Ἱλάρου

τῆς σκιᾶς φανερόν μοι ἐγενήθη ἐκζητήσαντι ἠλλάχθαι μὲν τὴν πορφυρᾶν ὑπὸ τοῦ Διοδώρου καὶ μὴ δεδωκέναι σοί, πρὸς ὃ ἔδειξέ σου

διὰ τὸ τὸν

ὑπόδειγμα [[τὸν δὲ]] κρύπτοντα [[. . . . ειᾳ]] τὴν σκιὰν γέροντα ἐρω-

ηθέντα εἰρηκέ(ναι) ἠλλάχθαι αὐτὴ(ν) [.]. με δι[.] εἰρη(κέναι) αὐτῷ

τ[[ᾶσθαι]] ὑπ' ἐμοῦ „διὰ τί ἀπ' ἀρχῆς ιτυι οὐκ ἐνεφάνισας ταῦτα, ἵνα καὶ φιλανθρωπηθῇς"; ἔλεγε „ὑφεστακώς μοι ἦ(ν) ὁ Διόδωρος φιλάνθρωπον δοῦναι, ὃς δὲ οὔτε τοὺς μ[ι]σθούς μοι ἀπέδωκε οὔτε τὸ φιλάνθρωπ(ον)· διὸ ἀνάγκη με ἔσχηκε ἐνφανίσαι." [['Εγὼι οὖν ἠρώτασα]] οὖν τὸν

Ἐγβασανίσας οὖν

ἠρώτων κατ' ἰδίαν λάθρᾳ τοῦ Ξύστου θέλων ἐπιγνῶναι, ἠ καὶ ὁ Ξύστος

[[γέροντα μή τι πιστὸς . . . . τη προέκραξεν αὐτῷ εὑρίσκηι]] συνιστορεῖ, εἶπεν ὁ γέρων μ[ὴ] εἰδέναι αὐτὸν τὸ καθόλον περὶ τούτων μηδέν. Εἶπα δὲ αὐτῶι „καὶ χειρογραφῆσαί σε δεῖ περὶ τοῦ μὴ συνειδέναι

[. . . . . .] αὐτὸν τῶι πήχει χειρογραφῆσαι

τούτοις τὸν Ξύστον", ὃς δὲ πρῶ[τον [[μὲ]]ν αχ συνιστορεῖν ὃς ἂν ἀνεί-]]

[[ἐπὶ τῆς παρα . . . .]]

[[πην . . ευ . . . . . . ν παρα . . . . [. . . . .] . . . μεισαι τὸν Διόδωρον διὰ τὸ]]

Von den folgenden Zeilen habe ich bis jetzt nur einzelnes lesen können: 53 [[μὴ δεδωκέναι μισθοὺς . . . . 54–60 sind erheblich nach rechts eingerückt; von 56 an sieht man links davor Reste von 5 Zusatzzeilen, ähnlich wie bei No 1131, 48 ff. Von Z. 61, die den unteren Rand des Papyrus erreicht, sind nur geringe Spuren sichtbar. 54 Anf. ὃς παρακαλεῖ με ἀναμεῖναι τὴν . . . 55 Anf. αὐτῷ τὸν Διόδωρον διὰ τὸ μὴ δεδωκέναι . . . 56 Anf. ναρχῃ ὄντι αὐτῶι . . . (etwa ἐρα-]νάρχῃ ?) 57 Anf. ὑγιαίνω(. . .) παραγενη(. . .) . . . 58 ganz zerstört, Ende γρά- 59 Anf. ψαι καὶ χρησιμεύειν . . ., darüber ἐφάνη οὖν μοι 60 δυνατο τος . . . ., darüber χειρό[γραφ]ο(ν).

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36 οὐδὲ vor der Zeile nachgetragen. — 41 σκιὰ viell. Sonnenschirm, wie σκιάδιον. — 44 ιτυι ziemlich deutlich; weder μοὶ noch ἡμὶ möglich. — Über der Zeile viell. zu erg. [κ]αὶ με δὶ[ς]. — 45 ὑφεστακώς: der 1. Bst. ganz undeutlich, dann φ oder ρ; zur Form vgl. Z. 47 ἠρώτασα, wo sicher nicht ἠρώτησα stand. — 48 γέροντα aus Versehen gestrichen. — ἠ = εἰ.

SCHUBART.

184 R. X No 1142.

Papyrus. H. 24 cm. Br. 15 cm. Aus der Papyruscartonnage von Abusir el mäläq.

Grosse, deutliche Schrift, sehr ähnlich der von No 1114. Auf Verso verwischte Urkunde in sehr kleiner Schrift. 6. Jahr des Augustus.

Lieferungsvertrag, Alexandrien.

Der Anfang fehlt.

μο̣[..]ι̣ο̣ι̣ς τὰς ἑσταμένα[ς πυροῦ ÷] ἑκ̣α̣τὸν πεντήκοντα [ἃς καὶ] δ̣ο̣ῦ̣ν̣αι τὸν Ἀπολλοφάν̣η̣ν̣ [ἀπὸ] τοῦ ἐνεστῶτος ἕκτου ἔτους ἐφ' ὅρμον κώμης Δ̣ε̣ν̣ν̣εως τ̣....ι̣ (25/4 v. Chr.) παραδιδόντα πυρὸν νέον καθαρὸν ἄδολον μέτρωι Ἑρμοῦς καὶ σκ[υ]τ̣άλη̣ι̣ [δι]καία̣ι̣ πρὸς ἐμβολὴν εἰς τὸ παρα̣σ̣χ̣ε̣-θησόμενον ὑπὸ τῶν παρὰ τοῦ [...]ο̣υ̣ π̣λ[ο]ῖ̣ο̣ν ἄνευ πάσης ὑπερθέ-σεως ἢ εἶναι τ[ὸν Ἀπο]λλοφάνην ἀγώγι-μον ὡ̣ς̣ κεχρηματικότα Πέρσην τῆς ἐπι[γο]νῆς καὶ συνέχεσθαι μέχρ̣ι̣ τοῦ ἀποδοῦναι τὰς τοῦ πυροῦ ÷ ἑκατὸν πεντήκοντα σὺν ἡμιολία̣ ἢ τιμὴν ἑκάστης ἀ̣ρτάβης τὴν ἐπὶ τοῦ καιροῦ [πρ]ο̣σ̣τησομένην ἐν Ἀλεξανδρεία[ι] πλείστην καὶ τὸ βλάβος τῆς πρά[ξεως] οὔσης ἔκ τε αὐτοῦ καὶ ἐκ τῶν ὑ̣π̣αρχό̣ν̣-των αὐτῷ̣ πάντων κα[θά]περ ἐγ δίκης [ἀκύρων οὐσ]ῶν καὶ ὧν ἐὰν ἐ[π]ε-[νέγκη πίστεων πασῶν σκέπης πάσης].

Hier bricht der Papyrus ab.

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2 für die Erg. ἃς καὶ ἀπο- reicht der Raum nicht. – 4 unsere Urkunde ist die älteste der alexandrinischen. – 5 Ende: für einen Gaunamen hinter dem Dorfnamen ist der Platz zu gering. – 10 zu erg. ist vermutlich der Name des anderen Vertragschliessenden. – 12 vgl. m. Aufsatz Arch. f. Pap. V 113/4 und Oxy II 271, 10. – 17 eine andere Erg. scheint nicht möglich zu sein; der Sinn ist vielleicht, dass die Marktpreise in Alexandrien öffentlich angeschlagen werden.

SCHUBART.

192 R. No 1143.

Papyrus. H. 27 cm. Br. 11,5 cm. Aus der Papyruscartonnage von Abusir el mäläq. Grosse, unschöne Schrift, z. T. abgerieben. Auf Verso sehr verwischte Urkunde von einer andern Hand. 13. Jahr des Augustus.

Lieferungsvertrag, Alexandrien.

Ἀχαιῶι
παρὰ Μοντανοῦ τοῦ Διογένους ἐξηγη-
[το]ῦ καὶ παρὰ Παπίσκου [τ]οῦ Πάπου Πέρ-
[σου τῆς] ἐπιγονῆς. Περὶ [τ]ῆς [ἐ]σταμένης
[τελειωθ]ῆναι ἀ[σ]φαλήας συνχωρῖ ὁ Πα-
[πίσκος ἃ] προσοφίλι πρὸς ἣν ἀνενήνο-
[χε τῶι Μον]τ̣α̣ν̣ῶι συνχώρησιν διὰ τοῦ
[αὐτοῦ κριτ]ηρίου ἐν τοῖς ἔνπροσθεν
[χρόνο]ις κούφων διπλῆς κεραμίων
[ἐξακις]χιλίων λοιπὰ κεράμια χίλια
[ἀποδώσ]ιν αὐτῷ ἕως πέμπτης Ἁθὺρ — 1 Nov. 18 v. Chr.
[τοῦ εἰσι]όντος τρισκαιδεκάτου ἔτους
[Καίσαρο]ς ἐν τῷ ὑπάρχοντι τῷ Διογένε̣ι̣
[. . . . . ἐ]ν̣ τ̣ῷ λεγομ[έ]ν̣ῳ . . . α̣ρ̣ω̣ τοῦ μ[. .]
[. . . . . . .]υ̣ κεκωπ̣ημ[ένα] κ̣α̣ὶ̣ δ̣ι̣ε̣υ̣γασ̣-

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1 zu Achaios, dem Vorsteher des Hofgerichts, vgl. No 1098, 1. 1124, 1. 1127, 1. 1146. 1156. — 2 bei ἐξηγητοῦ braucht man nicht an den höchsten Stadtbeamten Alexandriens zu denken. — 5 zur Erg. vgl. No 1111, 6/7 und 1146, 6. Hier ist [προσαχθ]ῆναι ebenso möglich. — 8 offenbar lag die zitierte συγχώρησις weit zurück, noch vor Augustus. — 9 vgl. Wilcken, Ostr. I 759 f. 766. — 10 nur [ἐξακις]χίλια entspricht der Grösse der Lücke. — Der Artikel vor λοιπὰ ist entbehrlich, wenn Z. 6 ἃ, nicht ὧν stand. — 14 Anf. [οἴκῳ̣? — Statt αρω wohl auch αιω oder λιω möglich, π̣α̣λ̣αιῷ nicht ausgeschlossen; der Ort braucht nicht in Alexandrien selbst zu liegen. Ergänzungen wie μέσου πεδίου (Alexandrien) oder Μενελαΐτου fügen sich schlecht in den Raum; besser Μαιάνδρου vgl. Polyb. XV, 30. — 15 κεκωπημένα mit Griffen versehen. Das folgende Wort ist mir unverständlich; διευ ist Z. 16 so gut wie sicher, dann γ oder τ; πεπλασμένα ausgeschlossen.

verte

[μένα] καὶ ἐπιδιευ̣γασμ̣ένα̣ κ̣α̣ὶ̣ κε̣-[καυμ]ένα τῇ καθηκούσῃ ὀπτήσι [. . . . .]. λ̣ι̣αστ̣η̣ν̣ κα̣ὶ̣ οὔτε ποτ̣ας οὔ-[τε . . .]ε̣ι̣δ̣ας, ταῦτα δὲ ποιήσιν ἄνευ [κρίσεω]ς καὶ πάσης ἀντιλογίας, ἐὰν [δέ τι το]ύτων παραβαίνῃ, εἶναι αὐτὸ[ν] [ἀγώγι]μον καὶ συνέχεσθαι μέχρι τοῦ [ἐκτῖσα]ι τιμὴν οὗ ἐὰν μὴ ἀποδῷ [κε]ραμίου τὴν ἑσταμένην ἀργυρίου [δραχμ]ὰ̣ς̣ . . . . καὶ ἄλ[λ]ας ἐπίτιμον [ἀργυρ]ί̣ο̣υ̣ δραχμὰς χιλίας καὶ τὰ βλάβη [καὶ δ]απανήματα τῆς [π]ράξεως γινο-[μέ]νης τῷ Μοντανῷ ἢ τῷ Διογένῃ ἔκ τε αὐτοῦ Παπίσκου καὶ ἐκ τῶν ὑπαρχόντ(ων) [α]ὐτῷ πάντων καθάπερ ἐγ δίκης [ἀκύ]ρων οὐσῶν καὶ ὧν [ἐὰ]ν̣ ἀπενένκ(ῃ) [πίσ]τεων πασῶν σκέπης πάσης, ἣ[ν] [δὲ ἀ]νενήνοχεν ὁ α̣[ὐτὸ]ς Παπί[σ]κο[ς] [εἰς] τὸν Μοντανὸν συ̣[γχώρησιν]

Spuren einer Zeile.

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16 da κε den geringen Spuren noch am besten entspricht, ist κεκαυμένα wahrscheinlich. — 18 am Anfange muss etwa [ἔχοντ]α oder drgl. ergänzt werden. — πόδας unmöglich. Tebt. II 342, 21 ff. ergiebt hierfür nichts. — 31 ἐὰν offenbar zusammengezogen; der Buchstabe hinter der Lücke sieht an sich nicht wie ν aus. — Deutlich απ; l. ἐπενέγκ(ῃ). — 32 ff vgl. 1156, 28.

SCHUBART.

89 R. No 1144.

Papyrus. H. 36,5 cm. Br. 10,5 cm. Aus der Papyruscartonnage von Abusir elmäläq. Kleine, gewandte Kursive wie No 1116. Der Text füllt noch nicht die Hälfte des Blattes. Verso leer. 17. Jahr des Augustus.

Vertrag über Sicherung von Bürgen, Alexandrien.

Πρωτάρχωι

παρὰ Τρύφωνος τοῦ Τρύφωνος καὶ παρὰ Πομπηίου τοῦ Π̣ο̣μ̣π̣[ηίου καὶ] Πτολεμαίου τοῦ Φιλοκλέους ἀμφοτέρων Περσῶν τῆς ἐπιγο[νῆς. Ἐπεὶ] οἱ τρεῖς δεδανείσμεθα παρὰ α̣ρ̣..ου τοῦ .[........ τοῦ] Παμφίλου κατὰ μνημονικὴν συγγραφὴν καὶ κατὰ διαγρ(αφὴν) δ̣ι̣ὰ̣ τ̣ῆ̣(ς) Κ̣ά̣σ̣τ̣ο̣ρ̣ο̣(ς) ἐν τῶι ἐνεσ[κολ]λυβιστικ(ῆς) τραπέζης τῶτι ἑπτακαιδεκάτωι ἔτει Καίσαρος Φαμενὼθ ἀργυρίου Πτολεμαικοῦ (Febr./März 13 v. Chr.) δραχμὰς ἑξακοσίας ἐντόκους, ἀ̣π̣ὸ̣ δ̣ὲ̣ τ̣ο̣ύ̣των κατακέχρην̣τ̣α̣ι̣ ὁ μὲν Πομπήιος ἀργυρίου δραχμαῖς πεντακοσίαις εἴκοσι ὁ δὲ Πτολεμαῖος ταῖς λοιπαῖς δραχμαῖς ὀγδοήκοντα, συνχωρ̣ο̣ῦ̣μ̣[εν] ἐπὶ τοῖσδε ἀποδοῦναι ἕκαστον τὸ ἐν ἑ ατῷ κεφάλαιο̣ν̣ τ̣ι̣ τῶι .... (...) σὺν τοῖς τόκοις ἐν τῶι κατὰ τὴν συγγραφὴν σημαινομ(ένῳ) χρόνωι καὶ παρέξεσθ[αι] ἀμφότεροι μὲν τὸν Τρύφωνα μηδὲν πρασσόμενον τοῦ δανείου χάριν, ἑκάτερος δὲ τὸν ἕτερον οὗ κατακέχρηται κεφαλαίου, καὶ ἐκτείσειν ὃ ἐ̣ὰ̣ν̣ π̣ρ̣α̣χ̣θ̣ῆ̣ ἢ πράσ̣σ̣ηται ὁ ἕτερος χάριν τούτων καὶ τόκους καὶ τὰ βλάβη καὶ δαπανήματα τῆς πράξεως γεινομένης ἐκ τοῦ π̣α̣ρασυγγραφοῦντος καὶ ἐκ τῶν ὑπαρχόντων αὐτῷ πάντων καθάπερ ἐγ δίκης ἀκύρων οὐσῶν καὶ ὧν ἐὰν ⟨ἐπενέγκῃ⟩ πίστεων πασ̣ῶ̣ν̣ σκέπης π̣ά̣σ̣η̣ς̣.

Lιζ Καίσαρος Φαρμο(ῦθι) ε̄ 31. März 13 v. Chr.

Über der Urk. Schriftspuren, vielleicht durch Abdruck entstanden; jedoch ist κολ nicht unmöglich. — 4 α̣ρ̣ unsicher, zumal da Z. 10 Ende nichts ergiebt; an der letzteren Stelle könnte man κεφάλαιον Τίτωι lesen, wenn nicht das Fehlen des Artikels auffiele und Z. 4 widerspräche. — 5 zum Darlehn durch μνημ. συγγρ. und Bankdiagraphe vgl. No 1132, 7. 8. — 10 l. ἐν ἑατῷ. — τι fast sicher. — 12 Tryphon ist Bürge für Pompeius und Ptolemaios, diese wiederum für einander. — 14/15 βλα-βῆ scheint unmöglich. — 16 Ende πα korr. aus γρα. — 18 nach ἐὰν wenige unbestimmbare Züge, die ἐπενέγκῃ andeuten.

SCHUBART.

121. No 1145.

Papyrus. H. 37,5 cm. Br. 12,5 cm. Aus der Papyruscartonnage von Abusir el mäläq. Schrift ähnlich der von No 1120, wohl von derselben Hand, aber flüchtiger; sie ist vielfach infolge der abgeriebenen Oberfläche sehr undeutlich. Rekto und Verso enthalten zwei eng zusammen gehörige Urkunden; auf der unteren Hälfte des Verso Reste einer anderen Urkunde derselben Hand. 26. Jahr des Augustus.

Darlehen mit Bürgschaft, Alexandrien.

REKTO

[Πρωτάρ]χωι τῶι ἐπὶ τοῦ [κριτηρίου] παρὰ Ἀχιλλέως τοῦ Θ[έωνος Ἀλθαιέως καὶ παρὰ Λύκας τῆς] Ζωίλου [Π]ερσίνης μετὰ κ[υρίου τοῦ ἀνδρὸς] Διο[νυσίου τοῦ Πτολε-] μαίου Πέρσου τῆς ἐπιγονῆς [καὶ] αὐτοῦ Διονυσίου. Συν[χωροῦ-] σιν Λύκα καὶ Διονύσιος ἔχειν παρὰ τοῦ Ἀχιλλέως δάνειον δι[ὰ] χειρὸς ἐξ οἴκου ἀργυρίου Πτολεμαικοῦ δραχμὰς τριακοσίας δέκα [ἐφ'] οὗ δώσειν τ[ό]κ[ο]ν ὀβολοὺς ὀκτὼι τῆς μνᾶς ἑκάστης κατὰ μῆνα ἀπὸ Ἁθὺρ τοῦ ἐνεστῶτος ἕκτου [καὶ εἰκοστοῦ L] Καίσαρος, τὸ δὲ κεφάλαιον ἀποδώσει[ν ἐ]ν μησὶν τρι[σ]ὶν ἀπὸ τοῦ αὐ[τοῦ] μηνὸς ἄνευ πάσης ὑπερθέσεως ἢ εἶναι [αὐτ]οὺς παρα[χρῆ]μα ἀγωγί- [μο]υς ἢ τὸν ἐσόμενον αὐτῶν [ἐμ]φ[αν]ῆ καὶ [συνέχε]σθαι [μέχρι τοῦ] ἐκτῖσαι τὸ μὲν δάνειον σὺν ἡμιολίᾳ, τοὺς δὲ τόκους ἁπλ[οῦς] *Okt./Nov. 5 v. Chr.* τοῦ δὲ ὑπερπεσόντος χρόνου τοὺς κατὰ τὸ διάγραμμα διδράχμους γειν[ο]μένης τῆς πράξε[ως] τῷ Ἀχιλλεῖ ἔκ τε τῶν ὑποχρέ- [ων] ὄντων ἀλληλεν[γύ]ων εἰς ἔκτεισιν καὶ ἐξ ἑν[ὸ]ς οὗ ἐὰν αὐ[τῶν] [αἱρ]ῆ[ται] καὶ ἐκ τῶν ὑπαρχόν[των] αὐτοῖς [πάντων καθάπ]ερ ἐγ δίκης ἀκύρων οὐσῶν [καὶ ὧν ἐὰν] ἐπε[νέγκωσι] πίστεων πασ[ῶν] σκέπης πάσης. Ἀξιοῦ(μεν).

Die erste Urkunde zeigt keine Abkürzungen und trägt eigenhändige Unterschriften; sie galt demnach als fertig und zur Einreichung bereit. Sie muss aber aus irgend einem Grunde zurückbehalten worden sein, denn sonst hätte Verso nicht für den Entwurf der zweiten Urkunde, die mit zahlreichen Kürzungen geschrieben ist, benutzt werden können. — 2 zur Erg. vgl. Z. 27 ff. — 3 zu ἀνδρὸς vgl. Z. 23/4 Anm. u. Z. 31. — 5 Anf. Pap. σιν! — 7. nach Z. 33 wäre zu erwarten [καὶ] τελέσειν, was zwar nicht ganz unmöglich ist, aber den Resten weniger gut entspricht. — 18 nur angedeutet; jedoch ist ἀξιοῦ(μεν) sicher.

verte

(2. H.) Ἀχ[ιλλεὺς συνχ]ωρ[ῶ κατὰ τὰ] π[ρο]γεγραμ-
μένα
(3. H.) Λύκα καὶ Διονύσιος συνχωρῶ
[κατὰ τὰ προγεγραμμένα] Διονύσιο-
ς ἐπιγέγραμμαι τῆς μη...
αιας κύριος καὶ γέγραφα περὶ
[αὐ]τῆς γράμματα μὴ ἰδύης.

Darunter mehrere ganz verwischte Zeilen, die in entgegengesetzter Richtung geschrieben sind.

VERSO

(1. H.) [Π]ρωτάρχ]ῳι
[παρὰ Ἀ]χιλλέω[ς] τοῦ Θέωνος Ἀλθαιέως καὶ παρὰ Λύ]κας τῆς Ζ[ωί]λου καὶ τοῦ
.. μη(τρὸς) [Ἀ]ξίου Διονυσίου τοῦ [Πτολε]μαίο(υ) [καὶ τῆς] ἀμφοτέρο(υς) αὐτο(ὺς) Λύκ[αν]
καὶ Διον[ύ]σιο(ν) ἐγγυωμένη(ς) ἐνφανή(ας) τῆς τῆς μὲν Λύκας μη-
τρὸς τοῦ δὲ Διονυσίου ἀδελφῆ(ς) Διδύμη(ς) τῆς Πτολεμαίου πάντω[ν Περσ(ῶν)]
τῆ(ς) ἐπιγο(νῆς) μετὰ κυρίου τῆ(ς) γυναικὸ(ς) αὐτοῦ Διονυσί(ου). Περὶ τῶν διεσταμ[ένων]
συνχωρεῖ Λύκα καὶ Διονύσιο(ς) ἔχειν παρὰ τοῦ Ἀχιλλ(έως) δάνη(ον) διὰ χ(ειρὸς) ἐξ
οἴκ(ου) ἀργυ(ρίου) Πτολ(εμαικοῦ) [H]
τριακοσίας δέκα καὶ τελέσειν τόκον τῆς μνᾶς ἑκάστης κατὰ μ[ῆνα]
ὀβολοὺς ὀκτὼ ἀπὸ Ἀθὺρ τοῦ ἐνε(στῶτος) κς ∟ Καίσαρος, τὸ δὲ κεφάλαιο(ν) ἀπ[οδ(ώσειν)]
ἐν μησ(ὶν) τρισὶν ἀπὸ τοῦ αὐτοῦ μην(ὸς) ἄνευ π(άσης) ὑπερθ(έσεως) ἢ εἶναι αὐ(τοὺς) Λύκ[αν]
καὶ Διονύσιο(ν) παραχρῆ(μα) ἀγωγίμο(υς) ἢ τὸν ἐσόμεν(ον) αὐ(τῶν) ἐνφανῆ καὶ συνέχ[εσθαι]

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19 ff. die grossen, ungeschickten Züge der Unterschriften sind sehr verwischt; von der Hand des Achilleus ist so wenig erhalten, dass man sie kaum von der des Dionysios unterscheiden kann. – 21 nicht συγχωροῦμεν. – 22 Anf. undeutliche Spuren sichtbar. – 23/4 Dionysios ist nach Z. 31 der Mann der Lyka, zugleich aber ihr Onkel. Da er Z. 28 anscheinend als solcher bezeichnet wird, wäre hier zu erwarten τῆς ἀδελφιδῆς, was aber sicher nicht dasteht. – 24 περὶ statt ὑπὲρ fast sicher. – 26 am oberen Blattrande geringe Schriftspuren. – 27 Ende ganz undeutlich. – 28 πρὸς μη(τρὸς) passt nicht zu den Spuren; μη möglich. Dann ειου oder υιου, aber υἱοῦ ist sachlich unmöglich. – 29 ἐγγυω oder ἐνφανη zw. – Ein τῆς ist zu streichen. – 30 Ende: nicht τῶν τριῶν. – 31 Anf. zw. – 32 Verbum im Singular wie Z. 21, weil Lyka die eigentliche Schuldnerin ist.

verte

μέχρι τοῦ ἐκτῖσ(αι) τὸ μ̣ὲ̣ν̣ δάνη(ον) σ̣ὺ̣ν̣ ἡ̣(μιολίᾳ̣) τοὺς δὲ τόκ(ους) ἁπ(λοῦς), τοῦ δὲ ὑπερπεσό̣ν̣-[τ(ος) χρ(όνου)]
τοὺς κατὰ τὸ διάγρα(μμα) διδράχμ(ους) τῆς πράξε(ως) γεινο(μένης) τῷ Ἀχιλ(λεῖ) ἔκ τε τ[ῶν]
ὑποχρέ(ων) ὄντων ἀλληλ(εγγύων) εἰς ἔκ(τισιν) καὶ ἐξ̣ ἑ̣ν̣ὸ̣(ς) οὗ ἐὰν αὐ(τῶν) αἱρῆ(ται) καὶ ἐκ τῶν ὑπ̣α̣ρ̣χ̣(όντων) αὐ(τοῖς)
πάντω(ν) καθάπ(ερ) ἐγ δίκ(ης). Ἐὰν δὲ καὶ ἡ Διδύμη μὴ π[αρ]έχηται τ̣[ὴν]
Λύκαν καὶ Διονύσιον τῷ Ἀ̣χ̣ι̣λ(λεῖ) ἐνφανεῖς, εἶναι καὶ αὐ(τὴν) ἀγωγίμη(ν) κ̣α̣ὶ̣ [συνέχεσθαι μέχρι τοῦ ἐκτῖσαι τὸ]
προκ(είμενον) δάνη(ον) καὶ τοὺς τόκ(ους) καὶ τὴν πρᾶξιν τῷ Ἀχιλ(λεῖ) . . . . . εῖσθαι κ̣α̣ὶ̣ ἐξ̣ α̣[ὐ(τῆς)]
Διδύμη(ς) καὶ ἐκ τῶν ὑπαρχ(όντων) αὐ(τῇ) πάντω(ν) καθάπ(ερ) ἐγ δικης ἀκύρω(ν) οὐσῶ(ν) κ̣α̣ὶ̣ ὧ̣ν̣ [ἐὰν].
ἐπενένκ(ῃ) π̣ί̣σ̣τ̣ε̣(ων) πασῶ(ν) σκέπ(ης) πάσ(ης). Ἀξιοῦ(μεν).
∟ κϛ Καίσαρος Ἁθὺρ. η̂ *14 od. 24. Nov. 5 v. Chr.*

41 Ende: wahrsch. sehr stark abgekürzt. – 42 nicht γίνεσθαι; am ehesten könnte man ἀ̣π̣ο̣κ̣εῖσθαι lesen.

SCHUBART.

83 R. No 1146.

Papyrus. H. 33 cm. Br. 14,5 cm. Aus der Papyruscartonnage von Abusir el mäläq. Sorgfältige und deutliche Schrift, ähnlich der von No 1123. Der untere Teil des Blattes wird von Notizen einer andern Hand, die nicht vor dem 16. Jahre nachweisbar ist, ausgefüllt. Verso ist leer. 12. Jahr des Augustus.

Vertrag über Ratenzahlung eines Kaufpreises, Alexandrien.

Ἀχαιῶι τ[ῶι ἐ]πὶ τοῦ ἐν τῇ αὐλῇ κριτηρίου
παρὰ Σπώσου τοῦ Λύππου καὶ παρὰ Ἀραβίωνος τοῦ Διδύμου καὶ Διονυσοδώρο[υ]

Die Urkunde macht den Eindruck einer Reinschrift; Abkürzungen und Verbesserungen sind sehr selten. Der grosse freie Raum unter ihr war für die Unterschriften bestimmt, die bei 9 Personen viel Platz beanspruchten. Weshalb die Ausfertigung unterblieb, ist nicht zu ermitteln; jedenfalls zeigen die späteren und inhaltlich nicht zugehörigen Notizen zweiter Hand, dass das Blatt als Konzept zurückbehalten worden ist. – 1 zum Hofgerichte vgl. No 1098. 1124. 1127. 1143. 1156. – 2 Σπῶσος = Sponsus?

verte

τοῦ Ἡρακλείδου καὶ Ἀπολλωνίου τοῦ Εἰρηναίου καὶ Ἡρακλείδου τοῦ Ἀπολλωνίου
καὶ Σαραπίωνος τοῦ Δωρίωνος καὶ Ἡρακλείδου τοῦ Ἑρμονείκου καὶ Ἀ[. . . . τοῦ]
Σωτηρίχου καὶ Ἀμμωνίου τοῦ Ἑρμίου τῶν ὀκτὼι Περσῶν τῆς ἐπ[ι]γονῆς. Πε-]
ρὶ τῆς ἑσταμένης τελωθῆναι ἀσφαλείας συνχωροῦσιν οἱ περὶ τὸν Ἀρ[α-]
βίωνα ἀποδώσ[ειν] τῷ Σπ[ώ]ς̣ω[ι] ἣν ὀφείλουσιν αὐτῷ τει[μ]ὴ̣ν̣
ἧς ἐώνηνται παρ' αὐ[τοῦ] βυ̣β̣[. . . . .] ἀρ[γυρίου] Π]τολ[ε]μ[αι]κοῦ τ̣ά̣λ̣α̣ν̣τ̣ο̣ν̣
ἓν καὶ δραχμὰς τρισχειλίας ἑξα[κοσίας ὀγδοήκο]ντα ἀτ̣ό̣κ̣[ους ἐν δόσε̣σ̣ι̣ν]
ἰσομερέσι [τέσσαρσι] διδόντες Ἁ[θὺρ μὲν πέν]πτηι το[ῦ] ἐνεστῶτος δω-] 1. Nov. 19 v. Chr.
δεκάτου [ἔ]τους τὰς τοῦ ἀργυρίου δραχ[μ]ὰς [δισχει]λίας τετρακοσίας εἴκοσ[ι],
Τῦβι πένπτῃ ὁμοίως δραχμὰς δισχειλίας τετρακοσίας εἴκοσι, Με- 31. Dez. 19 v. Chr.
χεὶρ ὡ[σ]αύτως πένπτῃ δισχειλίας τετρακοσίας εἴκοσι, τὰς δὲ λοιπὰ[ς] 30 Jan. 18 v. Chr.
[τοῦ ὅ]λου κεφαλαίου Φαμενὼθ πένπτῃ τοῦ αὐτοῦ δωδεκάτου ἔτους 1 März 18 v. Chr.
[δραχμ]ὰς δισχειλίας τετρακοσίας εἴκοσι οὐδεμίαν δόσιν κοιλὴν —
[ποιούμ]ενοι, ταῦτα δὲ ποήσειν ἄνευ κρίσεως καὶ πάσης ἀντιλογίας,
[ε]ἰ̣ δ̣ὲ̣ μ̣ὴ εἶναι αὐτοὺς ἀγωγίμους ἢ τὸν ἐσόμενον αὐτῶν ἐνφανῆ
[καὶ συν]έχεσθαι μέχρι τοῦ ἐκτῖσαι ἐφ' ἧς ἐὰν δόσεως κοιλάνωσι παρα-
[χρῆμα] τὸ προκείμενον κεφάλαιον τὸ τοῦ ἀργυρίου τάλαντον ἓν τρισ-
[χειλίας] ἑξακοσίας ὀγδοήκοντα ἢ τὸ ἐνοφιληθησόμενον σὺν ἡμιολ(ίᾳ)
[τοῦ δὲ ὑ]περπεσόντος χρόνου τοὺς κατὰ τὸ διάγραμμα τόκου[ς] δ̣ι̣δ̣(ράχμους)
[τῆς πράξεω]ς γεινομένης τῶι Σπώσ[ω]ι ἔκ τε αὐτῶν τῶν σα̣. . . . ν
[ἀλληλεγγ]ύων ὄντων εἰς ἔκτισιν καὶ ἐξ ἑνὸς καὶ ἐξ οὗ ἐὰν αὐτῶν αἱρῆται
[καὶ ἐκ τῶν] ὑπαρχόντων αὐτοῖς πάντων καθάπερ ἐκ δίκης ἀ-
[κύρων] οὐσῶν καὶ ὧν ἐὰν ἐπενένκωσι πίστεων πασῶν σκέπης
[πάσ]ης. Ἀξιοῦ(μεν).
∟ ιβ Καίσαρος Φαῶφι κβ 19. Okt. 19 v. Chr.

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6 zur Formel vgl. Arch. f. Pap. V 49. – 8 βυ̣ ziemlich deutlich, das folgende β weniger; die nahe liegende Erg. βυβ[λιοθήκης] (= Buchhandlung?) ist mir nicht sicher genug, um sie oben einzusetzen. – 9 δόσεσιν passt zum Raume besser als ἀναφοραῖς. – 10 Mitte: die Lücke ist so gross, dass μὲν nötig scheint; vgl. δὲ Z. 13. – Der 5. als Zahlungstermin: No 1120, 9. 1129, 8. – 15]ας eher als]ος, daher [Καίσαρ]ος nicht wahrscheinlich. – Ende: Füllungsstrich. – 21 Ende: eher διδ als β ⊢. – 23 Ende: ὀκτώ unmöglich, ebenso ὑποχρέων. – 26 rechts: Schreiberzeichen.

SCHUBART.

79 R. No 1147.

Papyrus. H. 31 cm. Br. 12 cm. Aus der Papyruscartonnage von Abusir el mäläq. Mittelgrosse, deutliche Kursive; z.T. schlecht erhalten. Auf Verso No 1132 von andrer Hand.
17. Jahr des Augustus.

Darlehn mit Pfand, Alexandrien.

Πρωτάρχωι τῶι ἐπὶ τοῦ κριτηρίου
παρὰ Διονυσίου τοῦ Διονυσίου καὶ παρὰ Εἰρήνης τῆς
Πατρόκλου Περσείνης μετὰ κυρίου τοῦ ἀδελ-
φοῦ τοῦ Πατρόκλου τοῦ Ἀμμωνίου. Περὶ τῶν
διεσταμένων συνχωρεῖ ἡ Εἰρήνη ἔχειν παρὰ
τοῦ Διονυσίου δάνειον διὰ χειρὸς ἐξ οἴκου ἀργυρ[ίου]
Πτολεμαικοῦ δραχμὰς ἑξακοσίας τόκων
τ̣ρ̣ι̣ω̣β̣ό̣λ̣ω̣ν̣ [τῆ]ς̣ μ̣ν̣ᾶ̣ς̣ κατὰ τὸν μῆ-
[να ἕκασ]τ̣ο̣ν̣, ὃ καὶ ἀποδώσιν ἐν μησὶν ἕξ.
ἀπὸ Μεχεὶρ τοῦ ἐνεστῶτος ἑπτακαιδ[ε-] Jan./Feb. 13 v. Chr.
[κ]άτου ἔτους Καίσαρος διδοῦσα τὸν μὲν τό-
κον κατὰ μῆνα εὐτάκτως τὸ δὲ κε-
[φά]λαιον ἐν τῶι ἐσχάτωι μηνὶ ἄνευ
[π]ά[σ]η]ς ὑπερθέσε[ω]ς, ἢ εἶναι [αὐτὴν]
[παραχ]ρῆμα ἀγωγίμην καὶ συνέχεσ-
[θα]ι μέχρι τοῦ ἐκτεῖσαι τὸ μὲν δάνειον
σὺν ἡμιολίᾳ τοὺς δὲ τόκους ἁπλοῦς
τοῦ δὲ ὑπερπεσόντος χρόνου τοὺς κα-
τὰ τὸ διάγραμμα τόκους διδράχμους,
[τῆς πράξ]εως γινομένης τῶι Διονυσίωι
[ἔκ τε αὐτῆς] Εἰρήνης καὶ ἐκ τῶν ὑπαρχόν-
[των αὐτῇ πά]ντων καθάπερ ἐγ δίκη(ς),
[ἔτι] δ̣ὲ̣ καὶ ἐκ τῆς ὑπαρχούσης τῇ Ἰρήνῃ
δούλης Ἐ̣ρ̣ω̣τ̣ί̣ο̣υ̣, καθ' ἥσπερ κ̣α̣ὶ̣ ἀναδέδωκεν
α̣ὐ̣τῶι Δ[ιο]νυσίωι ἐν ὑπαλλάγματι ἣ̣ν̣ ἔχει

8 Anf. zw.; der Zinssatz ist auffallend niedrig. — 23 vgl. 1149, 26 ff. — 24 ἀναδέδωκεν deutlich, obgleich δέδωκεν richtig wäre. — 25 auch ἧ̣ς̣ ist möglich.

verte

. . . . μερ̣ας ἀπογραφὴν καὶ μέ-
χρ̣ι̣ τοῦ δ̣ι̣[ευλυ]τῆσαι παρέξεσθαι αὐτὴν
[ἀνεξαλλο]τρίωτον καὶ ἀκαταχρημάτιστ(ον),
[ἐὰν δὲ συ]μ[β]ῇ δ]ιαδρᾶναι αὐτὴν ἢ καὶ παθεῖν
[τι ἀν]θ̣[ρώ]π̣ι̣ν̣ο̣ν̣, καὶ οὕτως εἶναι τὸ δάνειον καὶ
[τοὺς τό]κους ἀκίνδυνον παντὸς κιν-
δύνου ἀκύρων οὐσῶν καὶ ὧν ἐὰν ἐπενένκ̣η
πίστεων πασ[ῶν̣. σκέπης πάσ[η]ς καὶ α̣. π̣ρ̣ο̣κ̣[. .]

Undeutliche Reste von vier Zeilen.

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26 die Spuren sind ausreichend, um mit Hilfe einer Analogie die Lesung zu ermöglichen. – μερας oder μειας; auch νειας nicht ganz ausgeschlossen. – Zu ἀπογραφή vgl. No 1148, 31. – 27 die vorh. Spuren lassen διευλυτῆσαι nicht sicher erkennen; es ist aber nach Oxy II 268, 15 wahrscheinlich, vgl. auch Oxy II 271, 22 ἐξευλυτῆσθαι, wo der Zusammenhang ähnlich dem obigen ist. Auch No 1151, 42 scheint dasselbe Wort zu haben, ebenso No 1156, 24. In No 1053, 52 ff muss eine entsprechende Wendung vorliegen. Eine Prüfung des in Kairo befindlichen Originals, die F. Zucker vorgenommen hat, ergiebt, dass Z. 52 δίκαια richtig ist; dann folgt π̣ρ̣ο̣- 53 . ν̣α̣ι̣ο̣υ̣. . ἐξεσθα̣ι̣. Demnach scheint auch hier παρέξεσθαι möglich, vorher vielleicht προθεῖναι. Dagegen scheint in der folgenden Zeile ἀνεξαλλοτρίωτον nicht gestanden zu haben. – 28 vgl. Tebt. II 318. – 33–37 sehr zerstört. Das in Z. 35 erkennbare ἀκολού[θως erinnert an No 1149, 33, und Z. 33/4 scheint auch προκ[ει-]μ̣έ̣ν̣ο̣ι̣ς̣ zu stehen; aber es ist mir nicht gelungen, den Zusammenhang herzustellen. Z. 35–37 werden etwa eine Wendung wie No 1053 II Ende oder No 1151, 46 ff enthalten haben. Unter der letzten Zeile ist links der gewöhnliche Schlussstrich sichtbar.

SCHUBART.

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73 V. No 1148.

Papyrus. H. 37 cm. Br. 10,5 cm. Aus der Papyruscartonnage von Abusir el mäläq. Schrift wie No 1116, z. T. abgerieben. Spuren früherer Beschriftung sind sichtbar. Auf Rekto No 1115. 17. Jahr des Augustus.

Rückzahlung eines Darlehns mit Pfand, Alexandrien.

Πρωτάρχωι
παρὰ Ἀπολλωνίας τῆς Διονυσίου μετὰ κυρίου Δημη-

verte

τρίου τοῦ Ὠριω̣ν̣ο̣ς̣ Ἀλθαιέως καὶ παρὰ Ταφασιήους τῆς
Σαραπίωνος ρ αν̣.. π̣ι̣π̣ι̣δ̣ο̣ς̣ μετὰ κ(υρίου) τοῦ τῆς ἀδελ(φῆς)
αὐτῆ(ς) Νιτοίτιος υἱοῦ Ἑρμίου τοῦ Ψαμμητίχου.
Περὶ τῶν διεσταμένων συγχωρεῖ ἡ Ταφασιὴς ἀπεσ-
χηκέναι παρὰ τῆς Ἀπολλωνίας διὰ χειρὸς ἐξ οἴκου ἃς ἐδά-
νεισεν αὐτῇ τε Ἀπολλω(νία) καὶ ἔτι τῶι μετηλλαχότι αὐτῆ(ς)
ἀνδρὶ Ἰσιδώρωι Μενελάου ὁ μετηλλαχὼς τῆς
Ταφασιῆτος ἀνὴρ Διονύσιος Διονυσίου κατὰ συγχωρή(σεις)
διὰ τοῦ αὐτο(ῦ) κριτη(ρίου) δύο μίαν μὲν τῶι δ L Καίσαρος Φα̣ῶ̣[φι] Sept./Okt. 27 v. Chr.
ἀργυ(ρίου) ⊢ ἑκατὸν πεντήκοντα κατὰ δὲ [τὴ]ν ἑτέραν τῶι
ἑ̣βδόμωι ἔτει Καίσαρος Ἁθὺρ ἀργυ(ρίου) ⊢ ὀκτακοσίας ἑ̣[βδομ]ή- Okt./Nov. 24 v. Chr.
κοντα δύο ἀμφοτέρων δὲ τῶν δανείων καὶ τοὺς τοῦ ὑπερ-
γ̣ε̣γ̣ενημένο̣υ̣ χρόνου τόκ(ους) διὰ τὸ ⟦την̣..⟧ \τοῦ/ Διονυσίου μετηλ-
λαχότος τὴν Ταφασιὴν προσεληλυθέναι κ̣α̣\αρ..τῆ/[το-]
χῆ\αὐτοῦ/ ἀκολούθως τοῖς τῆς χώρα(ς) ν̣ό̣[μοις] π̣ρ̣ὸ̣ς̣ [τὴ]ν̣ κ̣[ατ-]
ο̣χὴν τὴν Διονυσίου συγγραφὴ[ν] Αἰ[γυ]π̣τ̣ίαν καὶ ε̣ἰ̣-

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3 zum Namen Taphasies vgl. No 1126, wo gleichfalls zwei verschiedene Genetivformen gebildet werden, wie hier Z. 3 und Z. 10. – 4 nach Σαραπίωνος eine Bezeichnung, die sich vermutlich auf Taphasies, nicht auf ihren Vater bezieht; demnach ist ein Demotikon unwahrscheinlich. Das auffallend grosse ρ scheint allein zu stehen. Vgl. Arch. f. Pap. V 82 Anm. 7. – 15 ὑπερ-πεσόντος steht augenscheinlich nicht da. – Die Korr. über der Zeile hier wie fast überall von 1. Hand. – 16 τῇ über der Zeile unsicher, da die vorhergehenden Bst. nicht gelesen sind. – 17 Korr. über der Zeile viell. von 2. Hand. – Schluss der Zeile sehr undeutlich; darüber ganz geringe Spuren; die Oberfläche ist abgerieben. – 18 η in οχην korr. viell. aus ει. – την zw.; aber τον wegen des deutlichen Διονυσίου unmöglich. – Zur Sache: Z. 17/8 muss gesagt sein, mit welchem Rechte Taphasies die κατοχή geltend machen konnte; daher ist ein Partizip im Sinne von „einreichen, vorlegen" erforderlich. Da dies in Z. 17 Ende nicht unterzubringen ist, nehme ich an, dass es darüber geschrieben war, und ergänze [ἐπιδοῦσαν] π̣ρ̣ὸ̣ς̣ [τὴ]ν̣ κ̣[ατ-]οχὴν τὴν Διονυσίου συγγρ. Αἰγ. In dem zu Grunde liegenden aeg. Vertrage erblicke ich den Ehevertrag, vgl. Petition of Dionysia VIII 21 ff und Eger, Zum aegypt. Grundbuchwesen 49 ff. Der vorausgegangene Darlehnsvertrag kann nicht gemeint sein, da Z. 10 von συγχωρήσεις die Rede ist. In Übereinstimmung mit den Edikten des Mettius Rufus und des Sulpicius Similis wird hier die Geltendmachung der κατοχή auf aegypt. Recht zurückgeführt; ein Gegensatz

verte

ναι αὐτόθεν ἀκύρο[[ν]] τὰς δύο συνχωρήσεις, μὴ
ἐπελεύσεσθαι δὲ τὴν Ταφασιὴν μηδ᾽ ἄλλον ὑπὲρ αὐτῆ(ς)
ἐπὶ τὴ(ν) Ἀπολλωνίαν μηδ᾽ ἐπὶ τὰ ὑπὸ τοῦ Ἰσιδώρου
ἀπολελειμμέ(να) μήτε περ[ὶ] Ἀπ̣ο̣λλω(νίας) μ̣ή̣τ̣ε̣ π̣ε̣ρ̣ὶ̣ ἀ̣λ̣(λου)
μηδ(ενὸς) ἁπ(λῶς) ὀφιλ(ήματος) ἢ ἀπαιτ̣ή(ματος) ἐνγράπ(του) ἢ ἀγράφου ἀπὸ τῶν ἔμπ(ροσθεν)
χρό(νων) μέχρι τῆ(ς) ἐνε(στώσης ἡμέρας) τὸν δὲ καὶ ἐπελευσόμ(ενον) ἐπ᾽ α̣ὐ̣τ̣(ὴν) τ̣ο̣ύ̣(των)
χάριν ἐκ τοῦ κατὰ τὸ(ν) Διονύσιο(ν) ὀνόματο(ς) ἀ̣π̣ὸ̣ τῆ[ς] α̣ὐ̣τ̣ῆ(ς)
ἀποστή(σειν) παραχ(ρῆμα) τοῖς ἰδί(οις) δαπ(ανήμασιν), ἐὰν δ̣ὲ̣ τ̣ι̣ τ̣ο̣(ύτων) παρ̣α̣β̣(αίνῃ) χ̣ω̣ρ̣ὶ̣ς̣ τ̣ο̣ῦ̣
κύρια εἶναι τὰ ‹συνκεχωρημένα› ἔτι καὶ ‹ἐνέχ›εσθ̣α̣ι̣ αὐτὴ(ν) [τοῖς τε βλ(άβεσι) καὶ δαπ(ανήμασι)] καὶ
τῷ ὡρ(ισμένῳ) προστίμωι, ἀνακεκομίσθ̣α̣ι̣ δ̣ὲ̣ κ̣α̣ὶ̣ ἡ̣
Ἀπολλωνία παρὰ τῆς Ταφασιῆτος ἃ ἔ̣δ̣ω̣κ̣ε̣ κ̣α̣τ̣ὰ̣
αὐτή τε κ̣α̣ὶ̣ ὁ Ἰσίδωρος κατὰ τὰς σ̣[υ]ν̣[χω]ρ[ή]σ[ει]ς
βυβλία ὁ μὲν Ἰσίδωρος ἀ̣ν̣τ̣ί̣γραφο(ν) ἀ̣πογραφῆ(ς) κ̣α̣τ̣ὰ̣
μέρο(υς) ἡμίσους οἰκιδίου τ̣ο̣ῦ̣ ὄ̣ν̣τ̣ο̣ς̣ ἐ̣ν̣ τ̣ῇ̣ . . δ̣ρ̣α̣ τ̣ῇ̣ [ἔτι]
δ̣ὲ̣ ἡ̣ Ἀπολλωνία (ἐπικ über ἀπ) ὠνὴν ἐ̣π̣ί̣ τ̣ι̣ μέρ[ος] καὶ ἑτέρας σ̣[υγγραφὰς]
προκτητικ(ὰς) κατὰ τῆς ὑπαρχούσης ἑ̣α̣υ̣τ̣ῇ̣ ο̣ἰ̣κ̣ί̣α̣ς̣
ἐν τ̣ῇ̣ αὐτ̣ῇ̣ ἕ̣δ̣ρ̣α̣, πάντα δὲ τὰ βυβλία . . . . . σα

(L ιζ Καίσαρος Φα[ρ]μο(ῦθι) η̣ — 3. April 13 v. Chr.)

zum griechischen, im besonderen alexandrinischen Rechte ist unverkennbar. – Anstössig ist Z. 18 Διονυσίου nicht nur, weil der Artikel fehlt, sondern auch weil ein Ehevertrag kaum als „Vertrag des Dionysios" bezeichnet werden kann; sollte der Schreiber sich verschrieben und συνοικισίου gemeint haben? – 22 Ἀπολλω(νίας) anscheinend verschrieben statt τῶν αὐτῶ(ν). – 24 und 25 sind die Zeilenschlüsse sehr undeutlich. – 27 Pap. τα̣; mit der Abkürzung muss συγκεχωρημένα oder drgl. gemeint sein. – Pap. ετικαιεσθαι. – Ende: Spuren vorhanden, aber zu undeutlich, um identifiziert zu werden. – 28 ἀνακεκομίσθαι (von συγχωρεῖ Z. 6 abhängig) oder ἀνακεκόμισται; das letztere ist weniger wahrscheinlich. – 29 Ende unklar; zu erwarten wäre ἐν ὑπαλλάγματι. – 31 ἀντι oder ἀπο möglich, aber φο ziemlich sicher; vgl. 1149, 25. – 32 von τοῦ ὄντος nur ganz undeutliche Spuren. – ἕδρᾳ (vgl. Z. 35) passt schlecht; die weitere Ortsbestimmung scheint über der Zeile zu stehen. – 33 über der Zeile ἐπικ. – Ende: auch ἀ[σφαλείας] oder ἕτερα σύ[μβολα] scheint möglich. – 35 ἕδρᾳ, undeutliche Korr. in εδ. – Ende: wahrsch. ein Partizip im Sinne von: unverändert, unverletzt.

SCHUBART.

Papyrus. H. 37 cm. Br. 24 cm. Aus der Papyruscartonnage von Abusir el mäläq. Handschrift wie No 1129, aber flüchtiger und mit stärkeren Verschleifungen. Rekto ist leer. Auf der links angeklebten Selis stehen No 1059 und 1129. Korrekturen von erster Hand. 17. Jahr des Augustus.

Darlehen mit Pfand, Alexandrien.

κο^λ

Πρωτάρχωι
παρὰ Γαίου Ἰουλίου Φιλίου καὶ παρὰ Μάρκου Μουνατίου Ἐπιν̣α̣...
Πέρσου τῆς ἐπιγονῆς καὶ τῆς γυναικὸς Ἰσιδώρας τῆς Ἀρσίου Περσείνη(ς)
μετὰ κυρίου τοῦ ἀ̣ν̣δρός. Περὶ τῶν διεσταμένων συγχωρεῖ ὁ Γάιος Ἰούλ(ιος)
Φίλιος εἰληφέναι παρά τε τοῦ Μάρκου καὶ τῆς Ἰσιδώρας δι[ὰ]
τ̣ῆ̣ς Κάστορος κολλυβιστικῆς τραπέζης εἰς ἃ ⟦. . . . . .⟧ (über der Zeile: ἔλαβον πα(ρὰ))
αὐτοῦ ὅ τε Μᾶρκος καὶ Ἰσιδώρα σὺν Σέξστωι ⟦. . . . ν̣τίω̣ι̣⟧
Ποπιλλίωι Σαραπίωνι ὅσπερ μετήλλαχεν δάνεια δύο
κατὰ συγχωρή⟦σιν⟧ (über der Zeile: σεις) τὰς διὰ τοῦ αὐτοῦ κριτηρίου γεγονυίας τ̣ῶ̣ι̣. L
Καίσαρος ⟦Μεχεὶρ⟧ μίαν μὲν Μεχεὶρ δραχμῶν τετρακοσί[ων]
τὴν δὲ ἑτέραν τῶι Φαμενὼθ δραχμῶν ἑκατὸν πεντήκο(ν̣τα)
(über der Zeile: ⟦παρὰ Σα(ραπίωνος)⟧) εἰς τὰς ἐπὶ τὸ αὐτὸ δραχμὰς φν ἐπ̣ὶ̣ λόγωι̣ ἀργυ(ρίου) ⊢
(über der Zeile: ⟦Μάρκου καὶ Ἰσιδώρας⟧) διακοσίας εἴκοσι δύο ⟦κ̣α̣ὶ̣ ε̣ἰ̣ς̣ . . . . μενον⟧, ἐκπ̣ε̣π̣ληρ̣ῶ̣σ̣θ̣α̣ι̣
δὲ καὶ τοῖς ἀμφοτέρων τῶν δανείων τόκοις μέχρι Φαμενὼθ [Febr./März 13 v. Chr.]
τοῦ ἐνεστῶτος ιζ L Καίσαρος διὰ χειρὸς ἐξ οἴκου, ὥστε λοιπ(ὰς)
ὀφείλεσθαι αὐτῶι Γαΐωι Ἰουλίωι Φιλίωι ὑπό τε τοῦ ——
Μάρκου καὶ τῆς Ἰσιδώρας ἀργυρίου δραχμὰς τριακο-
σίας εἴκοσι ὀκτώι, ἃς καὶ κομισάμενος ὁ Φίλιος ⟦. .⟧ κ̣α̣ὶ̣

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1 κο^λ grösser und vielleicht von andrer Hand als der Text. — 3 Ἐπιμάχου scheint nicht möglich. — 5 von hier an sind die Zeilen wiederum etwas eingerückt. — 10 teilweise sehr zusammengezogen; so ist im Anfange nur καχωρη deutlich erkennbar. — Ende: ι. oder η vor L. — 13 ἐπὶ oder ἐνὶ. — In λόγωι gleicht das ι völlig dem ρ (ωρ). — 14 viell. ε̣ἰ̣ς̣ τ̣ὸ̣ ἐ̣νλειπ̣ό̣μενον. — Ende ἐκπεπληρῶσθαι unsicher gelesen, aber sachlich wahrscheinlich. — 17 Ende: Füllungsstrich.

verte

....[....................]δεκαστην μητεκα...
ἐν ῷ μεμέρικεν αὐτοῖς χρόνωι μη[νῶν δύο]
ἀπὸ Φαρμοῦθι τοῦ αὐτοῦ ∟ λύσιν ποήσασθαι τῶν προκ(ειμένων) März/April 13 v. Chr.
δανειστικῶν συγχωρή(σεων) δύο καὶ ἀναδώσειν τῇ.
ἢ τῶι καταβαλόντι αὐτῶν
Ἰσιδώρα ἃς εἴληφεν παρ' αὐτῆς ἐν ὑπαλλάγματι ἀσφαλ(είας)
⟦ἀσφαλείας δύο⟧ ἀντίγραφόν τε συγχωρήσεως καὶ διαθή-
κην κατὰ τοῦ ὑπάρχοντος αὐτῇ δούλου Ζωσίμου
⟦οἷα καὶ εἴληφεν⟧, ἐὰν δὲ μὴ ἀποδῶσιν οἱ ὑπόχρεοι Μᾶρκ(ος)
καὶ Ἰσιδώρα διελθόντων τῶν δύο μηνῶν τὰς τοῦ ἀργυ(ρίου) ⊢ τκη
καὶ ταύτης γείνεσθαι τὴν πρᾶξιν τῷ Γαίωι Ἰουλίωι
ὄντων ἀλληλ(εγγύων) εἰς ἔκ(τισιν)
Φιλίωι ἔκ τε αὐτῶν τῶν δύο καὶ ἐξ ἑνὸς καὶ ἐξ ὁποτέρου
οὗ ἐὰν αὐτῶν αἱρῆται ⟦καὶ ἐκ τῶν ὑπαρχόντων αὐτοῖς πάντων, ἔτι δὲ⟧
καὶ ἐκ τοῦ δούλου Ζωσίμου καὶ ἐκ τῶν ἄλλων αὐτ⟨οῖ⟩ς ὑπαρχόντ(ων)
ταῖς προκειμέναις συνχωρή(σεσιν) ἀκολούθως ἐὰν δὲ συν-
βῇ τὸν δοῦλον διαδρᾶναι ἢ καὶ παθεῖν τι ἀνθρώπινον,
καὶ οὕτως εἶναι τὰ ὀφιλόμενα ἀκίνδυνα παντὸς
κινδύνου ἀκύρων οὐσῶν καὶ ὧν ἐὰν ἐπενέγκωσιν
πίστεων [πασ]ῶν σκέπης πάσης. ∟ ιζ Καίσαρος Φαρμοῦθι ιβ 7. April 13 v. Chr.
]ρι

20 σ vor τ zw.; viell. nur Anstrich zu τ; ich vermisse hier eine Erwähnung der Zinsen. — 21 Anf. sehr undeutlich. — Ende: hinter δύο könnte dem Raume nach noch ein kurzes Wort gestanden haben. — 22 nicht ποήσεσθαι! — 23 statt ανα ist auch απο möglich. — Ende: Spur eines Bst.; viell. wollte der Schreiber hier schon Ἰσιδώρα beginnen. — 24 Anf. verwischt, so dass es scheint, als wäre Ἰσιδώρα durchgestrichen. — 26 Ζωσίμου weder hier noch 32 ganz sicher. — Zur Sache vgl. BGU 741 und 1147. — 27 οἷα oder οἷον; vgl. 1150, 12. — 29 ταύτης deutlich, aber schwerlich richtig; zu erwarten wäre τόκους, denn eine Beziehung auf συγχώρησις oder διαθήκη in Z. 25 ist nicht anzunehmen. — 32 bei αὐτοῖς scheint ein Fall der sehr seltenen Innenkürzung vorzuliegen, denn dies αυ^ς unterscheidet sich deutlich von dem αυ^τ = αὐτῶν des Schreibers. — 34 τὸν δοῦλον διαδρᾶναι verwischt, so dass es wie durchgestrichen aussieht. — 37 σκέπης πάσης wie oft nur angedeutet. — 38 vgl. 1116, 43. 1131, 32.

SCHUBART.

74 V. No 1150.

Papyrus. H. 37,5 cm. Br. 13 cm. Aus der Papyruscartonnage von Abusir el mäläq. Schrift von derselben Hand wie 1116, aber grösser und noch flüchtiger als diese Hand sonst schon ist; vieles wird nur angedeutet. Auf Verso Entwürfe zu zwei Urkunden, auf Rekto von andrer Hand No. 1118 (8. Jahr). 17. Jahr des Augustus.

I.

Rückzahlung eines Darlehens mit Pfand, Alexandrien.

[Πρωτάρχωι]

[π]αρ[ὰ Ἀρ]τέμιδος τῆς ..... (...) ἀστῆ(ς) μετὰ κ(υρίου) τοῦ ἀνδρὸ(ς) Δημητρίου
[τοῦ ———] — Ἀ̣λ̣θ̣(αιέως) καὶ παρ(ὰ) Πρωτάρχ(ου) τοῦ —— Ζη(νείου) καὶ τῆς τ̣ο̣ύ̣τ̣ο̣υ̣ γυναικὸ(ς)
[Ὀπώρας] τῆ(ς) Πρωτάρχ(ου). μετὰ κ(υρίου) τοῦ ἀνδρ(ός). Συνχωρεῖ ἡ Ἄρτεμις ἀπεσχη(κέναι)
παρ[ὰ τοῦ] Πρωτάρχ(ου) καὶ Ὀπώρ(ας) διὰ χ(ειρὸς) ἐξ οἴκ(ου) ἃς ἐδάνεισ(εν) αὐ(τοῖς) κ⟨ατὰ συν⟩χώρη(σιν) διὰ τοῦ αὐ(τοῦ)
κ̣ρ̣ι̣[τ(ηρίου) τῶ]ι ια (ἔτει) Καίσαρος Μεσορὴ (Juli/Aug. 19 v. Chr.) ἀργυρίου (δραχμὰς) χιλίας καὶ τ̣ο̣ὺ̣ς̣ [τού]τ̣ων τ̣ό̣κ(ους)
τοῦ ὑπερπ̣ε̣π̣τ̣ω̣κ̣ότος χρό(νου), καὶ εἶναι ἄκυρο(ν) τὴ(ν) τοῦ δανείου συνχώρη(σιν), μὴ ἐ(πελεύ-)
σεσθαι δὲ τὴ(ν) Ἀρτέμιδ(α) μηδ̣᾽ ἄλλον ὑπὲρ αὐ(τῆς) ἐπὶ τὸ(ν) Πρώ(ταρχον) καὶ Ὀπώραν
μήτε περὶ τ(ῶν) αὐ(τῶν) μηδὲ περὶ ἄλ(λου) μη(δενὸς) ἁπ(λῶς) ἐγγράπ(του) ἢ ἀγρά(φου) τῶν ἕως ⟨τῆς ἐνεστ⟩ώ̣σ̣η(ς)
ἡμέρ(ας) ἢ σ⟨υνέχεσ⟩θαι τῷ̣ ὡ⟨ρισ⟩μ̣ε̣(νῳ̣) πρ(οστίμῳ̣) χωρὶς ⟨τοῦ κύρια εἶναι⟩ τὰ ⟨συνκε⟩χ⟨ωρ⟩η(μένα). Ἀνακεκόμισται δὲ ἡ

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1 Die Oberfläche des Pap. ist links oben stark beschädigt, so dass von der Adresse keine Spur geblieben ist. – Über der 1. Zeile Tintenspuren, die wohl nur durch Abdruck entstanden sind. – 3 Anf. der Querstrich, dessen Ende sichtbar ist, bedeutet, dass der Name nicht eingetragen war. – Zu Protarchos und Opora vgl. No 1129, wo ebenfalls der Vater des P. nicht eingetragen ist. – 4 vor μετὰ eine Spur, die nach 1129,2 als ἀ̣σ̣(τῆς) zu deuten wäre. – Ende: erkennbar nur σχη; jedoch ist jedenfalls ἀπεσχη in enger Zusammenziehung beabsichtigt. – 5 stark zusammengezogen, ebenso 9 Ende und besonders 10. – 7 Ende μηε. – 10 viell. war die volle Formel gemeint: συνέχεσθαι τοῖς τε βλάβεσι καὶ τῷ ὡρ. πρ. –

verte

(74 V.) (No 1150)[2]

Ὀπώρα παρὰ τῆ(ς) Ἀρτέμιδ(ος) ἃς ἔδωκ(εν) αὐτῇ ἐν ὑπ(αλλάγματι) ἀπαρχὰς δύο κατὰ δουλικ(ῶν) σωμάτων Διονυσίου καὶ Ἐρωτίου οἵας καὶ ἔλαβεν.

(ἔτους) ιζ Καίσαρος Φαρμο(ῦθι) ιβ — 7. April 13 v. Chr.

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11 zur ἀπαρχή vgl. Tebt. II 316,10 und die Anm. dazu; in unserm Falle ist aber eine Steuer wenig wahrscheinlich, denn verpfändet war doch wohl ein geldwertes Recht auf die Sklaven. Vgl. No 1149, 25 ff, wo auch der Schlusssatz zu finden ist, der dort wieder gestrichen wurde (Z. 27).

II.

Darlehen, Alexandrien.

Πρωτάρχωι

παρὰ Δ̣ίου τοῦ Ἀρ[ι]στον[ίκ(ου)] Ἀλθαιέ(ως) καὶ π(αρὰ) Ἀπολλωνίου τοῦ Ξένω(νος)

Πέρσ(ου) τῆ(ς) ἐπιγο(νῆς) καὶ τῆ(ς) τούτου γυναικ(ὸς) Πτολέμας τῆς Κ̣ερ̣κ̣ίωνος

Περσ(ίνης) μετὰ κ(υρίου) τοῦ ἀνδρ(ός). Συνχωρο(ῦσιν) Ἀπολλώ(νιος) καὶ Πτολ(έμα) ἔχ(ειν) π̣α̣ρ̣ὰ̣ τ̣ο̣ῦ̣ Δ̣ί̣ο̣υ̣

δάνειο(ν) διὰ χ(ειρὸς) ἐξ οἴκ(ου) ἀργυ(ρίου) Πτολ(εμαικοῦ) [(δραχμὰς)] πεντήκον(τα) δύο ἄ̣τ̣ο̣κ̣(ον) δ καὶ ἀποδώσ(ειν)

ἐν μησ(ὶ) ̅ ἀπὸ Φαρμο(ῦθι) [τοῦ] ἐνεσ(τῶτος) ιζ (ἔτους) Καίσαρο(ς) ἄ̣ν̣(ευ) π̣ά̣σ̣η̣(ς) ὑ̣π̣ε̣ρ̣θ̣(έσεως) ἢ ε̣ἶ̣ν̣(αι)

α̣ὐ̣(τοὺς) π̣α̣ρ̣α̣χ̣(ρῆμα) ἀγ[ω(γίμους)] καὶ σ(υ)νέχεσθαι μέχρι τοῦ ἐκτῖσ(αι) τὸ μὲν δάνειον σὺν ἡ(μιολία̣) τοῦ δὲ ὑπερπε(σόντος) χρό(νου)

τοὺς κατὰ τὸ διάγρα(μμα) τόκ(ους) β (δραχμὰς) τῆ(ς) πρά(ξεως) γεινο(μένης) τῶι Δίωι ἔκ τε αὐτῶν ὄντ[(ων)

ἀλλη(λεγγύων) εἰς [ἔκ(τισιν)] καὶ ἐξ ἑνὸς καὶ ἐξ οὗ ἐὰν αἱρῆ(ται) καὶ ἐκ τῶν ὑπαρχ(όντων) αὐ(τοῖς) πάντων καθ(άπερ) ἐγ δίκ(ης), ἀκύρων

οὐσ(ῶν) καὶ [ὧν ἐὰν ἐπ(ενέγκωσι)] πίστε(ων) πασ(ῶν) σκέπ(ης) πάση(ς)

(ἔτους) ιζ Καίσαρος Φαρμο(ῦθι) ιβ — 7. April 13 v. Chr.

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19 Ende: Lesung sehr unsicher. — 20 stark zusammengezogen, ebenso 22.

SCHUBART.

49 V. No 1151.

Papyrus. H. 37 cm. Br. 12 cm. Aus der Papyruscartonnage von Abusir el mäläq. Schrift wie No 1116, sehr kursiv und vielfach zerstört, besonders in der ersten Urkunde, deren Lesung daher teilweise unsicher bleibt. Auf Rekto Inhaltsnotizen von derselben Hand zu 3 Urkunden: oben rechts zu 49 Verso II, in der Mitte zu No 1125 (vgl. dort Z. 16 ff.), unten zu 49 Verso I. Alle drei Urkunden sind jedenfalls von demselben Datum. 17. Jahr des Augustus.

I.

Vertrag über ein Legat, Alexandrien.

24

κολ

Πρωτάρχωι
παρὰ Διονυσίας τῆ(ς) Ἀρίστωνος μετὰ κυρίου τοῦ τῆς μητρό(ς) [ἀδελφοῦ Ἀγα-]
θίνου τοῦ Φιλώτου καὶ πα(ρὰ) Ἀλεξάνδρου τοῦ Νεικοδήμου. [Περὶ τῶν]
διεσταμέν(ων) συνχωρεῖ ἡ Διονυσία εἰλη(φέναι) παρὰ τοῦ Ἀλεξάνδ(ρου) διὰ χ(ειρὸς) ἐξ [οἴκου]
ἀργυ(ρίου) ⊢ ρ ἀπ' ἀργυ(ρίου) ⊢ ϛ ὧν διατέταχεν αὐτῇ ὁ μετηλλαχ(ὼς) [......]
τοῦ Ἀλεξάνδρου ἀδελφὸς Θεόδωρο(ς) καθ' ἣν ἔθετο διαθήκ(ην) διὰ τοῦ τῶν Ἰουδαίων
ἀρχείου, καὶ μήτε Διονυσίαν ἐπελ(εύσεσθαι) μήτ' ἄ(λλον) [ὑ]πὲ[ρ] αὐ(τῆς) ἐπὶ τὸν Ἀλέξ(ανδρον)
περὶ ὧν ἀπέσχηκ(ε) δραχμ[ῶν] ἑκατόν, μεμ[ε]ρικέναι δὲ αὐτῷ
εἰς λόγον τῶν λοιπ(ῶν) ⊢ ρ ἃς .... χρό(νον) μῆνας ιξ ἀπὸ [.] τοῦ ἐνε(στῶτος)

1 κολ grösser geschrieben; viell. von andrer Hand. – 3 Διονυσίας hier und Z. 5 weniger deutlich als Z. 20. – Zur Erg. vgl. Z. 21. – 4 Alexander Sohn des Nikodemos und sein Bruder Theodoros erscheinen auch in No 1132, wo sie als Makedonen bezeichnet sind. – 6 ὁ μετηλλαχ sehr undeutlich, namentlich am Ende zw., wo man eher ειϛ (= εναι?) zu sehen glaubt; aber dem Zusammenhange nach ist es vorauszusetzen. – Ende anscheinend durchgestrichen. – 7 Ende: ι sicher, der 4. Bst. δ oder α, Schluss ων sehr wahrsch. Demnach bleibt kaum etwas andres übrig als Ἰουδαίων. Die Existenz eines jüdischen Urkundenamtes ist im Hinblick auf Joseph. ant. XIV, 7, 2 nicht befremdend und stellt das πολιτικὸν ἀρχεῖον No 1131, 14. 22 erst ins rechte Licht; wohl aber muss es auffallen, dass der Makedone Theodoros sein Testament dort errichtet. – 10 Mitte sehr unsicher; ἃς ὀφεί(λει)? – Die Zahl der Monate stimmt überein mit Z. 24.

verte

μη(νὸς) Φαρμ(οῦθι) τοῦ ιζ L Καίσ(αρος), ἃς καὶ κομισαμέ(νη) ⟦ἀναδώσειν⟧ (ἀτόκους) ....οισειν
τὴ(ν) ἐπὶ ταῦτα κατιδη(...) καὶ ἔτι τὴ(ν) ⟦.......( )⟧ ἀσφάλειαν, ἐὰν δὲ
διελθόντος τοῦ χρόνου μὴ ἀποδίδωσι ὁ Ἀλέξανδρο(ς) τὰς
τοῦ ἀργυ(ρίου) ⊢ ρ προκ( ) κεφα(λαιο.) αὐτὸ(ν) ταύτας σὺν ἡ(μιολίᾳ) καὶ τοῦ ὑπερ-
πεσόν(τος)
χρό(νου) τοὺς κατὰ τὸ διάγρα(μμα) τόκ(ους) β ⊢ τῆς πρ(άξεως) γεινο(μένης) [τῇ
Διονυσίᾳ]
ἔκ τε αὐτοῦ Ἀλεξάνδρο(υ) καὶ ἐκ τῶν ὑπαρχ(όντων) αὐτῷ πάντ(ων) καθά[περ ἐγ δίκης]
καὶ μὴ ἐπιφέρε(ιν) πίστεις ἢ ⟨ἀκύρους εἶναι⟩. Ἀξ(ιοῦμεν)
L ιζ Καίσαρος Φαρμο(ῦθι) ιζ 12 April 13 v. Chr.

Inhaltsnotiz auf 49 R unten:
Ἀλέξανδρος Νικοδήμου
Διονυσία Ἀρίστωνος
κύ(ριος) (ἀδελ(φὸς) μητρὸ(ς)) Ἀγαθεῖνος Φιλώτου
διαθήκ(η) ἀπὸ ⊢ ς
L ρ διὰ χειρὸς
τὰς λοιπ(ὰς) ⊢ ρ ἕως Μεσορὴ ξ τοῦ εἰσιόντος ιη L Καίσαρος Juli/Aug. 12 v. Chr.
ἀτόκ(ους)

11/2 was man etwa erwarten könnte, wäre: περιλύσειν τὴν ἐπὶ ταῦτα (?) κατοχήν; jedoch ist 1) κατοχη(ν) unmöglich und 2) auch λοισειν (= λυσειν) kaum mit dem Erhaltenen zu vereinbaren. – 13 ἀποδίδωσι scheint dazustehen; l. ἀποδῷ. – 14 wohl vom Schreiber versehen; lies etwa: τὰς τοῦ προκ(ειμένου) κεφα(λαίου) ἀργυ(ρίου) ⊢ ρ, ἐκτίνειν αὐτὸ(ν) u.s.w. – 15 Ende ganz unkenntliche Spuren, ebenso 16 Ende. – 16 καὶ – πάντων sehr zusammengezogen. – 17 η α) wohl = ἢ ἀξ; ἀκύρους εἶναι ist als selbstverständlich weggelassen. – 18 fast noch in der Höhe von 17. – Das Monatsdatum hier noch undeutlicher als in der folgenden Urkunde. – 24 Μεσορή entspricht am ehesten und wird durch Z. 10 bestätigt; ob ξ ist nicht ganz sicher.

verte

II.

<u>Darlehen mit Pfand, Alexandrien.</u>

Πρωτάρχ(ωι)
παρὰ Γαίο(υ) Ἰουλίο(υ) Φιλίο(υ) καὶ π(αρὰ) Ἀγαθοκλέους [τοῦ] ⟦Σαρασ̣ίν̣ου ......⟧ καὶ Λυκα[ρίωνος]
τοῦ Ἀπολλω(νίου) ἀμφοτέ(ρων) Π̣ε̣ρ̣σ̣(ῶν) τ̣ῆ(ς) ἐ̣π̣ιγ̣ο̣(νῆς). Π̣ε̣ρ̣ὶ τ(ῶν) δ̣ι̣ε̣σ̣τ(αμένων) συνχωρο(ῦσιν) Ἀγαθοκλ[ῆς]
καὶ Λυκ̣αρί(ων) ἔχε(ιν) παρὰ το(ῦ) Γαίο(υ) Ἰουλ(ίου) Φιλ(ίου) δάνη(ον) διὰ τῆ(ς) Κ̣ά̣στορο(ς) κολ(λυβι-στικῆς) τραπ(έζης)
ἀργυ(ρίου) Π̣τ̣ο̣λ̣(εμαικοῦ) δραχμῶν ἑβδομήκοντα, ἃς .... κ̣α̣ὶ̣ ἀποδώσ(ειν) ἐν μησ(ὶν)
τρισὶν ἀπὸ α̅ Παχὼν τοῦ ἐ̣[νε(στῶτος)] ιζ L Καίσαρος διδόντες καθ᾽ ἡμέρ(αν) 26 April 13 v. Chr.
ἑκάσ(την) το(ὺς) ἐπιβάλ(λοντας) ὀβολ(οὺς) πέντε μέχρι τοῦ πληρωθ(ῆναι) τὸ προκ(είμενον) κεφάλαιο(ν)
οὐδεμί(αν) δόσιν κοιλή(ν) ποιούμενοι, ταῦτα δὲ ποήσειν ἄ̣ν̣ε̣υ̣ [κρ(ίσεως)]
καὶ πάση(ς) ἀντιλογί(ας), εἰ δὲ μὴ εἶναι αὐτο(ὺς) ἀγω(γίμους) καὶ ⟦σ̣υ̣ν̣έ̣χ̣ε̣σ̣θ̣α̣ι̣ μ̣έ̣χ̣ρ̣ι̣⟧ ἐφ᾽ ἧ̣ς̣
ἐὰν ἡμέρ(ας) κοιλάν(ωσι) μὴ ἀναμείναντας τὸν μεμερισμ(ένον)
αὐτοῖς χρό(νον) μέχρι τοῦ ἐκτῖσαι τὸ ὅλον κεφάλ(αιον) ἢ τὸ ἐνοφιλη(θησόμενον) σ̣ὺ̣ν̣ ἡ̣(μιολίᾳ)
τοῦ δὲ ὑπερπεσ(όντος) χρό(νου) τοὺς κατὰ τὸ διάγρα(μμα) τόκους β ⊢ τῆς πράξεως γειν(ομένης) τῷ
Γαίωι Ἰουλ(ί̣ῳ̣) Φιλ(ί̣ῳ̣) ἔκ τε τῶν ὑποχρέ(ων) ὄντων ἀλληλ(εγγύων) εἰς ἔκ(τισιν) καὶ ἐξ ἑ̣ν̣ὸ̣ς̣ [καὶ ἐξ οὗ ἐὰν αἱρῆται]
καὶ ἐκ ⟨τῶν⟩ ὑπαρχ(όντων) αὐ(τοῖς) πάν(των) καθάπ(ερ) ἐγ δίκ(ης), ἔτι δὲ καὶ ἐκ τ(ῶν) ὑ̣π̣α̣ρ̣(χόντων) τῷ ἑ̣ν̣ὶ̣ α̣ὐ̣τ̣ῶ̣ν̣
Ἀγαθοκ(λεῖ) ἐργαστη(ρίων) ξυλοπ̣ω̣λ(ίων) β̅ ἐν τῶι Δ̅ ἑ̣ν̣ὸ̣ς̣ μ̣ὲ̣ν̣ [ἐν τῇ]
λεγομέ(νῃ) Κάμπ̣ρ̣α̣ πρὸς τῇ Κειβωτ̣ῷ̣, τοῦ δ̣ὲ̣ ἑ̣τ̣έ̣ρ̣ο̣υ̣ [ἐν]

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27 über der Zeile: schwerlich Σαραπίωνος. – Lykarion entnimmt in No 1053 ein andres Darlehen von C. Jul. Philios. – 28 Π.τ.ἐπιγ. sehr undeutlich, aber wegen Z. 34 wahrscheinlich. – 30 Πτολ sehr undeutlich. – Hinter ἃς ist nach Z. 52 viell. zu vermuten ὡς καθήκει. – 31 eher α̅ als λ̅. – 32 täglich 5 Ob. ergiebt auf 3 Monate 75 Drachmen, also 20 % Zinsen. – 34–36 hier hat der Schreiber Verwirrung angerichtet; richtig wäre: ἀγωγίμους ἐφ᾽ ἧς ἐὰν ἡμ. κοιλ. μὴ ἀναμ. τ. μ. αὐ. χρ. καὶ συνέχεσθαι μέχρι. – 39 sehr zusammengedrängt. – Ende undeutlich. – 40 ξυλοπω^λ ziemlich sicher; vermutlich ist auch No 1053, 49 so zu lesen. Da das Original sich in Kairo befindet, kann ich nicht nachprüfen. – 41 Καμπρα, nur π zw.; α unwahrsch. Κάμπρα ist wohl = Κάμπτρα und an sich ebenso wenig zu beanstanden wie Κιβωτός als Ortsname.

verte

(49 V.) (No 1151) 4

τῶι λεγομ(ένῳ) Κηπικ(ῷ) Βαλανείωι, καὶ μέχρι τοῦ διευλυτῆσαι
παρέξεσθαι αὐτὰ ἀνεξαλλοτρίω(τα) καὶ ἀκαταχρη(μάτιστα), ἐὰν δὲ κίν[δυνος]
περὶ αὐτά τι . . . ε( ), καὶ οὕτως εἶναι τὸ δάνειον τοῦτο ἀκ[ίνδυνον]
παντὸ(ς) κινδ(ύνου) ἀκύρω(ν) οὐσ(ῶν) καὶ ὧν ἐὰν ἐπ[ε(νέγκωσι)] πίστ(εων) πασ(ῶν) σκέπ(ης)
πάση]ς
μενούση(ς) τῶι Γαίωι Ἰουλ(ίῳ) Φιλ(ίῳ) τῆ(ς) ἐπὶ τοὺς αὐτο(ὺς) ἐφ[όδου περὶ ὧν]
ἄλλων ὀφείλουσιν αὐτῷ ἀμφοτέρους καὶ . . . .
ἄλλους καθ' ἑτέρας ἀσφαλείας. Ἀ(ξιοῦμεν)

L ιζ Καίσαρος Φαρμο(ῦθι) ιζ   12 April 13 v. Chr.

Die Inhaltsnotiz auf Rekto ist so zerstört, dass ich nur einzelnes lesen kann:

. . . .
καὶ Λυκαρίων . . . .
. . . . λεγομ(ένῳ) Κη[πικῷ]
Βαλανείῳ
καθή(κοντας) Ε . . . .
[χ]ωρὶς ὧν ὀφείλ(ουσιν) ὁ Ἀγαθ(οκλῆς)
καὶ ὁ Λυκαρίων . . . . . .
. . . . . .

42 Κηπικ eher als Κηπίῳ. – διευλυτῆσαι zw.; vgl. 1147, 27. – 43 vgl. Tebt. II, 318. – Ende unsicher. – 44 τι fast sicher, aber τις γένηται ergiebt sich nicht, obwohl der Sinn klar ist; ἐὰν δὲ συμβῇ κινδ. π. αὐ. γενέ(σθαι) passt auch nicht. – 47 Ende etwa: καὶ τοὺς σὺν αὐτοῖς? – 48 ⁄Ⲁ = ἀξιοῦμεν.

SCHUBART.

77 V. No 1152.

Papyrus H. 19,5 cm. Br. 11 cm. Aus der Papyruscartonnage von Abusir el mäläq. Schrift sehr ähnlich der von No 1155. Auf Rekto Inhaltsnotiz zu No 1134. Da diese Urkunde ins 20. Jahr gehört und so gut wie sicher auch 1155, ist für den folgenden Text das 20. Jahr des Augustus sehr wahrscheinlich.

Rückzahlung eines Darlehens mit Pfand, Alexandrien.

Πρωτάρχωι
παρὰ Στεφάνου τοῦ Καίσαρος καὶ παρὰ Διοδώρου
τοῦ Διοδώρου. Συγχωρ[εῖ] ὁ Στ[έφα]νος ἀπ(εσ-)
χηκέναι παρὰ τοῦ Διοδώρ[ο]υ διὰ τῆς Ἑλένου κολ-

3 hinter Διοδώρου leerer Raum. – Ende: απ, also eine beabsichtigte Abkürzung. – 4 Ἑλένου sehr zw. – Ende κολ, vgl. 9 τους, 10 ειναι; auch sonst ist diese falsche Schreibweise häufig, nicht nur am Ende der Zeilen. verte

λυβιστικῆς τραπέζης τὰ δάνηα ἃ ἐδάνισεν αὐτῷ
κατὰ συνχωρήσις τὰς διὰ τοῦ αὐτοῦ κριτηρίου
γεγονυίας δύο τῶι η ∟ Καίσαρος μίαν μὲν Φα- *Sep./Okt. 23 v. Chr.*
ῶφι ἀργ(υρίου) ⊢ τ τὴν δὲ ἑτέραν Φ̣α̣μ̣ε̣ν̣[ὼθ] ἀργυ(ρίου) *Feb./März 22 v. Chr.*
⊢ ς ἀμφοτέρων δὲ τῶν δανήων καὶ τοὺς
τόκους τοῦ ὑπερπεπτωκότος χρόνου, καὶ ε̣ἶ̣ν̣αι
ἀκύρους τὰς δηλουμένας συνχωρήσις σὺν ταῖ[ς]
γενηθ[είσαις] π̣ρ̣ὸ̣ς̣ ἑκάστην αὐτῶν διαγραφαῖς
διά τε τ̣.. ἰ̣δ̣ί̣ο̣υ̣ κ̣α̣ὶ̣ Δημητρίου κολλυβιστικῆς
τραπέζης, μὴ ἐπελεύσεσθαι δὲ τὸν Στέφα-
νον μηδ' ἄλλον ὑπὲρ αὐτοῦ ἐπὶ τὸν Διόδω-
ρον μ̣η̣δ̣ὲ̣ π̣ε̣ρ̣ὶ̣ τῶν αὐτῶν μηδὲ περὶ ἄ[λλο]υ μηδε-
νὸς ἁπ̣λ̣ῶ̣ς ἐνγράπτου ἢ ἀγράφου ἀπ[ὸ τῶ]ν ἔν-
προ[σθεν] χρόνων μέχρι τῆς ἐνεστώ[σ]ης ἡμέ-
ρας ἢ χωρὶς τοῦ κύρια ῖ̣ν̣α̣ι̣ τὰ σ[υ]νκεχ[ωρη]μ̣έ̣ν̣α̣
ἐνέχεσθαι αὐτὸν τοῖς τε βλάβεσι κ̣α̣[ὶ τῷ] ὡ̣ρ̣[ισ-]
μένῳ̣ προστίμῳ̣. Συνχωρῖ δὲ καὶ ὁ Δ[ιό]δω[ρος]
ἀνακεκομίσθαι πα[ρὰ τ]οῦ Στεφάνου ἃ̣ ἔ̣[δω]κεν
αὐτῷ [κ]α̣τ̣ὰ̣ τ̣ὴ̣ν̣ π̣α̣ρ̣ὰ̣ τοῦ Φαῶφι̣ μ̣η̣ν̣[ὸς] σ̣υ̣ν̣-
χώρησ̣ι̣ν̣ βυβλια . . . ω̣[.]θ̣[.]ν π̣ά̣ντ̣α̣ [καὶ ἀντί-]
γραφον σ[υ]νχωρή[σ]εως κ̣ατὰ δ̣ο̣ύ̣λ̣[ου, οὗ τὰ]
π̣ι̣σ̣τ̣ὰ̣ πα[ρ]έδωκε̣ν̣.

8 Φαμενὼθ sehr zw. — 12 πρὸς fast sicher, jedenfalls nicht κατά. — 13 vgl. No 1110, 12 und 1156, 8/9: δι[ά τε] χειρὸς καὶ διὰ τῆς Κάστορος κολλ. τρ. Jedoch scheint oben χειρὸς unmöglich, ἰδίου ist zw., und der Nachtrag über der Zeile lässt sich kaum mit dem erforderlichen διὰ τῆς vereinbaren. Zwei Namen, wie sie No 1132, 8 zu finden sind, können hier wegen des deutlichen τε nicht in Betracht kommen. — 23 vgl. No 1148, 28 ff. κατὰ stimmt zur Not, τὴν sehr schlecht zu den Spuren, scheint aber unvermeidlich. — παρὰ (oder περὶ) unsicher, jedoch nicht ἐπί. — Gemeint ist die frühere συγχώρησις, vgl. Z. 7/8. — 25 zu δούλου vgl. No 1147, 24 ff. 1149, 26 ff. 1150, 12. — 26 πιστα fast sicher.

SCHUBART.

Papyrus. H. 19 cm. Br. 10,5 cm. Aus der Papyruscartonnage von Abusir el mäläq. Das Blatt ist oben unvollständig. Kleine Kursive mit viel Abkürzungen wie No 1116 und 1122. Auf Verso zwei Urkunden unter einander; auf Rekto von andrer Hand Darlehensvertrag aus dem 14. Jahre. Verso vom 16. Jahre des Augustus.

I.

Schluss eines Ammenvertrages, Alexandrien.

Von der ersten Zeile sind nur geringe Reste erhalten.

. . . . . . Καίσ̣α̣ρο(ς) χρόνοις δουλικ(οῦ) ἑαυτῆ(ς) παιδίο(υ) [Ἀγαλ]μ̣α̣τ̣ί̣[ου, ὥσ]τ̣ε̣
τ̣ι̣θηνεῖσθαι δι̣ὰ̣ τῆς αὐτῆς Μ̣ά̣ρ̣θ̣α̣ς̣ καὶ μηδεμί(αν) τ̣ῇ̣
·α·· τ̣ι̣ μηδ' ἄλλωι ὑπὲρ αὐτῆ(ς) μη(δεμίαν) καταλείπ(εσθαι) ἔφοδο(ν) ἐπὶ τὴ(ν) Ἐσ̣ι̣ρ̣ῆ̣(. . .) Σουρ̣ε̣ο̣ῦ(ν)
μ̣η̣δ̣ὲ̣ ἐ̣π̣ὶ̣ τῆ(ς) προκ(ειμένης) συνχωρή(σεως) μηδὲ ἐ̣π̣ὶ̣ ἄ̣λ̣λ̣ο̣υ̣ μηδενὸ(ς) ἁπ(λῶς) ἐγγράπ(του) ἢ ἀγρά(φου) ἢ̣ν̣ καὶ εἶναι ἄκυρο(ν)
[ἀπὸ τ(ῶν) ἔμ(προσθεν) χρ(όνων) μέχρι] τῆ(ς) ἐνε(στώσης) ἡμέρα(ς), τὴν δὲ Μάρ̣θ̣αν ἐπὶ τὴν Μ̣ά̣ρ̣ι̣ο̣(ν) μηδὲ
[. . .] . . . τ̣ι̣θην . . τ̣ρ̣(. . .) τοῦ μεταξὺ χρόνου μηδὲ ἐπὶ τὸ δουλικ(ὸν) σ̣ω̣(μάτιον) πα(ιδίον)
[ἐπελεύ]σ̣ε̣σ̣θ̣α̣ι̣ κατὰ μη(δένα) τρόπ(ον), τὸν δὲ καὶ ἐπελευσόμ(ενον) ἐπὶ τὴ(ν) Σ̣ο̣υ̣ερ(οῦν) ?) ἢ παρα-
[συ]νγραφοῦντα ἀποστή(σειν) παραχ(ρῆμα) τοῖς ἰδίο(ις) δαπ(ανήμασιν) καὶ χωρὶς τοῦ κύρια εἶναι τὰ σ(υνκε)χ(ωρ)η(μένα)
ἔτι καὶ ἐν⟨έχ⟩εσθαι τὴ(ν) παραβ(αίνουσαν) τ̣ο̣ῖ̣ς̣ τ̣ε̣ β(λάβεσι) καὶ τῷ ⟨ὡρισμένῳ⟩ προ(στίμωι). Ἀ̣ξ̣(ιοῦμεν)

∟ιϛ Καίσαρο(ς) Παχὼ(ν) κα — 16. Mai 14 v. Chr.

1/2 etwa nach No 1112, 5 ff zu rekonstruieren. — 2 χρόνοις zeigt, dass der Vertrag über Kinderpflege schon ziemlich weit zurückliegen muss, viell. vor Augustus; weshalb die Erledigung erst im 16. Jahr erfolgt, ist nicht ersichtlich. — Ἀγαλματίου nur versuchsweise erg. — 4 die Namen bieten Schwierigkeiten, denn ausser Martha scheinen noch 3 andre Frauen beteiligt zu sein. — Am Ende scheint Σουεροῦ(ν) vgl. Z. 8 nicht möglich. — 5 ἐπὶ nicht deutlich, aber περὶ ausgeschlossen; dass der Genetiv darauf folgt, zeigt μηδενό(ς). — 6 Anf. Spuren; Platz für etwa 8 Bst.; also war die Formel sehr stark verkürzt. — 7 statt τιθη scheint auch τι επι möglich; [ἐπὶ τὰ τῆ(ς) ?] τιθήνης τρ(οφεῖα) ? — Ende: anscheinend korrigiert. — 9 Ende stark verkürzt. — 10 dsgl.

verte

II.

Rückzahlung eines Darlehens mit παραμονή, Alexandrien.

[Πρω]τάρχ(ωι)
παρὰ Ἀρσινόης τῆ(ς) Ἀμμω(νίου) ἀστῆ(ς) μετὰ κ(υρίου) τοῦ υἱο(ῦ) Νικο-
[δ]ήμου τοῦ Διονυσίο(υ) Μαρω(νέως) καὶ π(αρὰ) Θερμίο(υ) τῆς Ἑρμίο(υ) μετὰ κ(υρίου)
[Ἀ]μμω(νίου) τοῦ Ψάμμιδο(ς) Εὐσεβε(ίου). Συγχωρεῖ ἡ Ἀρσινό(η) ἀπέχ(ειν)
παρὰ τῆ(ς) Θερμίο(υ) διὰ χειρὸ(ς) ἐξ οἴκ(ου) ἃς ἐδάνεισ(εν) αὐτῇ κατὰ συγχώρη(σιν)
[δ]ιὰ τοῦ καταλ(ογείου) τῶι ιε L Καίσαρο(ς) Θὼθ ἀργυρίου δραχμὰς *Aug./Sept. 16 v. Chr.*
τριακοσίας, [καὶ εἶ]ναι ἄκυρο(ν) τὴν τοῦ δανείο(υ) συγχώρη(σιν) σὺν τῇ διὰ τῆ(ς) αὐτῆ(ς)
[συγχ(ωρήσεως)] σημαινομ(ένῃ) παραμο(νῇ) τοῦ υἱο(ῦ) αὐτῆ(ς) Παρωνος, καὶ μηδεμί(αν) τῇ
Ἀρσινό(ῃ) μηδ' ⟨ἄλλῳ⟩ ὑπὲρ αὐ(τῆς) καταλ(είπεσθαι) ἔφοδ(ον) ἐπὶ τὴ(ν) Θέρμιο(ν) μήτε περὶ τῶν αὐ(τῶν) μη-
δὲ περὶ ἄλλ(ου) μη(δενὸς) ἁπ(λῶς) ἐγγράπ(του) ἢ ἀγράφου τῶν ἕως τῆ(ς) ἐνε(στώσης) ἡμέρα(ς) καὶ ἐνέχεσθαι τ(ὸν) ταῦ(τα)
[π]αραβ(αίνοντα) ⟨τοῖς τε βλάβεσι καὶ τῷ ὡρισμένῳ προστίμῳ⟩ χωρὶς τοῦ κύρια εἶναι τὰ σ(υνκε)χ(ωρημένα). Ἀ(ξιοῦμεν)
L ις Καίσαρο(ς) Παχὼ(ν) κα *16. Mai 14 v. Chr.*

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18 Ende: Lesung sehr unsicher; für δια ist προς möglich, dann ταυτη; allein Z. 19 σημαινομένη zeigt, dass hier dieselbe Wendung vorliegt wie 1154, 21 ff. — 19 Anf. das erforderliche συγχωρήσεως muss stark verkürzt sein. — παραμονῇ, vgl. 1154, 23 ff. Auch 1139, 5 u. 9 kommt in Betracht, wo die παραμονή mit einer συγχώρησις τροφῖτις zusammenhängt; die letztere braucht nicht immer Ammenvertrag zu sein, sondern kann jeden Vertrag über Unterhalt bezeichnen. Es ist beachtenswert, dass mehrfach die παραμονή in der Arbeit der Kinder an Stelle der Zahlung der Eltern besteht. Ein ausgeführter Dienstvertrag ist No 1126. Vgl. ferner Flor. 44 und Tebt. II 384 sowie Wilckens Bemerkungen dazu Arch. f. Pap. V 241. Auch in den beiden neuen Beispielen ersetzt der Dienst die Zinsen. Eine andre Ersatzleistung zeigt No 1115. — Über ρ in Παρωνος scheint ein gebogener Strich zu stehen, so dass man auf παιδ(ίου) kommen könnte; jedoch widerspricht dem das kaum zweifelhafte υἱοῦ und die auf παρ folgende Gruppe, die kein selbständiges Wort bedeuten kann. — 21 Ende stark zusammengezogen; normal wäre τὸν τούτων τι. — 22 hinter παραβ hat der Schreiber die folgende selbstverständliche Phrase einfach weggelassen.

SCHUBART.

53 V. No 1154.

Papyrus. H. 33 cm. Br. 10,5 cm. Aus der Papyruscartonnage von Abusir el mäläq. Deutliche Kursive; dieselbe Hand ist auch in einer andern Urkunde desselben Jahres vertreten. 20. Jahr des Augustus.

Rückzahlung eines Darlehens mit παραμονή, Alexandrien.

Πρωτάρχωι

παρὰ Ἡλιοδώρου τοῦ Ἡ̣λ̣ι̣[οδ]ώ̣ρ̣ου τοῦ καὶ Ἀφροδει[σ]ίου Ἀ̣[λ]θ̣α̣ι̣ε̣ῶ̣ς καὶ παρὰ Διδύμου καὶ Σεύθο[υ ἀμ-]φοτέρων Δ[ι]δύμου καὶ τῆς [τοῦ] Διδύμου γυναικὸς Θεο[δότ]ης τῆς Θεοδώρου μετὰ κυρίου τ[οῦ] ἀνδρός. Συνχωρεῖ ὁ Ἡλιόδωρος ἀπεσχη[κ]έναι παρὰ τοῦ Διδύμου καὶ Σεύθου [κ]αὶ Θεο-δότης διὰ χειρὸς ἐξ οἴκου τὰ δάνηα ἃ ἐδάνεισεν αὐτοῖς κατὰ συνχω-ρήσεις δύο τὰς διὰ τοῦ αὐτοῦ κριτη-ρίου γεγονυίας τῶι ιγ L Καίσαρος Φαμενὼθ μίαν μὲν δραχμὰς ἑξακοσίας ἑξήκοντα καὶ τοὺς τού-των τόκους, τὴν δὲ ἑτέραν δρα-χμὰς ἑκατόν, καὶ εἶναι ἀκύρο̣[υ]ς ἀμφοτέρας τὰς συνχωρήσεις καὶ τὰς [γ]ενηθεί[σ]ας κατ' αὐτὰς δια-γραφὰς διὰ τῆς Ζωΐλου τραπέζης σὺν τῇ διὰ τῆ[ς] τῶν ἑκατὸν δρα-χμῶν συνχωρήσεως σ̣η̣μ̣α̣ν̣θ̣ε̣ί̣-

Feb./März 17 v. Chr.

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3 Beispiele für Doppelnamen sind in den alex. Urkunden sehr selten. — 4 der Name Didymos ist so häufig, dass man hier nicht an den Chalkenteros zu denken braucht, obwohl für diesen auch der Vatersname stimmt und das Fehlen von Ἀλεξανδρεὺς oder Demotikon mit dem geringen Stande des Vaters, er war ταριχοπώλης, im Einklang stehen würde. — 17 Ende undeutlich; vielleicht war fehlerhaft ἀκύρας geschrieben. — 22 σημανθει zw., jedoch ist σημαίνειν der gewöhnliche Ausdruck, vgl. No 1132, 5. 25.

verte

σηι παραμονῆ τοῦ Διδύμου καὶ Θεοδότης υἱοῦ Διδύμου καὶ μὴ ἐπελεύσεσθαι τὸν Ἡλιό[δ]ωρον μηδ' ἄλλον ὑπὲρ αὐτοῦ [ἐπὶ] τ̣[ὸ]ν Δίδυμον καὶ Σεύθην καὶ Θεοδότην μήτε περὶ τῶν αὐτῶν μήτ̣ε̣ περὶ ἄλλου μηδενὸς ἁπλῶς [ὀ]φ[ε]ιλήματος ἢ ἀπαιτήματος ἐγγράπτου ἢ ἀγράφου ἀπὸ τῶν ἔμπροσθεν χρόνων μέχρι τῆς ἐνεστώσης ἡμέρας, ἀλλὰ μηδὲ ἐπ̣ὶ̣ τ̣ὸ̣ν̣ [υ]ἱ̣ὸ̣ν̣ Δίδυμον ἐπελεύσεσθαι περὶ τ̣ῶ̣ν̣ κατὰ τὴν παραμονὴν τρόπωι μηδενὶ ἢ χωρὶς τοῦ κύρια εἶναι τὰ συνκεχωρημένα ἐνέχεσθαι αὐτὸν παραβαίνοντα τοῖς τε βλάβεσι καὶ τῶι ὡρισμένωι προστίμωι.

—— Lκ Καίσαρος Π̣α̣χ̣ὼ̣ν̣ θ̣ — 4. Mai. 10 v. Chr.

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23 das zweite Darlehen von 100 Dr. war zinslos, daher Ersatz durch Dienst. Auffallend ist die lange Dauer, vom 13. bis zum 20. Jahre. – 33 Ende undeutlich; jedoch stimmen die Spuren zu der obigen Lesung hinreichend. – 40 Παχων zw.

Auf Rekto stehen von andrer Hand vermischte Notizen, deren letzte 5 Zeilen sich wohl auf die mitgeteilte Urkunde beziehen:

[ἀμ]φ̣οτέρω̣(ν) Σεύθης καὶ Δίδυμο(ς)
— Δίδυμος
καὶ Θεοδότη Θεο[δώρου]
τῶι [Ἡλιοδώρωι]
ἀρ̣γ̣(υρίου) ͱ̣ ψ̣ [ξ]

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41 anscheinend nicht ἀμφότεροι. – 44 hinter τῶι ist die Oberfläche zerstört.

SCHUBART.

Papyrus. H. 34 cm. Br. 11 cm. Aus der Papyruscartonnage von Abusir el mäläq. Charakteristische Hand mit Neigung zu Ansatzstrichen auf der Zeile, gleich der von No 1152. Der Text steht auf Verso, während Rekto leer ist; rechts am Rande eine Klebung, das folgende Blatt schliesst sich mit Rekto an das Verso des ersten an. Vermutlich ist unser Blatt das erste Blatt einer Rolle (Schutzblatt), das ohne Rücksicht auf die Klebung abgeschnitten und für das Konzept einer Urkunde verwendet wurde. Vgl. H. Ibscher, Arch. f. Pap. V 193. 20. Jahr des Augustus.

Teilzahlung einer Schuld, Alexandrien.

κο^{λ}

Πρωτάρχ(ωι)
παρὰ Ἀπολλωνίου τοῦ Θέωνος καὶ [παρὰ]
Μάρθας τῆς Πρωτάρχου μετὰ κυρίου [Ἡρα-]
κλίδου τοῦ Ἡρακλίδου. Ἐπὶ τυ[γ]χάνει [Ἀπολλώ-]
νιος ἐπιδεδωκὼς Ἀρτεμιδώρωι τῷ ἀρ[χι-]
δικαστῆ τῷ ἐνεστῶτι κ∟ Καίσα[ρ]ος Ἀθ[ὺρ] Okt./Nov. 10 v. Chr.
ὑπόμνημα ἀπαίτησιν ποιούμενος
παρά τε τῆς Μάρθας κ[α]ὶ ἔτι Πρω-
τάρχου τοῦ Πρωτάρχο[υ] ἀργυ(ρίου) ⊢ ϛ καὶ
τόκων, ἅσπερ ὀφίλεσθαι αὐτῷ ἔγρα-
φεν ὑπὸ τοῦ μετηλλαχότος τῆς μὲν
Μάρθας πάτρωνος τοῦ δὲ Πρωτάρχου
πατρὸς Πρωτάρχου τοῦ Πολέμωνος
ἀφ' οὗ προίκατο οὗτος πιττακίου μεμαρ-
τυρημένου δὲ δι' ὧν ἀνήνεγκεν ὁ Πρώταρ-

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2 die Adresse ist stark zusammengezogen, aber der Name des Protarchos sicher. — 6 zu Artemidoros vgl. No 1108, 1 und 1111, 1. Zur Sache vgl. Arch. f. Pap. V 63; ferner Oxy I 68, 4 ff., wo ein ganz analoges ὑπόμνημα angeführt wird. — 7 die Jahreszahl ist nicht ganz deutlich; da aber No 1152 von derselben Hand ist und durch No 1134, 21–26 mit Wahrscheinlichkeit ins 20. Jahr gesetzt werden kann, ist auch hier dasselbe Jahr anzunehmen. — 15 zu προίκατο vgl. No 1135, 10. — Über die Bedeutung des πιττάκιον ist viell. aus der noch unpubl. alex. Urk. 127 I Aufschluss zu gewinnen; jedoch ist mir die ausserordentlich schwierige Lesung des Textes noch nicht gelungen. Es scheint, als würde zwischen einem πιττάκιον der Bank und einem πιττάκιον ἴδιον ein Unterschied gemacht.

verte

χος συνχωρήσεως, νυνὶ δὲ εὐπ[ε]ιθὴς γεγονὼς ὑπὸ [τῆς] Μάρθας ἐ[π]ὶ το[ῦ] κατ' αὐτὴν μέρους ἡμίσους καὶ ἀπεσχ[ηκ]ὼς παρ' αὐτῆ[ς] διὰ χιρὸς ἐξ οἴκου τὸ [ἐν αὐτῇ μέρος ἥμισυ] συνχωρῖ Ἀπολλώνιος [μήτ' αὐτὸς μητ' ἄλλος ὑπὲρ] αὐτοῦ μηδὶς ἐπελεύσε[σθαι ἐπ' αὐτὴν μηδ' ἐπὶ] τὰ ὑπὸ τοῦ τετελ[ε]υτ[ηκότος πάτρωνος Πρωτάρ-]χου ἀπολελιμμένα περ[ὶ τοῦ κατὰ τὴν] Μάρθαν μέρους ἡμίσους [τοῦ κεφαλαίου] χει τῶν τόκων [... μήτε περὶ τῶν [... μήτε περὶ] ἄλλου μηδενὸ[ς ἁπλῶς ὀφειλήματος] ἢ ἀπαιτήματ[ος ἢ ἐγγράπτου ἢ ἀγρά-]φου πράγματος τῶ[ν γενομένων ἀπὸ τῶν] ἔμπροσθεν χρόν[ων μέχρι τῆς ἐνεσ-]τώσης ἡμ[έρας ... δηλω[... την [... τὰ συνκ[εχωρημένα ἐνέχεσθαι τὸν] παρ[αβαίνοντα τοῖς τε βλάβεσι καὶ τῷ] ὡρισ[μένῳ προστίμῳ, μὴ ἐλαττουμένου τοῦ] Ἀπολλ[ωνίου ἐν τῇ ἐπὶ τὸν Πρώταρχον] ἐφόδῳ [περὶ τοῦ ἑτέρου τοῦ κεφαλαίου] μέρου[ς ἡμίσους τῶν τοῦ ἀργυ(ρίου) ⊢ ρ καὶ] τῶν [τούτων τόκων ... με[...

21 ff der untere Teil der Urkunde ist noch mehr zerstört und verwischt als der obere. – 21 die Erg. ist reichlich lang, aber kaum zw.; ebenso 22. – 24 Anf. χ sehr zw., daher auch fraglich, ob der Name Protarchos genannt war. – Erg. etwas kurz. – 26 Anf. καὶ unmöglich, daher die Erg. der vorigen Zeile unsicher. – 27 περὶ τῶν [αὐτῶν scheint sachlich unmöglich. – 34 hier muss, jedenfalls mit Kürzungen, gestanden haben: ἢ χωρὶς τοῦ κύρια εἶναι. – 37 ff die Erg. bilden nur einen Versuch, die erhaltenen Reste zu deuten.

SCHUBART.

194 R. No 1156.

Papyrus. H. 38 cm. Br. 23 cm. Aus der Papyruscartonnage von Abusir el mäläq. Schrift von mittlerer Grösse, mit starker Neigung zur Zusammenziehung; daher stellenweise undeutlich. Auf Verso Darlehensurkunde aus dem 17. Jahre. 15. Jahr des Augustus.

Darlehensurkunde, Alexandrien.

21 μ̣α κα —— ια.. (...)
[Ἀχα]ιῶι τῶι ἐπὶ τοῦ ἐν τῆι αὐλῆι κριτηρίου
παρὰ Γαίου Ἰουλίου Φιλίου̣ καὶ παρὰ Νίλου τοῦ [.....]
καὶ τῆς τούτου γυναικὸς Ζωίδος [τῆς ...... καὶ τοῦ]
ἀμφοτέρων υἱοῦ Εἰρηναίου τοῦ̣ κ̣α̣ὶ̣ Δωρο[θέ]ο̣υ̣
μετὰ κυρίου τῆς Ζωίδος αὐτοῦ τοῦ ἀνδρός. Π[ερὶ τῶν]
διεσταμέν[ω]ν συνχωροῦσιν ὅ τε Νῖλος καὶ Ζωὶ[ς καὶ ἔτι]
Εἰρηναῖος ἔχειν παρὰ τοῦ Γαί[ο]υ Φιλίου δ̣ά̣ν̣ε̣ι̣[ο]ν̣ δι[ά τε]
χειρὸς καὶ διὰ τῆς Κάστορος κολλυβιστι[κῆς] τραπ[έζ]ης
[ἀργυρ]ίου Πτολεμαικοῦ δραχμὰς ἑκατὸν ὀγδοήκοντα
[ἄτο]κον, ὃ καὶ ἀποδώσειν ἐν μησὶν ἓξ ἀπὸ νουμηνίας
Μεχεὶρ τοῦ ἐνεστῶτος πεντεκαιδεκάτου ἔτους Καίσαρος, διδόντε[ς] Jan./Febr.
καθ' ἑκάστην ἡμέραν εἰς τὸ προκείμε[νο]ν κεφάλαιον τὴν ἐπι-
[βά]λλουσαν δραχμὴν μίαν εὐτάκτως μηδεμίαν κοιλὴν
[ποι]ούμενοι μέχρι τοῦ ἐκπληρωθῆναι τὸν Γαιον Φίλι[ον τοῖς τοῦ]
[ἀργ]υρίου δραχμαῖς ἑκατὸν ὀγδοήκοντα, ταῦτα δὲ ποήσ[ειν]
[ἄν]ευ κρίσεως καὶ πάσης ἀντιλογίας, ἐὰν δέ τινα τῶν καθ' ἡ[μέραν]
[δ]όσεων κοιλάνωσι, εἶναι αὐτοὺς ἀγωγίμους μὴ ἀναμείναντας

1 von andrer Hand als die Urk.; vor μα mögl. Weise mehrere Bst. abgerieben. — 2 vgl. No 1098; 1124. 1127. 1143. 1146. — 3 Nilos ist viell. identisch mit dem Nilos von No 1124; dann wäre τοῦ [Νίλου] zu erg. — 5 Ende sehr unsicher; wenn καὶ ganz eng geschrieben war, könnte man τοῦ καὶ Ἰ̣σ̣ι̣δ̣ώρο[υ] lesen, wobei jedoch am Ende unerklärte Reste bleiben würden. Erwarten sollte man τῶν τριῶν Περσῶν vgl. Z. 18, aber die Reste stimmen nicht dazu. — 7 καὶ ἔτι ist häufige Verbindung. — 9 vgl. No 1110, 12. 1152, 13. — 10 hinter ὀγδοήκοντα geringe Spuren, die wohl ohne Bedeutung sind. — 11ff vgl. die ganz analoge Urk. No 1053. — 18 in der Mitte so zusammengezogen, dass eine genaue Transskription nicht möglich ist; erkennbar ist nur einzelnes; dasselbe gilt für 21, 23, 24. Ohne Analogien wären solche Stellen nicht lesbar.

verte

τὸν μεμερισμένον αὐτοῖς χρόνον καὶ συνέχεσθαι μέχρι [τοῦ] ἐκτῖσαι τὸ ὅλον κεφάλαιον ἢ τὸ ἐνοφειληθησόμε[ν]ον σὺ[ν ἡ]μι[ο]λ[ί]ᾳ παραχρῆμα τοῦ δὲ ὑπερπεσόντος χρόνου τοὺς κατὰ τὸ δι[άγ]ραμμ[α] τόκους διδρ(άχμους)· τῆς πρά[ξ]εως γεινομένης τῷ Γαίῳ Φι[λίῳ ἔκ τε] αὐτῶν τῶν τρ[ιῶ]ν ἀλλ[η]λ(εγγύων) [ὄ]ντων εἰς ἔκτισιν καὶ ἐξ ἑνὸς καὶ ἐξ οὗ ἐὰν αἱρῆται καὶ ἐκ τῶν ὑπαρχόντων αὐτο[ῖ]ς πάντων καθ(άπερ) ἐγ δίκης, καὶ μέχρι τοῦ διευλυτῆσαι μὴ ἐξ[ε](ναι) αὐτοῖς ἐπιφέρειν πίστεις μήτε καταφεύγειν ἐπὶ . . . . μηδ' ἐπ' ἄσυλον τόπον μηδ' ἐπὶ πρόσταγμα φιλα[ν]θρώπων ἢ ἐργασίας μηδ' ἐπ' ἄλλην μηδεμίαν ἁπλῶς σκέπην, ἢ οἷς ἐὰν προσχρήσωνται ἔστωσαν ἄκυρα. Ἣν δὲ προσανενην[όχασιν οἱ μὲν δύο] τῶν προγεγραμμένων Νῖλος καὶ Ζωῒς σὺ[ν Σα]ραπίωνι [τῷ] Σώσου ἑτέραν δανείου συνχώρησιν διὰ τοῦ ⟨αὐτοῦ⟩ κριτηρίου τῷ Ἀθὺρ τοῦ αὐτοῦ ιε ∟ εἰς τὸν Γάιον Φίλιον δρ[α]χμῶν *Okt./Nov. 15 v. Chr.* ἑκατὸν εἴκοσ[ι] εἶναι ἄ[κυ]ρον τ. . δια[. . .]ονο . . . . κατου καὶ τὸ πρόσω [μὴ ἐπελεύσεσθ]αι ἐπὶ τὸ ⟨τῶν τοῦ⟩ ἀργυρίου ⊢ ἑκατὸν εἴκοσι κεφαλαιο(ν) . . . . ἑκατὸν ὀγδ[οή]κοντα]

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24 Lesung ganz unsicher; vgl. No 1053 I 52. 1147, 27. 1151, 42. – 25 Ende: hier muss etwas Ähnliches wie 1053 II 5 ff gestanden haben, ἱκετικὸν ἀξίωμα, λαικὴν βοήθειαν oder drgl. – 26 ἐργασίας, das den Spuren ungefähr entspricht, nach 1053 II, 8; der dort gegebene Hinweis auf εὐεργεσία ist sicher nicht richtig, vielmehr dürfte an einen Erlass zu Gunsten der Arbeiter zu denken sein. Vielleicht wurde dadurch der Arbeiter für eine gewisse Zeit, etwa die der Ernte, der Verfolgung entzogen, oder die Pfändung gewisser Arbeitsgeräte verboten. – 28 vgl. 1053 II 13 ff. – 30 ob αὐτοῦ geschrieben war, kann ich bei der Zusammenziehung der Bst. nicht entscheiden. – 32 ff hier scheint 1053 II 18 ff nicht weiter zu helfen, obwohl der Gedankengang ungefähr gleich sein muss. – 33 καὶ τὸ πρόσω = „und in Zukunft"? πρόσω-[πον passt noch viel weniger. – 36 es kann ἀξιοῦμεν dagestanden haben. – Das Datum fehlt.

SCHUBART.

93 R. No 1157.

Papyrus. H. 33 cm. Br. 15 cm. Aus der Papyruscartonnage von Abusir el mäläq. Schrift wie No 1120, stellenweise stark beschädigt; von den ersten 4 Zeilen sind nur Reste erhalten und unter Z. 24 ist die obere Faserschicht abgesprungen. Jedoch fehlt von der mitgeteilten Urkunde vermutlich nicht viel; die am unteren Ende des Blattes sichtbaren Schriftspuren dürften zu einer zweiten, gänzlich verlorenen Urkunde gehören. Auf Verso nur ganz geringe Schriftreste. 20. Jahr des Augustus.

Verkauf eines Bootes, Alexandrien.

Πρω[τάρχωι]
π[αρὰ Ἀμμωνίου τοῦ ... καὶ παρὰ Πνεφερῶτος τοῦ ....]
[καὶ Πισιήους τοῦ ... καὶ Πετεαρενφόις τοῦ Π]ισιήους.
[Ἐπεὶ κατὰ συνχωρήσεις τρεῖς τὰς τελειωθείσας διὰ τοῦ κριτηρίου κατὰ μὲν μίαν] τὴ(ν) γεγονυῖαν [ἐν τῷ] 27/6
[τε]τ[ά]ρτῳ [L Κα]ί[σα]ρος Π[αῦνι (?) ....] ὅ τε Πνεφερῶς καὶ v. Chr.
Πισιῆς καὶ ἔτι Πετεαρενφόις Πισιῆος παρὰ τοῦ Ἀμμωνίου ἀρ[γ]υρίου δραχμὰς χιλίας τριάκοντα
δύο ἐντόκους, κατὰ δὲ τὴν ἑτέραν ὡμολόγηκεν ὁ Ἀμμώνιος κομισάμενος ταύτας καὶ τοὺς τό[κους]
ἀνοίσειν εἰς τοὺς τρεῖς συνχώρησιν περὶ μισθοπρασίας τ[ῆ]ς ὑπαρχούσης αὐτῷ σκάφης ξυλη-
γοῦ πηχῶν τριάκοντα πέντε πλάτους πηχῶν ἕνδεκα, κατὰ δὲ ⟦ἑτέραν⟧ τὴν τρίτην συνχώρησ[ιν]
τὴν γεγονυῖαν ἐν τῶι ἐννεακαιδεκάτωι ἔτει Καίσαρος Ἐπεὶφ τὸν Ἀμμώνιον ⟦κομισάμενος⟧ κατειληφότα παρὰ Juni/Juli 11. v. Chr.

4 vor]τὴ(ν) einige unbestimmte Spuren. Die Erg. folgt aus der Konstruktion des Ganzen. – 5 Anf. die Spuren passen am ehesten noch zu τετάρτῳ. – Vor ὅ τε unbest. Reste. – Da die folgenden Namen im Nominativ stehen, wäre etwa εἰλήφασιν zu ergänzen. Jedoch fordert 10 ff ein regierendes Verbum und setzt voraus: σημαίνεται. Offenbar ist die Urk. stilistisch nicht in Ordnung. – 6 die Namen sind in der Lesung zweifelhaft. – 8 μισθοπρασία ist nur noch durch P. Lond. III 1164 Seite 164/5 belegt, wo es gleichfalls von einem Schiffe gilt; vgl. dort die Anm. dazu. Dort wie hier tritt einmalige Zahlung an die Stelle wiederholter Mietszahlung. Der eigentliche Inhalt der Urkunde besteht in der μισθοπρασία und kommt im Wesentlichen auf einen Verkauf hinaus. – 8/9 ξυληγοῦ unsicher; μήκους ausgelassen. – 10 Ἀμμώνιον aus Ἀμμώνιος korr., vgl. κομισάμενος u. die korr. zu ἀνήνεγκεν in 12.

verte

τοῦ Πνεφερῶτος καὶ Πιεσιήους εἰς τὸ προκείμενον κεφάλαιον ἀ[ρ]γυρίου δραχμὰς τρια-
κοσίας [[κατὰ τὸ ὑπ' αὐτῶν εὐδοκηθὲν]] ἀνήνεγκεν (ἐνηνοχέναι) εἰς Πετεαρενφός περὶ (κατὰ τὸ ὑπ' αὐτῶν εὐδοκηθὲν) μισθοπρα-
σίας (θε̣..) τρίτου μέρους τῆς δηλουμένης σκάφης συνχώρησιν, τανῦν συνχωροῦμε(ν)
πρὸς ἑατοὺς ἐπὶ τοῖσδε· ὁ Ἀμμώνιος κεκομισμένος παρὰ τοῦ Πνεφερῶς καὶ Πιεσιήους τὰς λοιπ(ὰς)
τ[ῶν] δανείου ἀργυ(ρίου) δραχμὰς ο ἑπτακοσίας τριάκοντα δύο καὶ τοὺς γεγενημένους
τόκους καὶ ποιήσειν ἀκύρους τὰς δηλουμένας τοῦ δανείο(υ) [καὶ] τῆ(ς) μισθοπρασίας συν-
χωρήσεις, αὐτόθεν δὲ μεμισθωκέναι αὐτοῖς Πνεφερῶτι καὶ [Πιε]σιῆ εἰς χρό(νον) ἔτη
πεντήκοντα ἀπὸ Φαρμοῦθι τοῦ ἐνεστῶτος εἰκοστοῦ ἔτους Καίσαρος τὰ λοιπὰ μέρη (März/April 10 v. Chr.)
[δύο τῆς αὐτῆς σκάφης *Spuren* . . .] ἐργάζεσθαι . . . .
[. . . . . .]
τὸ προσκομίζειν καὶ ὅτι ἐὰν θέλωσι συντελεῖν, αὐτόθεν δὲ . . . .
[μ]ηδετέρους αὐτῶν μηδ' ἄλλον ὑπὲρ αὐτοῦ μηδέ(να) ἐπελεύσεσθαι περὶ . . . .
κεκομ[. . . . .]ει . . καὶ τῶν τόκων, βεβαιώσειν δὲ τὰ δύο μέρη τῆ[ς σκά]φη[ς . . . .]
[. . . . .] . . . . δυσὶ παραχρῆμα ἀπαραποδίστως ἢ χωρὶς τοῦ κύρια εἶναι
[τὰ συγκεχωρημένα ἐκτίνειν τὸ] κεφάλαιον σὺν ἡμιολίᾳ [καὶ τὰ βλάβη καὶ δαπανήματα]
[καθάπερ ἐγ δίκης.]

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12 die Korr. erscheint eher ἀνενηνοχέναι als ἀνενεγκεῖν zu ergeben, ist aber undeutlich. – l. Πετεαρενφόις wie 6. – 13 der Nachtrag über der Zeile scheint zunächst auf θεοῦ zu führen, was unmöglich ist; vielmehr dürfte die vermisste Zeitbestimmung darin stecken und θ ἔτη = εἰς χρόνον ἔτη ἐννέα gemeint sein; vgl. 17/8. – 14 l. Πνεφερῶτος. – 15 hinter δραχμὰς ein ο (= 70?), wohl Schreibfehler. – 16 μισθοπρασίας stimmt zwar schlecht zu den Spuren, scheint aber unvermeidlich. – Die Spuren über ἀκύρους sind wohl nur durch Abdruck entstanden. – καὶ vor ποιήσειν ist zu streichen. – 20 am Ende ganz geringe Schriftreste. – 21 αὐτόθεν sehr unsicher; nach δὲ etwa: μηδ' αὐτὸς ὁ Ἀμμώνιος ἐπὶ zu ergänzen. – 22 l. μηδέτερον. – 22/3 etwa περὶ [οὗ ὁ Ἀμμώνιος] κεκόμ[ισται κεφαλαίου. – 26 vermutlich schloss hiermit die Urkunde.

SCHUBART.

139 V. No 1158.

Papyrus. H. 27 cm. Br. 11,5 cm. Aus der Papyruscartonnage von Abusir el mäläq. Schrift wie No 1120, z. T. abgerieben. Das obere Drittel der Seite füllt eine unvollständige Urkunde von derselben Hand, vom 9. Choiak desselben Jahres; auf Rekto No 1172. 22. Jahr des Augustus.

Abkommen über Rückgabe verpfändeten Ackers, Alexandrien.

Πρωτάρχ(ῳ)
παρὰ Ὤλου Κορνηλίο(υ) Ἰδαίο(υ) καὶ παρὰ Κορνηλίας Τατίας τῆς Κορ-
νηλίου μετὰ κ(υρίου) τοῦ [μ]η̣τ̣ραδέλ(φου) Λευκίο(υ) Καλλί̣ου Πα̣ί̣ωνο(ς). Συγχωρεῖ
ἡ Κορνη(λία) κομισαμέ(νη) παρὰ το(ῦ) Ὤλου Κορνη(λίου) Ἰδαίου ἐν μησὶ(ν) ὀκτὼ
ἀπὸ Χοι(άκ) τοῦ ἐνε(στῶτος) κβ∟ Καίσ(αρος) ἃς [ὀφ]είλ(ει) ο̣ὗ̣τ̣ο̣ς̣ ἀργυ(ρίου)
Πτολ(εμαικοῦ) ⊢ ὀγδοήκο(ντα) ἀτόκ(ους) εὐθέως Nov./Dez. 9 v. Chr.
ἀντ[ι]παραχωρή(σειν) αὐτῶι Ὤ̣λ̣ω̣ι̣ ἢ οἷς ἐὰν συντάσσῃ διὰ δημο(σίου) ἀρχή(ου) ἣν
παρακεχώρη(ται) παρ᾽ αὐτοῦ ἡ Κορν[η]λ̣ί̣[α] κ(ατὰ) συγ(χώρησιν) διὰ τοῦ ⟦κριτ⟧ κατα-
λογείου τῶι κα∟ Καί[σ(αρος)] Παῦνι γῆν χέρσο(ν) ἀμπελῖτιν ἀρο(υρῶν) πέντε
ἢ ὅσαι ἐὰν ὦσιν ἐπὶ τ̣ὸ̣ [πλ]ε̣ῖ̣ο̣(ν) ἢ ἔλαττο(ν) ἐν τοῖς ἐδάφεσιν Ἄρεως Mai/Juni 9 v. Chr.
θεοῦ μεγίστου περὶ κώμ[η(ν)] Θ̣ῶλθιν τοῦ περιτει̣χίστου τῆς Ἑπτακω-
μίας τοῦ Σεβεννύτο(υ), ὧν αἱ γείτνιαι διὰ τῆ(ς) σ̣(υγ)χωρή(σεως) δηλοῦνται,
κατὰ μηδ̣(ὲν) ὑπερθ(εμένη). ἐὰν δὲ τοῦ χρό(νου) ἐνστάντο(ς) ὁ Ὦλος μὴ ἀποδιδῷ
τὰς τοῦ ἀργυ(ρίου) ⊢ π, μένε(ιν) περὶ ἑ̣ατ(ὴν) [Κορν(ηλίαν)] τὴν ἐξουσία(ν) καὶ ἐγλογή(ν) ἑαυ-τὸν
πράσσειν τὸ κεφά[λ]αιο(ν) ἢ ἀντὶ τούτου κρατ(εῖν) καὶ κυριεύε(ιν) τῶν παρα-

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2 zu Olos = Aulus vgl. die Schreibung Πῶλλα; Dessau, Hermes 45, 352 Anm. 2. — 3 μητραδέλφου passt schlecht zu den Spuren, desgl. πατραδέλφου, was überdies wegen des folgenden Namens kaum möglich ist. — Καλλίου so gut wie sicher, obgleich ein römischer Gentilname zu erwarten wäre. — 5 eher οὗτος als αὐτῇ. — 6 vgl. 1127, 7.8. 1129, 9. — Die erste παραχώρησις (Z. 7) bestand darin, dass der Schuldner die 5 Aruren als Sicherheit für das Darlehn gab; nach Abzahlung der Schuld soll sie rückgängig gemacht werden. — 7 zum καταλογεῖον vgl. Arch. f. Pap. V 61 ff. — 10 zu Ares = Onuris vgl. Pap. Leyd. U. col. 2. — 13 ἑατὴν und ἑαυτὸν erklären sich daraus, dass der Stil der συγχώρησις beide Kontrahenten als Subjekt voraussetzt.

verte

κεχωρη(μένων) αὐτῇ καθὼ[ς] πρόκειτ(αι) μὴ προσδεηθε(ίσαν) μηδεμιᾶς διαστολῆ(ς) ἢ προσκλή(σεως)· ἐὰν δὲ κ̣α̣ὶ ἐν τῷ μεταξὺ συμβῇ περὶ τὴ(ν) γῆν αἰτία̣ τ̣ι̣ς τυνχά[ν]ο̣(υ)σ̣(α), οὐδέν ἐσ̣τι πρὸς τὴ(ν) Κορνη(λίαν), μενεῖ δὲ ἡ ὀφιλὴ ἀ[κ]ίνδυνο(ς) παντὸ(ς) κινδύν(ου), τὰ δὲ εἰς τὸ δημό(σιον) τελούμεν(α) ἀπὸ τοῦ νῦ(ν) μέ[χρι τ]ῆ(ς) τοῦ ἀργυρί(ου) ἀποδόσεω(ς) εἶ̣ν̣α̣ι̣ πρὸς τὸ(ν) Ὦλον δ̣ι̣ὰ τ̣ὸ̣ ἐ̣π̣ὶ̣ τ̣ο̣ῦ̣τ̣(ον) α̣ἱ̣ β̣λ̣ά̣β̣α̣ι̣. ἐὰν δὲ καὶ τοῦ Ὤλου ἑτοίμου ἔχοντ(ος) ἐ̣ν̣ τῷ̣ προκ(ειμένῳ̣) χρό(νῳ̣) κ̣α̣τ̣[α]β̣[α]λ̣(εῖν) τὰς ‹τοῦ› ἀργυ(ρίου) ⊢ π ἡ Κορνηλία [μὴ] ἀντιπαραχωρή(σῃ) τὴν γῆν, ἐ[ξεῖ]ναι αὐ(τῷ̣) θ̣ε̣μ̣α̣τ̣ί̣σ̣(αντι) ἐπὶ τράπ(εζαν) ἔνθεσμο(ν) τὰς τοῦ ἀργυ(ρίου) ⊢ π̣ εἰς τὸ α̣ὐ̣τῆ(ς) ὄνομ(α) κ̣ρ̣[α]τ(εῖν) καὶ κυριεύε(ιν) τ̣ῶ̣ν̣ π̣ε̣[ντ]ε̣ κ̣α̣θότι καὶ πρ[ό]τερο(ν) ἀπαραποδίστῳ̣ ὄ̣ν̣τ̣ι̣, καὶ χωρὶς τοῦ κύρια εἶναι τὰ συνκ̣ε̣[χωρη(μένα) ἔτι καὶ . . . .] . . . αν[. .]το̣ν̣ π̣ ὑ̣π̣ὲ̣ρ̣ τοῦ ἐ̣σ̣ο̣μ̣(ένου) δ̣α̣π̣(ανήματος) καὶ ἄλλας ἀργυ(ρίου) ⊢ ς κ[αθ(άπερ)] ἐ̣γ̣ δ̣ί̣κ̣(ης)

Lκβ Καίσαρος Χοιὰκ ι̣α̣ 7. Dez. 9 v. Chr.

15/6 vgl. 1131, 54. – προσδεηθε(ῖσαν), nicht προσδεηθε(ίσῃ), weil es sich auf das Subjekt des Infinitivsatzes (πράσσειν u.s.w.), nicht auf αὐτῇ bezieht. – 16/7 vgl. 1121, 26 ff (wo Z. 28 wohl φόρων ἀφέσεις zu lesen ist); zu erwarten wäre αἴτιόν τι τυνχάνειν. – 17 l. ἔσται statt ἔστι. – 20 Lesung unsicher; wenn richtig, so ist die Konstruktion ungenau; vielleicht war ἐπὶ τὸν ὑπόχρεον (oder drgl.) αἱ βλάβαι ein geläufiger Rechtssatz, der deshalb hier ohne entsprechende Änderung übernommen wurde. – 20 ff vgl. 1127, 28 ff. – 25 die gewöhnliche Formel ἐκτίνειν τὸν παραβαίνοντα τά τε βλάβη καὶ δαπανήματα lässt sich mit dem Erkennbaren nicht zusammenbringen; zur Not möglich wäre ἀνα]λ̣ῶ̣σαι τὸ̣ν̣ π̣(αραβαίνοντα).

SCHUBART.

91 R. No 1159.

Papyrus. H. 33,5 cm. Br. 12,5 cm. Aus der Papyruscartonnage von Abusir el mäläq. Deutliche Kursive ähnlich der von No 1171; jedoch ist die Schrift besonders der ersten achtzehn Zeilen so abgerieben und verwischt, dass die Lesung vielfach ganz unsicher bleibt. Auf Verso Reste von Urkunden andrer Hand. Zeit des Augustus.

Vertrag eines Strategen mit seinem Stellvertreter, Alexandrien.

Π̣ρ̣ω̣τ̣ά̣ρ̣χ̣ω̣ι̣ τ̣ῶ̣ι̣ ἐ̣π̣ὶ̣ τ̣ο̣ῦ̣ κ̣ρ̣ι̣τ̣η̣ρ̣ί̣ο̣υ̣
παρὰ Πτολεμαίου τοῦ Πτολεμαίου Ἀλθαιέως
καὶ [π]α̣ρ̣ὰ̣ Ζ̣ω̣σ̣ί̣μ̣ο̣υ̣ τ̣ο̣ῦ̣ . . . .
[Συνχωρεῖ ὁ Ζώσιμος . . . . αἰ-]
τ̣ή̣σ̣α̣ν̣τ̣ο̣ς̣ τ̣ο̣ῦ̣ Πτολεμαίου τ̣ὸ̣ν̣ Μ̣ε̣ν̣⟨ελ⟩α̣ε̣ί̣-
τ̣η̣ν̣ ν̣ο̣μ̣ὸ̣ν̣ κ̣α̣ὶ̣ . . . . α̣. του
π̣ρ̣ὸ̣ς̣ ἐ̣ξ̣υ̣π̣η̣ρ̣έ̣τ̣η̣σ̣ί̣ν̣ τινων ἔργων
κ̣α̣τ̣ὰ̣ [τῶν μετὰ φυ]λ̣α̣κ̣ῆς ἀγωγίμων
[καὶ π̣ᾶ̣σ̣α̣ν̣] ἐργατήαν παρεσ̣σ̣̣κ̣ευακ̣ῶς
ἔτι δὲ καὶ πεπιστευμένος ὑπὸ [τ̣ο̣ῦ̣] (über der Zeile: μεγάλην; π. . . . .)
α̣ὐ̣τ̣ο̣ῦ̣ Π̣τ̣ο̣λ̣ε̣μ̣α̣ί̣ο̣υ̣ τὰς φυλακὰς τοῦ

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1 Im Einzelnen fast überall unklar, aber im Ganzen als sicher zu betrachten. — 3 nur auf Grund des Inhalts erkennbar. — 4 Undeutbare Reste vorhanden. — 5 Ende: deutlich nur am Schlusse αει oder λει oder δει oder ασι; jedoch passt αει am besten. Da nun nach 12 und wegen des Gesamtinhaltes in den ersten Zeilen die Nennung des Gaus zu erwarten ist, scheint hier der Name wohl möglich; αει weist auf den Menelaites, wobei allerdings ein Schreibfehler vorliegen müsste. Μενδήσιον ist unmöglich, auch Σεθρωείτην passt nicht; alle auf πολίτης ausgehenden Namen scheiden aus. Steht hier der Name, so wäre in Z. 4 etwa διαδεξάμενος oder διαδεδεγμένος zu ergänzen. Dass Zosimos nicht etwa ein Unterbeamter des Strategen ist (vgl. BGU III 981), zeigt sicher 23/4; dass er nicht Vorgänger des Ptolemaios ist, beweist Z. 10; daher bleibt nur übrig, in ihm einen zeitweiligen Vertreter zu sehen. Demnach sichert dieser Vertrag den Ptolemaios gegen Ansprüche, die etwa aus den Amtshandlungen des Zosimos hervorgehen könnten. — 6 τεταγμένος ὑπ' αὐτοῦ kann ich nicht identifizieren. — 8 Anf. viell. καί, da die Konstruktion dies empfiehlt; dann unbestimmte Spuren. — 9 l. παρεσκευακώς.

verte

αὐτοῦ νομοῦ καὶ ἠσχολημένος ἀπὸ
Θωῦθ τοῦ ἐνε[στῶτος .... ἔτους Καί-]
σαρος ἕως Χοιὰκ τοῦ αὐτοῦ [ἔ]τους [[...L]]
τοῦ Πτολεμαίου, μεθεσταμ[ένος δὲ]
τῆς στρατηγίας ἀ[πὸ τοῦ Χοιὰκ ...]
[....]ου ἐκπλη(ηπ)ρώσας [..........]
[... *geringe Schriftspuren* ἐὰν δέ τις ἐγ-]
κ[α]λῆ τῶι Πτολεμαίω[ι] τὴ[ν ὑπὸ τοῦ]
Ζωσίμου ὑπὲρ τούτων κ[........]
ἐργατήαν [[ἢ]] (καὶ) τοῦ χειρισμοῦ [ἐξέτασιν]
λαβὼν ἢ ἑτέρου [[χάριν]] [τι]νὸς ὧν
αὐτὸς ὁ Ζώσιμος ὑπησχώληται ἢ λε-
λιτούργηκεν ἐν (τοῖς) τῇ στρατηγίᾳ [[...]]
Ζώσ(μη)ιμος ἔσεσθαι ἀν...... καὶ
ἐκτείσιν τῶι Πτολεμαίωι ὃ ἐὰν δι' αὐ-
τὸν βλαβῇ ἢ πραχθῆι σὺν ἡμιολίᾳ (ἄλλας)
καὶ τὰ βλάβη καὶ δαπανήματα καὶ [[ἐπίτει-]]
[[μον]] ὡς ἴδιον [χ]ρέος ἀργυρίου δραχμὰς
[[δις]]χειλίας τῆς πρ[άξεως γ]εινομένης [τῶι]
Πτολεμαίωι [[ἐκτ.....[..]..οις τα ταυτ.
ἔκ τε αὐτοῦ Ζωσίμου καὶ ἐκ τῶν [ὑπ]αρχόν-
των αὐτῶι πάντων καθάπερ ἐγ δίκης.

Unleserliche Reste des Datums.

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14 Ende scheint gestrichen zu sein; ob ἀντί, ist sehr zw. — 15 μεθεστάμενος auf Zosimos bezogen passt besser als μεθεσταμένου zu Ptolemaios. — 17 τοῦ [χρόν]ου ἐκπληρωθέν[τος nicht unmöglich. — 17/8 ist viell. zu ergänzen: παρέξεσθαι αὐτὸν ἀπερίσπαστον. — 19 τὴ[ν ganz unsicher. — 20 τούτων ganz unsicher. — Nach 9 wäre etwa κ[ατεσκευασμένην] möglich. — 21 zu χειρισμὸς vgl. Tebt. II 315, 11 mit Anm. und P. Giss. 11 Einl. — ἐξέτασιν λαμβάνειν Demosth. 18, 246. — 23 l. ὑπησχόληται — 24 demnach hatte der Stratege auch Liturgien zu leisten. — Gemeint ist etwa: ἐν τοῖς τῇ στρατηγίᾳ ἀνήκουσι; ob am Ende übergeschrieben war αὐτὸς ὁ, kann ich nicht erkennen. — 25 zu erwarten wäre: ὑπεύθυνος, ἔνοχος, allenfalls ἐμφανής. — 26 ff die Schlussformel entspricht der zur Sicherung eines Bürgen üblichen; vgl. No 1163, 14. — 31 der Schluss der Zeile scheint nicht ausgestrichen zu sein.

SCHUBART.

115 R. II. No 1160.

Papyrus. H. 37 cm. Br. 12 cm. Aus der Papyruscartonnage von Abusir el mäläq. Der Text steht auf demselben Blatte unter No 1112 und ist von derselben Hand geschrieben. 26. Jahr des Augustus.

Handschein, Alexandrien.

⟦παρὰ Τειμοκράτους τοῦ⟧

⟦Τειμο Στρόβειλος⟧ Τειμοκράτης Τιμοκράτους Στροβείλῳ

Ἥρωνος καὶ Φιλήμονι Στροβείλου χαίρε(ιν). Ὁμολογῶ μή[τε]

αὐτὸ(ς) μήτ᾽ ἄλλο(ν) ὑπέρ μου μηδέ(να) ἐπελ(εύσεσθαι) ἐφ᾽ ὑμᾶς ⟦καθάπερ......

⟦ὑπὲρ ὧν⟧ περὶ μηδενὸ(ς) ἁπλῶ(ς) ἐνγράπ(του) ἢ ἀγρά(φου) ἢ ὀφειλή(ματος) ἢ [ἀπαιτή(ματος)]

ἢ διαγραφῶν καθ᾽ ὁντινοῦν τρόπ(ον) ἀπὸ τῶν ἔμπροσθ(εν) χρό(νων) μέχρι τῆ(ς) ἐνε(στώσης) ἡμέρ(ας) [.....]

⟦διὰ τὸν⟧ παρευρέσει μηδεμιᾷ ἢ χωρὶς τοῦ κύρια εἶναι τὰ ὡμολογ[η-]

μένα ἐκτείσειν \ὑμεῖν/ καθ᾽ ὃ ἐὰν παραβαίνωι τά τ\ε/⟦οῦ⟧ βλ(άβη) καὶ δαπ(ανήματα) καὶ ὡς ἴδ(ιον) χρέο(ς) ἀρ[γυ(ρίου)] ⊢ γ,

ἡ δὲ χεὶρ ἥδε κυρία ἔστω.

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1 der Schreiber begann zuerst irrtümlich im Stile der συγχώρησις. – 2 Τειμοκράτης ist Korr. aus Τειμᾶς, der zugehörigen Kurzform. Dies zeigt besonders deutlich, dass der Schreiber die Leute oder wenigstens den Timokrates persönlich vor sich hatte; auf die Frage nach dem Namen erhielt er die Antwort: Timas. – 3 das dem Handscheine vorausliegende Rechtsgeschäft wird nicht erwähnt, während sonst dergleichen Erklärungen an den Vertrag selbst angehängt werden. – 4 durch ΔΥ ist ein Querstrich gezogen, der Τ herstellt: ΔΥ°. – Ende: wahrscheinlich geriet der Schreiber fälschlich auf καθάπερ ἐγ δίκης. – 8 ἐὰν nur angedeutet, παρα undeutlich.

SCHUBART.

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136 V. No 1161.

Papyrus. H. 19,5 cm. Br. 7 cm. Aus der Papyruscartonnage von Abusir el mäläq. Schrift wie auf Rekto (= No 1099). Die Datierung ist nicht ganz sicher; wie es scheint, 7. Jahr des Augustus.

Darlehnsurkunde, Alexandrien.

verte

(136 V.) (No 1161)[2]

Geringe Spuren einer Zeile.

[π]αρὰ Πτολεμαίου τοῦ Πτ̣ο̣[λεμαίου . . . .]
[κ]αὶ παρὰ Ἑρμαφίλου τ[οῦ . . . . Πέρσου]
τῆς ἐπιγονῆς καὶ τ[ῆς τούτου γυναι-]
κὸς Ἀγαθονίκης τ[ῆς . . . . Περ-]
σίνης μετὰ κυρίο[υ τοῦ ἀνδρός. Συν-]
χωροῦσιν Ἑρμάφ[ιλος καὶ Ἀγαθονίκη]
ἔχιν παρὰ τοῦ Πτολ[εμαίου δάνηον δι-]
ὰ χιρὸς ἐξ οἴκου ἀργυ[ρίου ⊢ . . . .]
τόκων ἐννεοβολῶν [τῆς μνᾶς ἑκάσ-]
της τοῦ μηνὸς ἑκά[στου, ὃ καὶ ἀπο-]
[δ]ώσιν ἐν μησὶν ἓξ ἀ[πὸ . . . . τοῦ ἐνε-]
[σ]τῶτος ζ L Καίσαρ[ος διδόντες τὸν] 24/3 (14/3) v. Chr.
μὲν τόκον κατὰ μ[ῆνα εὐτάκτως]
τὸ δὲ κεφάλαιον [ἐν τῷ ἐσχάτῳ μη-]
νὶ ἄνευ πάσης ὑπ[ερθέσεως, ἢ εἶ-]
ναι αὐτοὺς παραχ[ρῆμα ἀγωγίμους]
καὶ συνέχεσθαι [μέχρι τοῦ ἐκτῖ-]
σαι τὸ μὲν δάνη[ον σὺν ἡμιολίᾳ]
τοὺς δὲ τόκους ἁ[πλοῦς, τοῦ δὲ]
ὑπερπεσόντος [χρόνου τοὺς κατὰ]
τὸ διάγραμμα [τόκους β ⊢ τῆς]
πράξεως γινο[μένης τῷ Πτο-]
[λεμ]αίῳ ἔκ τε [τῶν ὑποχρέων ὄν-]
[των ἀ]λληλενγύ[ων εἰς ἔκτισιν]
[καὶ ἐ]ξ ἑνὸς κα[ὶ ἐξ οὗ ἐὰν αὐ(τῶν) αἱρῆ(ται)]
[καὶ ἐ]κ τῶν ὑπα[ρχόντων αὐτοῖς]
[πάντ]ων κα[θάπερ ἐγ δίκης ἀκύ-]
[ρων οὐ]σῶν κα[ὶ ὧν ἐὰν ἐπενέν-]
[κωσι πίσ]τεω[ν πασῶν σκέπης πάσης.]

Spuren einer Zeile.

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1 zur Erg. der Adresse vgl. No 1099 Anm. 1. – 13 ζ L ist deutlich; jedoch ist nicht ganz ausgeschlossen, dass ein dicht daran gedrängtes ι vorherging. Für ιζ würde No 1106 von derselben Hand sprechen. Vgl. 1099 Anm. 1 und 1106 Anm. 1.

SCHUBART.

80 R. No 1162.

Papyrus. H. 29 cm. Br. 10,5 cm. Aus der Papyruscartonnage von Abusir el mäläq. Grosse, verschnörkelte Schrift, die sich von den Händen der übrigen Schreiber charakteristisch unterscheidet. Eigentümlich ist die Auslassung einzelner Buchstaben, die nicht durch Zusammenziehung oder Abkürzung erklärt wird, z. B. Z. 4. 5. 6. 9. 11. 12. 13. Auf Verso steht No 1153. 14. Jahr des Augustus.

Darlehnsurkunde, Alexandrien.

Der fehlende Anfang ist zu ergänzen: [Πρωτάρχωι παρὰ Σωσιπάτρου τοῦ... καὶ παρὰ Ἀριστοκλήας τῆς... Περσίνης μετὰ κυρίου τοῦ... καὶ Τρυφαίνης τῆς... Περσίνης μετὰ κυρίου τοῦ... Συνχωροῦσιν ἡ Ἀριστοκλήα καὶ Τρύφαινα ἔχειν παρὰ τοῦ]

[Σωσιπάτρου] δά̣ν̣η̣ο̣ν̣ διὰ χιρ[ὸς ἐξ οἴκου ἀργυ(ρίου) Πτολε-]
μαικοῦ δραχμὰς χιλίας ὀγδοήκοντα ἄτ̣[οκον,]
ὃ καὶ ἀποδώσιν ἐν μησὶν δέκα οὖσιν ἀπὸ̣ [Monat]
τοῦ ἐνεστῶτος τεσσαρεσκαιδεκ<άτ>ου ἔτους [Καίσαρος] 17/6 v. Chr.
ἄνευ πάσης ὑπερθέσεως, εἰ δὲ <μὴ> εἶναι αὐ[τὰς ἀγω-]
γίμας καὶ συνέχ<εσ>θαι μέχρι τοῦ ἐ<κ>τῖσα[ι τὸ μὲν δά-]
νηον «συ» τὰς τοῦ ἀργυ(ρίου) δραχμὰς χιλίας ὀ[γδοήκον-]
τα σὺν ἡμιολίᾳ παραχρῆμα, τοῦ δ' ὑπερ[πεσόντος]
χρόνου τοὺς κατὰ τὸ διάγραμ<μα> τόκου[ς β ⊢ τῆς]
πράξεως γεινομένης τῷ Σωσιπ̣ά̣τ̣ρ̣[ῳ ἔκ τε]
τῶν ὑποχρέ<ω>ν ἀλλη<λ>ε̣ν̣(γύων) οὐσῶν εἰ̣ς̣ ἔ<κ>τι̣[σιν καὶ ἐ-]
γ μιᾶς ἧς ἐὰν αὐτῶν αἱ<ί>ρῆτα̣ι̣ καὶ ἐκ τ̣ῶ̣ν̣ [ὑπαρχόντων]
αὐταῖς πάντω(ν) κα<θά>περ ἐγ δί<κ>ης ἀκ<ύ>ρω(ν) οὐσῶ[ν καὶ ὧν]
ἐὰν ἐπ̣ε̣νένκω(σι) πίστε(ων) πασῶ(ν) σκέπης [πάσης.]
Τοῦτο δ' ἔ̣σ̣τ̣ι̣ν̣ τὸ δάνηον ἐκτὸς οὗ [ὀφείλου-]
σιν αἱ αὐταὶ Ἀριστοκλήα καὶ Τρύφαινα [Σωσιπά-]
τρῳ καθ' ἑτέραν συγχώρησιν διὰ τοῦ [αὐτοῦ]
κριτηρίου ἄλλων ἀργυρίου ταλάντων τριῶ[ν.]

Anfang: Protarchos ist sonst nicht vor dem 16. Jahre des Augustus nachweisbar; daher ist hier die Erg. ungewiss. Vgl. jedoch No 1163, 17 Anm. – 5 wegen der ἀγώγιμος-Klausel ist anzunehmen, dass die Schuldnerinnen Περσίναι sind. – 10 der Name zw.; jedoch führt die in 17 erhaltene Endung auf die hier eingesetzte Lesung. – 15 οὗ im Hinblick auf ein nachher vergessenes δανήου.

SCHUBART

138 R. No 1163.

Papyrus. H. 21 cm. Br. 16 cm. Aus der Papyruscartonnage von Abusir el mäläq. Schrift wie No 1116. Auf Verso eine ganz zerstörte Urkunde von anderer Hand. Etwa Jahr 14–17 des Augustus.

Erledigung einer Schuld, Alexandrien.

κολ

Πρωτάρχωι
παρὰ Φιλάμμονος τοῦ Ἀμμωνίου καὶ π(αρὰ) Δημη(τρίου) τοῦ Σαραπ(ίωνος) Φιλομη(τορείου). Περὶ τῶν διεστ[αμ(ένων) συγχω]ρεῖ Δη(μήτριος)
μήτε αὐτοὺς μητ' ἄλλον ὑπὲρ αὐ(τῶν) μηδ(ένα) ἐπελεύσεσθαι ἐπὶ τὸν Φιλάμμο(να) ὑπὲρ ὧν διαγεγραφή[κ]ασ[ιν]
εἰς τιμὴ(ν) χαρτῶν ἐν τῷ ιγ∟ Καίσαρος Ἐπαγομένων Δημήτριος δραχμῶν ἑκατὸν διὰ τῆ(ς) 24–28. Aug. 17 v. Chr.
Διονυσίου κολ(λυβιστικῆς) τραπ(έζης), Πάτρων δὲ διὰ τῆ(ς) αὐ(τῆς) τραπ(έζης) ἐν τῶι αὐτῶι ∟ ⊦ς, ὥστε εἶναι ....
τριακοσίας δραχ[μὰς] .... διὰ τὸ ὑπὲρ τῶν ἐπὶ τὸ αὐτὸ δραχμῶν τριακοσίων ἐὺπειθῆ
γεγονέναι τὸν Δημήτριον ὑπὸ τοῦ Φιλάμμο(νος) καὶ ἀ(πεσ)χηκ(έναι) παρ' αὐτοῦ διὰ χειρὸς ἐξ οἴκ(ου) τὸ συνπεπεισμένον· εἶναι μὲν αὐτόθεν ἀκύρο(υς) τὰς σημαινομέ(νας) διαγραφάς, παρέξεσθαι δὲ καὶ τὸν
Πάτρων(α) μὴ ἐπιπορευόμενον ἐπὶ τὸ(ν) αὐτὸ(ν) Φιλάμμο(να) περὶ τῶν τοῦ ἀργυ(ρίου) ⊦ διακοσίων [μη-]

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1 κολ, gross geschrieben, viell. von anderer Hand. – 3 wahrsch. Ἀμμωνίου, aber auch Ἀπολλωνίου möglich. – Ende sehr undeutlich. – 4 αὐτοὺς deutlich; obwohl die ganze Urk. zeigt, dass nur Demetrios sie dem Philammon ausstellt, wird durch den Plural auch Patron einbezogen, der in der Sache, aber nicht in der Form neben Demetrios steht. – 5 der Preis für Papyrusblätter ist im Vergleich mit dem Verbrauche eines Dorfschreibers, Tebt. I 112, 61. 81, nicht hoch. – Zur Sache: Demetrios und Patron haben Papyrusblätter bezahlt, d.h. wohl gekauft. Philammon hat den D. entschädigt, zugleich für Patron. Vielleicht handelt es sich um Beamte, so dass Philammon die von seinem Vorgänger Demetrios angeschafften Papiervorräte übernähme; vgl. auch Z. 14. – 6 Ende πάσας oder drgl.

verte

(138 R.) (No 1163) 2

δὲ περὶ ἄλλου μηδενὸ(ς) ἁπ(λῶς) ἐνγράπ(του) ἢ ἀγράφου τῶν ἕως τῆ(ς) ἐνεστώση(ς) ἡμέρας, μηδεμίαν
δὲ Δημη(τρίῳ) καταλείπ(εσθαι) ἔφοδον ἐπὶ τὸ(ν) Φιλάμμο(να) περὶ μηδενὸ(ς) ὁμ̣ο̣ί̣ω̣(ς) ἐγγράπ(του) ἢ ἀγράφου ἀπὸ
τῆ(ς) αὐτ̣ῆ(ς) ἡμέρ(ας), τὸν δὲ καὶ ἐπ[ελ(ευσόμενον)] ἐπὶ τὸν Φιλάμμο(να) περὶ τῶ(ν) αὐ(τῶν) αὐτὸ̣ν Δημήτριο(ν) ἀ̣π̣ο̣σ̣[τή(σειν)]
παραχρῆ(μα) τοῖς ἰδί(οις) δαπ(ανήμασι) καὶ ἐκτ̣ε̣ί̣σ̣ι̣ν̣ α̣ὐ̣τ̣ῷ ὃ ἐὰν πραχθῇ ἢ βλ[α-β]ῇ̣ ὑπό τινο(ς) ὁ Φιλάμμων χ̣[ά-]
[ρ]ι̣ν̣ τ̣ο̣ύ̣των σὺν ἡ(μιολίᾳ) καὶ τὰ βλάβη καὶ δα[π(ανήματα)] καθάπερ ἐ[γ δίκ(ης) ἢ] χωρ(ὶς) τοῦ κύρια εἶναι τὰ σ(υγκε)χ(ωρημένα)
[ἔτι καὶ ἐνέχεσθαι τὸν παραβ(αίνοντα) τῷ̣ ὡρισμ(ένῳ) προ(στίμῳ)]
[ ] L̇ [ι. Καίσαρος Φαρμοῦ]θι κδ — 19 April 16–13 v. Chr.

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14 vgl. No 1159, 26.27. — 16 geringe und unbestimmte Spuren sind noch sichtbar; ob ἀξιοῦμεν dastand, bleibt ungewiss. — 17 jedenfalls später als Jahr 13; die Hand des Schreibers würde auf das 16. oder 17. Jahr führen. Falls Philammon Nachfolger des Demetrios ist, würde sich das 14. Jahr ergeben. Damit wäre auch Protarchos für dieses nachgewiesen; vgl. No 1162 Anm.

SCHUBART.

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71. No 1164.

Papyrus. H. 35,5 cm. Br. 10 cm. Aus der Papyruscartonnage von Abusir el mäläq. Schrift ähnlich wie No 1116, teilweise abgerieben und daher schwer lesbar. Das untere Drittel des Rekto und das ganze Verso sind leer. 15.–19. Jahr des Augustus.

Rückzahlung eines Darlehns, Alexandrien.

κο^{λ}

Πρωτάρχωι
παρὰ Νικάνορο(ς) τοῦ Ἰσιδώρου Φιλομητορείου καὶ παρὰ
Ἔρωτος τοῦ Πτολεμαίου. Περὶ τῶν διεστ[α]μένων
συνχωρεῖ ὁ Νικάνωρ ἀπέχειν παρὰ τοῦ Ἔρωτος διὰ χει-

verte

ρὸς ἐξ οἴκου ἐπὶ περιλύσει καὶ τῆς γυναικὸς αὐτοῦ ....
Τύχης τῆς Διονυσίου
καὶ ἔτι Χρυσογόνου τοῦ Ἰσιδώρο(υ) ὥσπερ μετήλλαχεν, ἃς ἐδάνεισεν
αὐτοῖς κ[ατὰ συγχ(ώρησιν)] διὰ τοῦ αὐτοῦ κριτηρίου τῶι τεσσαρες-
καιδεκ[άτῳ ∟ Καίσαρος] Ἐπεὶφ ἀργυρίου δραχμὰς *Juni/Juli 16 v. Chr.*
ἑκατὸν ...... καὶ τόκους, καὶ εἶναι ἄκυρον
τὴν τοῦ δανείου συνχώρ(ησιν) καὶ μὴ ἐπελθεῖν τὸν
Νικάνορα μηδ' ἄλλον ὑπὲρ αὐτοῦ ἐπὶ τὸν Ἔρωτ(α)
διὰ τὴν Τύχην μήτε περὶ τῶν [α]ὐτῶν μήτε περὶ
ἄλλου μηδενὸς ἁπλῶς ὀφιλήματος ἢ ἀπαιτ(ήματος)
ἐγγράπτου ἢ ἀγράφου ἀπὸ τῶν ἐπάνω χρόνων μέχρι τ(ῆς)
ἐνεστώσης ἡμέρας, μὴ ἐπελεύσεσθαι δὲ τὸν
Νικάνορα μηδὲ ἐπὶ τὰ ὑπὸ τοῦ Χρυσογόνου
ἀπολελειμμένα περὶ ...ν τοῦ δανείου
τοῦ αὐτοῦ καὶ τῶν τόκων, καὶ χωρὶς τοῦ κύρια εἶ-
ναι τὰ συνκεχωρη(μένα) ἔτι καὶ σ(υνέχε)σθαι αὐτὸν παραβ(αίνοντα)
ταῦτα τοῖς τε βλάβεσι καὶ τῶι ὡρισμ(ένῳ) προστίμωι
∟ ι. Καίσαρος Φαρμο(ῦθι) ᾱ *27. März 15–11 v. Chr.*

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6 ἐπὶ περιλύσει sehr undeutlich und nur mit Hilfe von No 1174, 4 gewonnen; beide Stellen führen zusammen auf diese Lesung, die auch inhaltlich fast allein möglich erscheint. — 8 vor αὐ eine Schriftspur, die wohl durch Abdruck entstanden ist; ähnlich bei 9 Anf. — 13 Anf. δι und και sind häufig kaum zu unterscheiden; da aber das folgende α deutlich ist, kommt hier nur δι in Betracht. — 19 zu erwarten wäre τούτου, und vielleicht ist auch nichts anderes gemeint. — 22 für das Datum ergiebt sich aus Z. 8/9 und 22, dass nur die Jahre 15–19 in Frage kommen.

SCHUBART.

59 R. No 1165.

Papyrus. H. 37 cm. Br. 10,5 cm. Aus der Papyruscartonnage von Abusir el mäläq. Schrift ähnlich der von No 1135; da sie vielfach ganz oder teilweise abgerieben ist, bleiben Unsicherheiten in der Lesung. Auf Verso steht No 1102; da diese Urkunde aus dem 17. Jahre des Augustus stammt, kann für die auf Rekto dasselbe angenommen werden.

Rückzahlung eines Darlehns, Alexandrien.

[Π]ρωτάρχωι
παρὰ Ἡρακλείδου τοῦ Ἡρακλείδου καὶ τῆς τού-
του γυναικὸς Θερμούθιος τῆς Παγκράτου[ς]
μετὰ κυρίου αὐτοῦ τοῦ ἀνδρὸς καὶ παρὰ Σπι[ν-]
θῆρος τοῦ Φ̣ιλάμμονος Ἀλεξανδρέως. Πε-
ρὶ τῶν διεσταμένων συνχωρεῖ ὁ Σπιν-
θὴρ ἀπέχιν παρά τε τοῦ Ἡρακλείδο[υ]
καὶ Θερμούθιος διὰ χειρὸς ἐξ οἴκου ἃς
ἐ̣δ̣ά̣νισεν αὐτοῖς κατὰ συνχώρησιν
τὴν διὰ τοῦ αὐτοῦ κριτηρίου τελειω-
θεῖσαν τῶι ἑνδεκάτωι ἔτι Καίσαρος
Τῦβι ἀργυ(ρίου) ⊢ ϛ καὶ τοὺς τούτων τόκ[ο-] Dez. 20 - Jan. 19 v. Chr.
υ̣ς̣, πεπληρῶσθαι δ̣ὲ̣ ὁ̣ αὐτ̣[ὸς] Σ̣π̣[ι]νθὴρ ὑ-]
πὸ τοῦ αὐτοῦ Ἡρ̣α̣[κλείδου καὶ Θερ-]
μούθιος ὧ̣ι̣ ἀ̣ν̣ί̣λ̣η̣φ̣α̣ν̣ [κατὰ συν-]
γραφὴν ἐράν̣ω̣ι̣ κ̣[αὶ τόκοις διὰ χειρὸς]
ἐξ οἴκου, καὶ μηδ̣ε̣[μίαν τῷ̣ Σπινθῆρι]

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9 Anf. eng zusammengezogen. – 11 l. ἔτει. – 12/3 die Wortbrechung darf keinen Anstoss erregen; jedenfalls passen die Spuren 13 Anf. besser zu ΥC als zu ΕΚ (ἐκπεπληρῶσθαι). – 13–16 die Herstellung ist infolge schlechter Erhaltung schwierig; besonders ὧι ἀνίληφαν bleibt unsicher, ist aber immerhin eher möglich als ᾧ̣ ὤφειλον. Da in Z. 16 ἐράνωι annähernd sicher ist, muss in 15 entsprechend konstruiert werden. – Die Erg. τόκοις rechtfertigt sich aus Z. 21, wenn auch hier die Lesung nicht über jedem Zweifel steht. Beim Eranosdarlehn fällt der Zins auf, da er nicht üblich zu sein scheint, vgl. No 1133. 1134. 1135. 1136; diese Eranosurkunden zeigen auch, dass man ἔρανον ἀναλαμβάνειν sagte. Zu κατὰ συγγραφὴν vgl. Z 29/30. Wie es scheint, war die Eranosurkunde irgendwie in die Darlehns-συγχώρησις einbezogen; ist Spinther ein Eranarch?

verte

μηδ᾽ ἄλλωι ὑπὲρ αὐ[τοῦ καταλείπεσ-]θαι ἔφοδον ἐπὶ τὸν Ἡρακλείδ[ην] καὶ Θερμοῦθιν μήτε περὶ τοῦ αὐ[τοῦ ἐ-]ράνου ἢ τόκων ἢ ἑτέρου ὀφειλήμα-τος ἢ ἀπαιτήματος ἢ ἄλλου τινὸς ἁπλῶς ἐνγράπτου ἢ ἀγράφου πράγ-ματος τὸ καθόλου τῶν ἐκ τῶν ἐπάνω χρόνων μέχρι τῆς ἐνεσ-τώσης ἡμέρας παρευρέσει μη-δεμιᾷ, εἶναι δ᾽ αὐτόθεν ἄκυρον τὴν προκειμένην [τοῦ δανεί-][ου] συνχώρησιν σὺν τῇ κατ᾽ αὐ-τὴν σημανθίσῃ ἐρανικῇ συνγραφῇ καὶ ἑτέρᾳ δαν[ισ]τικῇ συνχωρήσει, δι᾽ ἧς καὶ ὀνομάζεται ὁ τοῦ Ἡρακλείδ(ου) καὶ τῆς Θερμούθιος υἱ[ὸ]ς Ἡρακλ[εί]δη[ς], καὶ παρὰ ταῦτα μηδ . . . . ἐπιτελεῖσθαι ἢ χωρὶς τοῦ κύρια εἶναι [τ]ὰ συνκεχωρημένα ἔτι [καὶ ἐ]νέχεσθαι αὐτὸν παραβαίνοντ[α τοῖς] τε βλά-[β]εσι καὶ τῷ [ὡ]ρ[ισμένῳ] προστί-[μωι]

21 zunächst würde man eher ρονου lesen, jedenfalls nicht δα-νείου. Von χρόνου kann nicht die Rede sein, es bleibt nur ἐράνου, dessen Erwähnung an dieser Stelle berechtigt ist. – 29/30 vgl. 15/6 und 20/1. – Von ἐρανικῇ ist nur ἐρα und von συν-γραφῇ nur γρα einigermassen deutlich. – 31 ἑτέρᾳ, wenn auch nur undeutlich erkennbar, wird durch den Zusammenhang gesichert, da es sich offenbar um eine dritte Urkunde handelt, an der auch der Sohn des H. und der Th. beteiligt war. 34 Ende: die Reste sicher zu deuten, ist mir nicht gelungen.

SCHUBART.

191 V. II. No 1166.

Papyrus. H. 28 cm. Br. 11,5 cm. Aus der Papyruscartonnage von Abusir el mäläq. Schrift wie No 1116 mit sehr zahlreichen Abkürzungen. Den oberen Teil des nicht vollständigen Blattes nimmt der Schluss einer Urkunde von derselben Hand und von demselben Tage ein. Auf Rekto zwei schlecht erhaltene Urkunden derselben Hand. 17. Jahr des Augustus.

Darlehnsurkunde, Alexandrien.

Πρωτάρχῳ
παρὰ Γαίο(υ) Ἰουλίο(υ) Φιλίο(υ) καὶ παρὰ Ἑλένου τοῦ Καίσαρος Πέρσου τῆ(ς)
ἐπιγο(νῆς) καὶ τῆς γυναικ(ὸς) Τρυφαίνη(ς) τῆς Πτολ(εμαίου) Περσείνη(ς)
μετὰ κ(υρίου) τοῦ ἀνδρό(ς). Περὶ τῶ(ν) διεσταμ(ένων) σ⟨υν⟩χωρο(ῦσιν) Ἕλενος
καὶ Τρύφαινα ἔχειν παρὰ τοῦ Γαίο(υ) Ἰουλίο(υ) Φιλ(ίου) δάνειον διὰ τῆ(ς)
Κάστορο(ς) κολ(λ)υβιστικῆ(ς) τραπ(έζης) ἀργυρίου Πτολ(εμαικοῦ) ⊢ ἑκατὸν τόκων β⊢
τοῦ μηνὸς ἑκάστου, ὃ καὶ ἀποδώσειν ἐν μησὶν [. . . . . .]
ἀπὸ Φαμενώ(θ) τοῦ ἐνε(στῶτος) ιζ ∟ Καίσαρος διδ[όν]τες τοὺς μὲν Feb./März 13 v. Chr.
τόκ(ους) κατὰ μῆ(να) εὐτάκ(τως) τὸ δὲ κεφάλ(αιον) ἐν τῷ ἐσχάτῳ μηνὶ ἄνευ π(άσης)
ὑπερθ(έσεως), ἢ εἶναι αὐτο(ὺς) παραχρῆ(μα) ἀγω(γίμους) καὶ σ̣υ̣ν̣έ̣[χεσθαι μέχ]ρ̣ι̣ τοῦ ἐκτῖσαι
τὸ μὲν δάνειο(ν) σὺν ἡ(μιολίᾳ) τοὺς δὲ τόκ(ους) ἁπ(λοῦς) τοῦ δὲ ὑπερπεσ(όντος) χρόνο(υ)
τοὺς ἴσους, τῆς πράξεως γεινο(μένης) τῷ Γαίωι Ἰουλί[ωι] Φιλ(ίωι) [ἔ]κ [τε τῶ]ν
ὑποχρέ(ων) ⟨ὄντων⟩ ἀλληλ(εγγύων) εἰς ἔκ(τισιν) καὶ ἐξ ἑ(νὸς) καὶ ἐξ οὗ ἐὰν αἱρῆ(ται) [καὶ ἐκ τ(ῶν) ὑπαρχ(όντων) αὐτοῖς]
πάντων καθάπ(ερ) ἐκ δίκ(ης) ἀκύρ(ων) οὐσ(ῶν) καὶ ὧν ἐὰν ἐπενένκ[ωσι πίστ(εων) πασ(ῶν) σκέπ(ης) πάσ(ης)].
Τοῦτο δ' ἐστὶν τὸ δάνη(ον) ἐκτὸς οὗ ὀφείλει ὁ αὐτ[ὸς] Ἕλ[ενος]
σὺν Ἁρποκρατίω(νι) Ἀρείου καὶ Τρυφαίνῃ Ἀρείου [τῷ αὐτῷ]
Γαίωι Ἰουλίωι Φιλ(ίωι) καθ' ἑτέρ(αν) σ⟨υν⟩χώρ(ησιν) διὰ τ̣ο̣ῦ̣ α̣ὐ̣(τοῦ) κ̣ρ̣[ιτηρίου]
ἄλλου κεφαλαίου. Ἀ(ξιοῦμεν).
∟ ιζ Καίσαρος Φαμε(νὼθ) κθ 25 März 13 v. Chr.

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2 zu Helenos vgl. No 1175, wo er mit seiner zweiten Frau Zmyrna erscheint. — 5 zur Schreibung δάνειον vgl. Z. 15, wo η deutlich ist. — 6 Ende l. τόκων διδράχμων. — 9 Ende π(άσης) von derselben Hand nachgetragen. — 13 ὄντων sicher ausgelassen. — Ende sehr stark zusammengezogen und verkürzt; ebenso 14 Ende. — 18 Ἀ = ἀξιοῦμεν.

SCHUBART.

127. No 1167.

Papyrus. H. 36 cm. Br. 24,5 cm. Aus der Papyruscartonnage von Abusir el mäläq. Das Blatt ist aus 3 Selides zusammengeklebt, die zur Zeit der Beschriftung noch getrennt waren. Zwei von diesen zeigen wiederum in der Mitte eine Klebung, über die die Schrift hinweggeht; sie waren also ohne Rücksicht auf Klebungen aus der Rolle geschnitten, vgl. H. Ibscher, Arch. f. Pap. V 192. Die erste Selis ist auf beiden Seiten, die zweite nur auf Verso, die dritte nur auf Rekto beschrieben. Abgesehen von der ganz zerstörten Urk. auf I Rekto sind 3 Urkunden erhalten, wie es scheint alle 3 von demselben Tage; unter Urk. I steht eine Inhaltsnotiz zu Urk. III. Die Schrift ist sehr kursiv und zeichnet sich auch unter den im allgemeinen nicht leichten alexandrinischen Urkunden durch besondere Schwierigkeit aus, zumal da sie nicht gut erhalten ist. Von der ersten Urkunde kann zur Zeit nur ein Versuch der Transskription geboten werden. — 18. Jahr des Augustus.

I. Rückzahlung einer Schuld, Alexandrien.

παρὰ Ἑρμίου τοῦ Συμμάχου Ἐπιφα(νείου)
καὶ παρὰ Φιλαργύρου τοῦ Κ . . . ραιο(υ) Ἀλεξα(νδρέως).
[Συγχ]ωρε(ῖ) Ἑρμί(ας) ἀναδιδόναι ὅ προσίκατο
[εἰ]ς αὐ(τὸν) ὁ Φιλ(άργυρος) ἐν τοῖς <ἔμπροσθεν> χρό(νοις) ψιλ(ὸν) πιττάκιο(ν)
ἀπὸ τῆ(ς) Ἑρμίου τραπ(έζης) ἀργυρίου ⊢ Χ

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1 Συμμ. ganz unsicher. — 3 ἀναδιδόναι passt zu den Spuren besser, als ἀπεσχηκέναι; überdies folgt, wie es scheint, die Empfangsbescheinigung erst in Z. 6. — Zu προσίκατο vgl. No 1135, 10 und 1155, 15; an der zweiten Stelle ist πιττ. offenbar ein privater Schuldschein, der erst durch andre Urkunden „bezeugt" wird. Jedoch scheint in unserer Urk. das πιττάκιον durch Vermittlung der Bank zustande zu kommen; ob 5 Anf. ἀπὸ oder διὰ bleibt zw. Vielleicht muss aus Z. 9/10 ein Unterschied zwischen πιττάκιον ἴδιον und πιττάκιον der Bank herausgelesen werden. Ganz dunkel ist Z. 4 ψιλ(όν), da das Täfelchen doch zweifellos nicht leer sondern beschrieben war; oder ist etwa „einfach" im Unterschiede von „doppelt" gemeint? Die sonstigen Erwähnungen des πιττάκιον sind unklar; vgl. vor allem P. Genf. 2, wo es auch Schuldschein ist; ähnlich vielleicht Lond. III 1007. Genf. 62. Oxy I 136. 137. 153; als Rechnung, Konto: Tebt. I 112. 209. Oxy II 297. P. Goodsp. 30; als Quittung: Lond. II 780. Oxy I 142. 143. 145. 146. Für sich zu betrachten sind P. Fior. 18, P. Class. Philol. I 174, P. Strassb. 46, wenn auch die hier von Preisigke gebotene Erklärung bedenklich ist. — 4 sicher nur χρο; das vorausgehende wird aber so wie oben zu deuten sein.

verte

. . . . ἀπεσχη(κε…) αὐ(τὸς) Ἑρμία(ς) παρὰ τοῦ Φιλ(αργύρου)
ταύτας τε καὶ τοῦ ὑπεργεγενημένο(υ)
μετὰ ταῦτα χρ[ό]νου τούτων τόκ(ους) διδράχμο(υς)
γει . . . κ(. . .) . ατω . . . . . λ(. . .) πιττακίο(υ)
[ἰ]δίου
καὶ μηδεμί(αν) τῷ Ἑρμ(ίᾳ) μητ' ἄλλ[ῳ] ὑπὲρ αὐ(τοῦ)
μηδ(ενὶ) καταλ(είπεσθαι) ἔφοδον ἐπ[ὶ] τὸν Φιλάργυρο(ν)
μ(ήτε) περὶ τ(οῦ αὐτοῦ) μηδὲ περὶ ἄλ(λου) μη(δενὸς) ἁπ(λῶς) ἀπ(αιτήματος)
[ἐγ]γράπτου ἢ [ἀγράφου] τῶ(ν ἀπὸ τῶν ἐπάνω χρόνων μέχρι τῆς ἐνεστώ)σης (ἡμέρας), τὸν δὲ καὶ
ἐπελ(ευσόμενον) ἐπὶ [τὸ τοῦ Φιλαρ]γύρ(ου) πιττάκιο(ν) ἀποστή(σειν)
παραχ(ρῆμα) τοῖς ἰδ(ίοις) δαπ(ανήμασιν) (ἢ χωρὶς τοῦ κύρια εἶναι τὰ συγκεχωρημένα) ἔτι καὶ (ἐνέχε)σθαι
αὐτὸν παραβ(αίνοντα) τοῖς τε βλ(άβεσι) καὶ τῶι [ὡ]ρ(ισμένῳ) προστίμῳ)
ιδι ∟ ιη Καίσ[αρο]ς Μ[εχ]εὶρ λ — *24 Feb./12 v. Chr.*

6 Anf. nicht gelesen: νῦν δὲ zur Not möglich. – 7 Anf. ταύτας ganz unsicher. – 8 Ende: [illegible] = ΤΟΚΔΙΔΡΑΧΜΟ, wobei κ und Δι zusammengezogen, Μ und Χ in einander geschrieben sind. – 9 nach allen Analogien wäre zu erwarten: καὶ εἶναι ἄκυρον τὸ δηλούμενον πιττάκιον oder drgl., was jedoch die erkennbaren Schriftzüge nicht zulassen. Auch πιττακίου ἰδίου zeigt, dass von etwas anderem die Rede ist. – 10 die hier beginnende Schlussformel ist in Z. 10 und 11 noch ziemlich deutlich erkennbar, in Z. 12 nur schwer herauszufinden und von Z. 13 lediglich angedeutet, so dass nur hier und da ein fester Punkt sich ergiebt. Die vom Schema abweichenden Wörter wie πιττάκιο(ν) Z. 14 sind deutlich geschrieben. Eine genaue Transskription ist bei der Menge der Verschleifungen und Abkürzungen unmöglich. – 15 die Formel ἢ χωρὶς – συγκεχ. ist durch eine im einzelnen undeutbare Strichgruppe bezeichnet. – Probe: Z. 15: [illegible]. – 17 vgl. No 1149, 38.

II. Rückzahlung einer Schuld, Alexandrien.

Πρωτάρχωι
παρὰ Ἰσιδώρ(ας) τῆς Ἀπολλω(νίου) μετὰ κ(υρίου) τοῦ
ἀδελ(φοῦ) Ἰσιδώρου τοῦ Ἰσιδώρου καὶ π(αρὰ)

20 Isidoros ist Stiefbruder der Isidora; jedoch fehlt ὁμομητρίου vor ἀδελφοῦ.

verte

ʽΕρμίο(υ) τοῦ ʽΕρμίο(υ) Ἀλθαιέ(ως). Συνχωρε[ῖ] ἡ Ἰσιδώρ(α) ἀ(πεσ)χ(ηκέναι) *März/April 22 v. Chr.*
παρὰ τοῦ ʽΕρμίο(υ) διὰ χ(ειρὸς) ἐξ οἴκ(ου) ἃς ἐδ[ά(νεισεν)] αὐ(τῷ) κ(ατὰ συν)χώρη(σιν)
διὰ τοῦ (αὐτοῦ) κριτη(ρίου) τῷ η L Καίσαρο(ς) Φαρμ(οῦθι) ἀργυρίο(υ)
Πτολ(εμαικοῦ) ⊢ ϛκ καὶ τ(οὺς τούτων) τόκ(ους) κ(αὶ) εἶ(ναι) ἄκυρο(ν)
τὴν τ(οῦ) δ(ανείου) (συγ)χώρη(σιν) σὺν τῇ ..η(...) [σημανθεισ(η)]
σὺν τῇ κατὰ τὴ(ν) ἠκυρω(μένην) ἑτέρᾳ .
[σὺν ταῖς κατὰ τὴ(ν) ἠκυρω(μένην) [γ]ενηθείσ(αις)]
δανειστικῇ συγχωρή(σει)
[διαγρα(φαῖς)] καὶ μη(δεμίαν) τῇ Ἰσι[δ(ώρᾳ)] καταλ(είπεσθαι) ἔφοδ(ον)
ἐπὶ τὸν ʽΕρμί(αν) μή(τε) περὶ (τῶν αὐτῶν μήτε περὶ ἄλλου) μηδ(εν)ὸς κα(θόλου)
....(....) ἐγγράπτου ἢ ἀγρά(φου) (τῶν ἀπὸ τῶν ἐπάνω χρόνων μέχρι τῆς ἐνε)στώ-
σης (ἡμέρας) ἢ ....
....(ἐνέχε)σθαι (αὐ)τὴ(ν) παραχ(ρῆμα) (τοῖς τε βλάβεσι καὶ δαπανήμασι καὶ
τῷ ὡρισμένῳ προστίμῳ). Ἀ[να]κεκόμισται δὲ

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21 dieser Hermias ist nicht derselbe wie in No 1167 I. – Ende: nur ἀ̂ geschrieben. – 22 Ende: κχωρ. – 23 wahrsch. Pharmuthi, aber auch Phamenoth allenfalls möglich. – 24 vor dem ϵ geschriebenen Drachmenzeichen ein kleiner Hacken ⌐; dass dieser das Drachmenzeichen und ϵ = 5000 sei, ist nicht wahrscheinlich. – ω = καὶ εἶναι. – 25 nach τῇ: ⸗ ϛ; das letztere dürfte η(...) sein und nach Z. 26 mit ἠ(κυρωμένην) aufgelöst werden. Dann wäre das vorhergehende Zeichen κ und aufzulösen κ(ατὰ τὴν). – Ende: σημανθείση wurde sofort, vor Beginn der nächsten Zeile, wieder gestrichen. – 26 über der Zeile: die Zeichen führen eher auf κατ' αὐτὴν als auf κατὰ τὴν; da jedoch dann ἠκυρω(μένη) aufgelöst werden müsste, was den Sinn stört, so ziehe ich die im Texte gegebene Lesung vor. Z. 26 selbst giebt keine Entscheidung. – 27 Ende: ἔφοδ(ον) sachlich unabweislich, paläographisch nicht klar; ἀσφάλ(ειαν) ist mindestens ebenso möglich, übrigens auch in No 1167 I, 11; man müsste dann einen Schreibfehler annehmen. – Für 28–30 vgl. die Bemerkung zu No 1167 I, 10 ff.; im einzelnen ist nur wenig sicher erkennbar. – 29 Anf. [illegible] will weder πράγματος noch ὀφειλήματος noch ἀπαιτήματος ergeben. – Ende: ἢ χωρὶς τοῦ κύρια εἶναι τὰ συγκεχωρημένα; im einzelnen ganz unkenntlich. – 30 Anf.: [illegible] τη[illegible]; ähnlich No 1167 I, 15 Ende; ob ἔτι καὶ (ἐνέχε)σθαι oder ἀποστή(σειν), entscheide ich nicht. Dann möglich τη, d.h. (αὐ)τὴ(ν) oder τὴ(ν) [Ἰσιδ(ώραν)]. Darauf nach Analogie von No 1167 I, 15 Anf. παραχ nicht ausgeschlossen.

verte

ʽΕρμίας παρὰ τῆ(ς) ʼΙσιδώρ(ας) ἃς ἔδω(κεν) αὐ(τῇ) ἐν ὑπ(αλλάγματι)
ἀσφαλ(είας) δύο κατὰ (τοῦ) ὑ(πά)ρχ(οντος) αὐ(τῷ) ἐν τῇ τετραγώ(νῳ)
στοᾷ οἰκητηρίο(υ) πρ[ό]τερο(ν) ὄντος τρα^π-
πέζης, ἐφʼ ὧι ὁμοίως μὴ (ἐπελεύσε)σθαι τὴν ʼΙσιδώ(ραν)
κατὰ μη(δένα) τρόπ(ον)
∟ ιη Καίσαρος Μεχεὶρ λ   *24 Febr. 12 v. Chr.*

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31 der Schlusssatz ist ein wenig deutlicher geschrieben. – 33 zu τετρ. στοᾷ vgl. No 1127, 8 und Hipparch ap. Ptolem. mag. constr. II p. 60 (Lumbroso). – 33/4 da πέζης ziemlich deutlich ist, muss vorher τρα^π wohl als eine wieder aufgegebene Kürzung betrachtet werden.

III. Darlehn mit Hypothek, Alexandrien.

[Πρ]ωτάρχ(ωι)
παρὰ ʽΗρώδου τοῦ Ζηλα. ̣σίδου ʼΑλεξα(νδρέως) καὶ π(αρὰ)
Δράκοντος τοῦ Πάσιτος Πέρσ(ου) τῆ(ς) ἐπιγο(νῆς). Συγχωρεῖ ὁ
Δράκ(ων) ἔχ ̣ειν παρὰ τοῦ ʽΗρώ(δου) [.]ο διὰ χ(ειρὸς) ἐξ οἴκ(ου) αγ́ ̣ο ̣υ δραχ(μῶν)
ἑκατὸν εἴκοσι ἄτοκ(ον), ὃ [καὶ ἀπο]δώ[σειν] ἐν μησὶν ἑπτὰ
ἀ[πὸ] Φα(μενὼ)θ τοῦ (ἐνεστῶτος) ιη ∟ Καίσαρος, ἐφʼ ᾧ ἀπὸ τ ̣ο ̣ῦ   *Febr. März 12 v. Chr.*
αὐτοῦ μηνὸς Φαμ(ενὼ)θ ἐν μη(σὶ) δυσὶν ἐπάναγ-
κες ὁ Δράκων ἀναδώσει τῷ ʽΗρώδῃ
πρὸς ἀσφάλ(ειαν) τοῦ δανείου ἀσφάλειαν εἰς
τὸν πατέρα αὐτοῦ Πάσ ̣ι ̣ν, ὅσπερ μετήλ-

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38 der 2. Name ist hier wie 66 undeutlich, jedoch Ζηλα wahrscheinlicher als Ζηνο; viell. von Ζήλας gebildet. – 39 Πάις, nicht Σάις, was an manchen Stellen zunächst lesbar erscheint. – 40 δρ. = ακ(ων) ἔχειν; die Abkürzung enthält nicht ε (ἔχε(ιν)), sondern ν. – Hinter ηρ^ω kleine Lücke, dann ο; der Zusammenhang fordert δάνειο(ν). – Nach ἐξ οἴκ(ου) folgt nicht ἀργυρίου, aucht nicht χαλκοῦ, sondern eine mir unverständliche Gruppe, deren Anfang die bekannten ptolemäischen Bruchstriche zeigt: αγ́ό scheint am nächsten zu liegen. – 44 zu ἀναδιδόναι vgl. BGU 301, 13. – 46 offenbar lautet die ausbedungene ἀσφάλεια auf den Namen des Pais, obwohl dieser tot ist und Drakon ihn beerbt hat; vielleicht ist Drakon noch nicht als Besitzer eingetragen, so dass die

verte

λαχεν, κατὰ τῶν εἰς αὐ(τὸν) ἐληλυθυιῶν γῆς
σειτοφό(ρου) περὶ κώ(μην) Μαχὸρ τοῦ ὑπὲρ Μ(έμ)φ(ι)ν
Ἡρακλεοπ(ολίτου) ἀρου(ρῶν) γ ἐκ τοῦ Ἱεροξέ-
νου κλήρου κατὰ μηδ(ὲν) ἁ[π]λ̣ῶ̣ς [.]. ὑ̣π̣ε̣ρ ποθέ-
μενος, ταῦτα δὲ ποήσε(ιν) ἀνυπερθέ(τως).
Ἐὰν δὲ τῶν δύο μη(νῶν) διελθόντων μὴ ἀν̣[αδῷ ὁ]
Δράκων τῷ Ἡρώ(δῃ) τή(ν) ἀσφάλ(ειαν), [[ἐκτ[ίνειν]]]
εἶναι αὐ(τὸν) παραχ(ρῆμα) ἀγώγιμον καὶ σ(υνέχε)σθαι μέχρι τοῦ ἐκτ[εῖ]σαι
[[αὐ(τὸν) π̣α̣ρ̣α̣χ(ρῆμα)]] τὸ δά̣ν̣ε̣ιο(ν) μὴ ἀναμείνας
[[τα]] τ̣ὸ̣ν̣ μεμερισμένον αὐ(τῷ) χρ(όνον) δ̣ι̣α̣ . . . . . .
ἐ̣π̣ι̣δ̣ε̣δανεῖσθαι, τοῦ δ' ὑ̣π̣ε̣ρ̣π̣ε̣(σόντος) χρό(νου)
[τοὺς] κ̣α̣τ̣ὰ̣ τ̣ὸ̣ δ̣(ιάγραμμα) τόκ(ους) β⊢, τῆς πράξεως
γειν(ομένης) τῷ Ἡρώ(δῃ) ἔκ τε αὐτοῦ Δράκοντος καὶ ἐκ̣ (τῶν)
ὑπαρχ(όντων) αὐ(τῷ) πάντων καθ(άπερ) ἐ(γ) δίκ(ης), ἔτι δὲ καὶ [ἐκ τῶν]
ἀρουρ(ῶν) τριῶν, καθ' ὧν καὶ μὴ ἐξεῖν̣[αι]
τῷ Δράκο(ντι) μηδ(ὲ) ἐ̣π̣ιτελεῖν μή̣τ̣(ε) κ[αταχρη(ματίζειν)]
ἢ ἐξαλλοτριο̣ῦ̣σ̣θα̣ι̣ μ̣έχρι τ̣ο̣ῦ̣ κ̣ομί[ζ]ε̣σθαι [τὸν]
Ἡρώ(δη) τὰ ἴδια, ᾧ̣ κ̣α̣ὶ̣ ἐ̣ξ̣έ̣στω μ̣[. .]
κ̣α̣ὶ̣ π̣ρ̣ά̣σ̣σ̣ε̣(ιν) [καὶ] ἐ̣μ̣β̣α̣δ̣εύειν̣ εἰς τὰς τρεῖς [ἀρού(ρας)]
κ̣α̣ὶ̣ ο̣ἰ̣κ̣ο̣ν̣ο̣μ̣ε̣ῖ̣ν̣ περὶ αὐτῶν ὡ̣ς̣ ἐ̣ὰ̣ν̣ β̣ο̣ύ̣λ(ηται)

Geringe Reste von 8 Zeilen.

Inhaltsnotiz (unter 127 I).

Ἡρώδη(ς) Ζηλα̣[. .]. δου
Δράκων Πάειτος

Hypothek bei dem Namen des Vaters einzuschreiben ist. Überdies kommen hier die besonderen Formalitäten beim Besitzwechsel eines Katökenkleros in Betracht, denn obwohl das Wort fehlt, dürfte es sich um einen solchen handeln. – 50 Ende: ganz unsicher; ὑπερθέμενος passt nicht, vgl. 51; eher ὑποθέμενος. – 55 der Schreiber schrieb zuerst richtig ἀναμείναντα. – Ende: ganz unklar; möglich δια oder και oder η. – 56 επι zw. – 59 Ende: die Grösse der Lücke würde gestatten, ἐκ τῶν προκ(ειμένων) zu schreiben. – 60 Ende: ganz undeutlich. Vgl. P. Strassburg. 52, 6 ff. – 61 Ende: hinter κ einige undeutbare Spuren. – 63 ᾧ ff. ganz unsicher. – 66 ff. kleiner, aber von derselben Hand geschrieben. Zum 2. Namen vgl. 38.

verte

(127 III.) (No 1167) 6

δάν̣ε̣(ιον) ⊢ ρκ ἄτοκ(ον) μη(νῶν)
ξ ἀπὸ Φαμε(νὼθ) καὶ ἀ(πέ)χ(ειν)
ἀσφάλεια⟦ν⟧ αὐ(τῷ) ⟦περὶ⟧
κα(τὰ) των ὑπαρχ(ουσῶν) αὐ(τῷ) ἀ. . . . η̣(. . .)
ἀρου(ρῶν) γ περὶ κώμη(ν) Μαχὸρ
ἐκ τοῦ ⟦κλήρου⟧ Ἱεροξένο(υ)
κλήρου.

69 Ende: ἀ͗, was sonst öfter als Kürzung für ἀπέχειν begegnet. Hier widerspricht es jedoch dem ἀναδώσει Z. 44. Ferner passt dazu nicht die Streichung des ν nach ἀσφάλεια in Z. 70. Beides dürfte falsch sein; der Schreiber wird gedankenlos ἀ͗ statt ἀναδώσειν gesetzt haben, weil ihm ἀ͗ = ἀπέχειν geläufig war. – 71 Ende blass, vielleicht absichtlich verwischt.

SCHUBART.

51 V. No 1168.

Papyrus. H. 33 cm. Br. 9 cm. Aus der Papyruscartonnage von Abusir el mäläq. Schrift wie auf Rekto (= No 1134), schlecht erhalten. Am unteren Ende des Blattes 4 Zeilen in entgegengesetzter Richtung, wahrscheinlich der Schluss der ganz zerstörten Urkunde, die den unteren Teil des Rekto einnimmt. 20. Jahr des Augustus.

Rückzahlung eines Darlehns, Alexandrien.

[Πρω]τ̣άρχωι
παρὰ Μάρκ[ο(υ)] Τιγελλίο(υ) Ἰαλύσο̣υ̣ [καὶ παρὰ] Ἔρ]ω̣[τος τοῦ] Δ̣ι̣[ο-]
δώρο(υ) τοῦ διαπεσταλμένο(υ) π̣ρὸ̣ς [τε]λείωσ(ιν) τῆς δ̣[ὲ τῆς]
συγχωρή(σεως) ὑπὸ Καλάθου τοῦ καὶ Φιλ[ή]μονος τοῦ . . . . [. .]
δ̣ώ̣[ρο(υ)]. Συνχω(ρεῖ) ὁ Μάρκ(ος) Τιγέλλιο(ς) Ἰάλυσο(ς) σ̣υ̣[ν-]
πεπεισμέ(νος) ὑπὸ τοῦ Ἔρωτο(ς) ἀπε̣σ̣χη(κέναι) παρ' αὐτοῦ
διὰ τῆ(ς) Ἑρμί(ου) τραπ(έζης) ἐκ τ[ο]ῦ τοῦ Καλάθου [ὀνό(ματος)]
ἀργυρίου Πτολ(εμαικοῦ) [δραχμὰς] τετρακοσίας, ἅσπερ ἐ̣[δάνε(ισε)]
τῶι Καλάθωι κατὰ [συν]χώρη(σιν) διὰ τῆς τ̣ο̣ῦ̣ κ̣[αταλ(ογείου)]

1 der Name des Protarchos ist zwar undeutlich, aber kaum zw. – 7 zur Bank des Hermias vgl. No 1167, 5. – Ende: ganz undeutbare Reste; statt ὀνό(ματος) kommt auch θέμ(ατος) in Betracht.

verte

(51 V.) (No 1168)[2]

ἐφημερίδ(ος) ἐν τοῖς ἔμπροσθ(εν) χρ(όνοις), ἔτι δὲ [καὶ]
πάντας [τ]ῶν ἑξῆς τοῦ [χ]ρ(όνου) τόκ(ους)· εἶν[αι] ἄκυρο(ν) [τὴν]
τοῦ δανή(ου) σ(υν)χώρη(σιν) καὶ τὴν πρὸς αὐτή(ν) γεγονυῖα(ν)
[διὰ τῆ(ς) αὐ(τῆς)] τραπ(έζης) διαγραφήν, μὴ ἐπελεύσεσθαι [τὸν]
Μᾶρκ(ον) Τιγέλλιο(ν) Ἰάλυσο(ν) μηδ' ‹ἄλλον› ὑπὲρ αὐ(τοῦ) [ἐπὶ] τ(ὸν) [ἄλ(λον)]
τὸν καὶ Φιλήμο(να) μήτε περὶ τῶν αὐ(τῶν) μηδὲ π[ερὶ ἄ(λλου)]
μηδενὸς ἁπλῶς ὀφειλ(ήματος) ἢ ἀπαιτή(ματος) [ἢ] ἐγγράπ(του) ἢ [ἀγρά(φου)]
πράγματος καθόλ(ου) τῶν ἀπὸ τῶν ἔνπροσθ(εν) χρό(νων) μέχρι τῆ(ς)
[ἐνε(στώσης)] ἡμέρας ἢ χ[ωρὶς] τοῦ κύρια εἶναι τὰ συγ[κεχωρη(μένα)]
[ἐνέχεσθ]αι αὐ(τὸν) παραβ(αίνοντα) τοῖς τε βλ(άβεσι) καὶ τῷ ὡ(ρισμένῳ)
προ(στίμῳ).

∟κ Καίσαρος [.....] κθ *11/10 v. Chr.*

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10 zur ἐφημερίς des Katalogeion vgl. Oxy. II 268, 10. 271, 8; überdies macht diese Stelle wahrscheinlich, dass das Katalogeion schon vor Augustus als Urkundenbehörde tätig war, denn die ἔμπρ. χρόνοι dürften hier wie sonst in den alex. Urkunden die vor dem Jahre 30 v. Chr. liegende Zeit bezeichnen. – Ende sehr undeutlich. – 11 Lesung zw.; wenn richtig, ist zu korrigieren: πάντας τοὺς τῶν ἑξῆς χρόνων τόκους. – 13 Anf.: unbestimmte Spuren. – 16 vor ἐγγράπτου wird ἢ zu ergänzen sein, weil in 17 noch ein Substantiv folgt. – 17 πράγματος passt schlecht zu den Spuren; es bleibt aber kaum etwas anderes übrig.

SCHUBART.

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92 V. No 1169.

Papyrus. H. 34 cm. Br. 6,5 cm. Aus der Papyruscartonnage von Abusir el mäläq.
Ungeschickte Schrift (2. H.), sehr ähnlich der von No 1152 und 1155. Auf Rekto geringe Schriftspuren. Wahrscheinlich 20. Jahr des Augustus.

Rückzahlung eines Darlehns, Alexandrien.

(1. H.) *Spuren von 2 Zeilen.*
(1. H.) Πρωτάρχ(ωι)
παρὰ (2. H.) Τηθοήους τοῦ Ἀ-
ηβους καὶ παρὰ Ἀλε-
ξάνδρου τοῦ Ἀχιλλέ-
ως καὶ [τῆς] τούτου ἀδ[ελ-]

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1 von der 1. Hand ist die Adresse und παρὰ geschrieben; der Schreiber wurde abgerufen und überliess die Forts. einem Kollegen. – 2 ob Τη oder Τει ist zw. – Auf Α scheint noch 1 Buchst. zu folgen.

Verte.

φῆς Ἀθηνίου τῆς Ἀχι[λ-]
λέως μετὰ κυρίου αὐ-
τοῦ Ἀλεξάνδ[ρ]ου. Συν-
χωροῦσιν Ἀλέξανδρο[ς]
καὶ Ἀθήνιον ἀπεσχη-
κέναι παρὰ τοῦ Τη̣[θο-]
ήους διὰ χιρὸς ἐξ οἴκου
ἀργυ(ρίου) ⊢Ϛμ̣ καὶ τοὺς τούτω(ν)
τόκους, ἅσπερ ἐδάνισε(ν)
αὐτῷ ἡ μήτηρ αὐτῶν
Τακοὺσ̣ο̣μ̣ι̣ν̣ Νώχεος
κατὰ συνχώρησιν δ[ιὰ]
τοῦ αὐτοῦ κριτηρίου τῷ
ἑβδόμῳ ἔτι Καίσαρος
Ἀθύρ, ἧσπερ μετηλλα- Okt./Nov. 24 v. Chr.
χυίας κατήντηκεν ἰς
αὐτοὺς τὰ ταύτης, καὶ
ἶναι ἄκυρον τὴν δη-
λουμένην συνχώρη-
σιν καὶ ἃς ἂν ὑ̣σ̣τ̣έρας
ἕξωσιν αὐτοῦ Τιθο-
ήους δανικὰς (στι) ἀσφα-
λήας, μὴ ἐπελεύσεσ-
θαι δὲ τὸν Ἀλέξανδρον
καὶ Ἀθήνιον μηδ' ἄλλον
ὑπὲρ αὐτῶν ἐπὶ τὸν
Τιθοῆν μήτε περὶ τῶν
αὐτῶν μηδὲ περὶ ἄλλου
μηδενὸς ἁπλῶς ὀφι-
λήματος ἢ ἀπαιτήμ[α-]
τος ἐνγράπτου ἢ ἀγρά-
φου ἀπὸ τῶν ἔνπροσθε(ν)
χρόνων μέχρι [τῆς ἐνε-]
[στώσης ἡμέρας u.s.w.]

Der Papyrus bricht ab.

13 Ϛμ eher als Ϛν. — 16 der zweite Teil des Namens ist nicht σημις. — 25 undeutlich, auch ἃ ἐὰν möglich; l. ἃς ἐάν. — ὑστέρας passt besser zu den Formen als ἑτέρας. — 27 l. δανειστικάς. — 39 erg. ἢ ἐνέχεσθαι τῷ ὡρισμένῳ προστίμῳ χωρὶς τοῦ κύρια εἶναι τὰ συγκεχωρημένα.

SCHUBART.

122. No 1170.

Papyrus. H. 33,5 cm. Br. 24 cm. Aus der Papyruscartonnage von Abusir el mäläq. Schrift ähnlich der von No 1120. Auf zwei aneinander geklebten Selides stehen 6 Urkunden; I und II auf dem Rekto der ersten Selis, III und IV auf dem Rekto der zweiten Selis, V und VI auf dem Verso derselben; das Verso der ersten ist leer. Soweit es sich feststellen lässt, sind sie alle an zwei aufeinander folgenden Tagen von derselben Hand geschrieben. 20. Jahr des Augustus.

verte

I. Darlehnsurkunde, Alexandrien.

κολ

[Π]ρ̣ωτ̣ά̣ρχω̣ι̣
παρὰ Φήλικος τοῦ Καίσαρος καὶ παρὰ Σαραπίωνος τοῦ Πε̣τ̣ε̣-
[. . . . .] Συνχωρ[εῖ ὁ Σα]ραπίων ἔχιν
παρὰ τοῦ Φήλικος δάνειον διὰ χειρὸς ἐξ οἴκου ἀργυρίου Πτολ(εμαικοῦ)
[δ]ραχμὰς τεσσεράκοντα ὀκτὼ ἄτοκον, ὃ καὶ ἀποδώσειν ἕως
Μεσορὴ τριακάδος τοῦ ἐνεστῶτος εἰκοστοῦ ἔτους Καίσαρος 23. Aug. 10 v. Chr.
[ἄνευ] πάσης ὑπερθέσεως, ἢ εἶναι αὐτ(ὸν) παραχρῆμα ἀγώγιμο(ν)
[καὶ συνέχεσθαι μ]έχρι τοῦ ἐκτεῖσαι τὸ μὲν δάνειον σὺν ἡμιολ(ί̣ᾳ̣)
[τοῦ δὲ ὑπερπεσόντ]ος χρόνου τοὺς κατὰ τὸ διάγραμμα τόκους διδρά-
χμους, τῆς π[ράξ]εως γεινομένης τῶι Φήλικι ἔκ τε αὐτοῦ
Σαραπίωνος καὶ τῶν [ὑπ]αρχόντων αὐτῷ πάντ(ων) καθάπερ ἐγ δίκης
ἀκύρων οὐσῶν καὶ ὧν ἐὰν ἐπενο̣ί̣κ̣ῃ πίστ<ε>ων πασῶν σκέ(πης)
πάσης. Ἀξιοῦ(μεν)
Εὐτύχει

Lκ Καίσαρος Φαρμο(ῦθι) κα 16 April 10 v. Chr.
(2. H.) Φῆλιξ συνχωρῶ κατὰ τὰ προγεγραμμέν[α]
Ἀπε̣... Σαραπίωνος γέγραφα πε̣τ̣α̣ι̣ αὐτοῦ
γρ̣ό̣μματα μὴ εἰδότος
(3. H.) Σα[ραπί]ων συνχωρῶι κατὰ τὰ προ-
γεγρ̣α̣μ̣μ̣έ̣ν̣α̣ [Πτ]ολεμαῖος γέγραφα
ὑπὲρ αὐτοῦ διὰ τὸ μὴ ἐπίστασθαι
γράμματα

1 neben und über κολ Tintenspuren, die von Abdruck herrühren. – 3 zu Felix vgl. C. Julius Felix No 1116,2. – 4 wahrscheinlich ist Πέρσου τῆς ἐπιγονῆς zu ergänzen, da ἀγώγιμον Z. 8 darauf hinweist, vgl. No 1142,11.12. – 13 nicht ἐπενέγκῃ, obwohl dies unzweifelhaft gemeint ist. – πιστῶν für πίστεων ist wohl nur Schreibfehler. – 15 an der Lesung εὐτύχει ist kaum ein Zweifel möglich. Damit ist ein Beispiel gewonnen, das die für die συγχώρησις charakteristische Form der Eingabe sogar in der Grussformel bewahrt hat. Ebenso No 1171,43. 1172,17. 1173,22. – 17 ff. die eigenhändigen Unterschriften sind verhältnismässig geläufig. – 18 etwa Ἀπείων oder drgl. – Weder ὑπὲρ noch περὶ, sondern fast sicher πεται, bei dem ich den Ursprung des Fehlers nicht erklären kann.

verte

(122.) (No 1170) 3

II. Rückzahlung eines Darlehns, Alexandrien.

(1. H.) Πρωτάρχῳ
παρ[ὰ] Ἐρωταρίου τῆ(ς) Κλεωνύμο(υ) μετὰ κ(υρίου) τοῦ ἀνδρὸ(ς) Πα.ιου̅
καὶ παρὰ φ Ψεναν[ού]φιος τοῦ Ἁρπαήσιος. Συνχωρεῖ ἡ
Ἐρωτάριο(ν) ἀπέχε(ιν) παρὰ τοῦ Ψενανούφιο(ς) διὰ τῆ(ς) Δημη(τρίου)
κ[ο]λ(λυβιστικῆς) τραπ(έζης)] τὰς παρὰ τοῦ πατρὸς αὐτοῦ Ἁρπαήσιος τετελευτη-
κότος ἀργυρίου Πτολ(εμαικοῦ) ⊢ τετρακοσίας ἀτόκ(ους), ἅσπερ ἐδάνεισ(εν)
ἡ Ἐρω(τάριον) τῷ [Ἁρπαή]σι κα[τὰ] τὸ(ν) γεγο(νότα) ε . . . .

Von den nächsten 5 Zeilen sind nur geringe Reste erhalten.

36 ∟ κ Καίσ(αρος) Φαρμ(οῦθι) κα — 16 April 10 v. Chr.

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25 über der Endung ου ein Strich. – 26 φ war wohl ein falscher Ansatz zu dem folgenden Namen. – Zu Psenanuphis vgl. Urkunde IV. – 28 Ende sehr zw.; ebenso 29 Ende. – 30 anscheinend τὸ(ν), nicht τὴ(ν), also nicht an συγχώρησιν zu denken.

III. Eine sehr schlecht erhaltene Urkunde, wie es scheint über Pacht, von erster Hand.

13 Zeilen = Z. 37–49.

IV. Verkauf einer Forderung, Alexandrien.

Πρωτάρχ(ωι)
παρὰ Ἀμμωνίου τοῦ Ἀμενούθου καὶ π(αρὰ) Ψενανούφιος τοῦ Ἁρπαήσιος.
Συγχ(ωρεῖ) ὁ Ψενα-
νοῦφις παραχωρή(σειν) τῷ Ἀμμωνίῳ τὴ(ν) πρᾶ(ξιν) τῶν ὀφιλομ(ένων) τῷ πατρὶ
αὐτοῦ Ἁρπαήσει Ἀνουβί-
ωνος ὑπὸ Ἀμμωνοῦτος τῆς καὶ Σεμνούφιος τῆς Πετεχνούφιος Περσ(ίνης) κατὰ [τ]ή(ν)

Der Text dieser Urkunde ist auf der andern Seite des Blattes (No VI) wiederholt, gleichfalls mit Abkürzungen, aber ohne Korrekturen. Indessen stellt auch diese Niederschrift noch keine endgiltige Fassung vor. Einige schwer lesbare Stellen des obigen Textes konnten erst auf Grund von No VI entziffert werden. – Zum Inhalt vgl. Oxy II 271. – 51 VI: Πετεφνούθιος τοῦ Ἁρπ. συγχ. Ψεν[ανοῦ]φις; vgl. dazu 57 ff, wo beständig Πετεφνοῦθις gebraucht wird. Beide Fassungen bringen also für ein und dieselbe Person verschiedene Namen, was vielleicht auf Doppelnamen beruht. – 52 παραχωρή(σειν) wahrscheinlicher als παραχωρ(εῖν), obgleich das η undeutlich ist. – πρᾶξιν in VI ausgeschrieben. – 53 ob Σεμνούφιος oder Σεναν. ist weder hier noch in VI klar zu sehen.

verte

γεγο(νυῖαν) ἐν Ὑψηλ(ῇ) τοῦ Λυκοπ(ολίτου) ἀσφάλειαν τῷ ιβ L Καίσ(αρος) Φαῶ(φι) ἀργυ(ρίου) ⊢ κϛ, καὶ ἐξεῖναι Ἀμμωνίῳ *Sept./Okt. 19 v. Chr.*

. . . . . ὑπόχρε(ον) ταύτας τε καὶ τ(οὺς) τόκ(ους) ἀπὸ Ἁθὺρ ιθ L Καίσαρος ⟦τὰς δὲ ἀνειλ(ημμένας)⟧ *Okt./Nov. 12 v. Chr.*

⟦εἰς τὸ ἴδιο(ν) κομίζ(εσθαι)⟧ καὶ παραδιδό(ναι) καὶ ἐνεχυράζ(ειν) καὶ ἐπι . . . ειν καὶ τὰ γενόμ(ενα) ἀποφέ(ρεσθαι) εἰς τὸ ἴ(διον)

καὶ ὅτι ἐὰν θέλ(ῃ) ἐπιτελ(εῖν), [τ]ὸν δὲ Πετεφνοῦθιν (ὡς καὶ αὐ(τὸν) Πετεφνο(ῦθιν) ἀπεσχ(ηκότα) παρ' Ἀμμωνίου διὰ χ(ειρὸς) ἐξ οἴκ(ου) τὰ ἴσα) μὴ ἐπελεύ(σεσθαι) ἐπὶ τὴ(ν) συγχώρη(σιν) μηδ[ὲ] ἄλ(λον)

μηδένα, παρέχεσθαι δὲ τ[ὸ δ]άνη(ον) ἀπερίλ(υτον) καὶ ἔτι τὸν ἐ[πε]λ(ευσόμενον) ἀποσ(τήσειν) παραχ(ρῆμα) τοῖς ἰδί(οις) [δ]απ(ανήμασιν) ἢ χωρὶς τ(οῦ) κύρια εἶναι τ(ὰ) σ(υνκεχωρημένα) ἐκτίν(ειν) τὸν Πετε[φνο(ῦθιν) τὸ κ]εφάλ(αιον) σὺν τοῖς τόκ(οις) καθ(άπερ) ἐγ δίκ(ης), ἀναδέδωκ(ε) δὲ τῷ Ἀμμωνίῳ

καὶ τὰς περὶ τῆς ὀφιλ(ῆς) ἀσφαλ(είας). L κ Καίσαρος Φαρμο(ῦθι) κβ *17. April 10 v. Chr.*

Reste von zwei Zeilen.

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54 VI: ⊢ εἴκοσι ἕξ. – Das Folgende ist in VI noch undeutlicher als hier; ob ἐξεῖναι oder nur εἶναι, bleibt zw. – Hinter Ἀμμωνίῳ folgt in VI διολ (δι' ὅλ(ου) ?). – Allenfalls möglich erscheint 55 Anf. ἐπελ(εύσεσθαι), worauf ἐπὶ τὴν ὑπόχρε(ον) περὶ τούτων folgen müsste; πράσσειν kann nicht herausgelesen werden. χρ ist sicher; der hochgesetzte Bst. kann α, ε, auch ο sein. – Sehr unsicher ist in beiden Ausfertigungen τοὺς τόκους. Wenn die Lesung zutrifft, so wäre wohl die nach dem Verfallstage zahlbaren τόκοι δίδραχμοι gemeint und der Verfallstermin im Hathyr des 19. Jahres. – Die vom Schreiber gestrichenen Worte fehlen in VI; sie entsprechen inhaltlich der κομιδή in Oxy II 271. – 56 statt γενομ auch ἐσομ, viell. auch γενησομ möglich. – 57 VI hat hinter ἐπιτελεῖν: τὸν δὲ Πετεφνο(ῦθιν) ἀπεσχηκ(έναι) παρὰ τοῦ Ἀμμω(νίου) διὰ χ(ειρὸς) ἐξ οἴκ(ου) τὰ ἴσα, ὃν καὶ μὴ ἐπελ. u.s.w. – 58 VI: μηδένα περὶ τούτων. – 59 Anf. ganz zusammengezogen. *[unleserliche Zeichen]* PICTNAITC.

V. Reste einer Urkunde derselben Hand von 28 Zeilen.

VI. Zweite Ausfertigung von IV, von derselben Hand, 10 Zeilen.

SCHUBART.

64 V. No 1171.

Papyrus. H. 29,5 cm. Br. 9,5 cm. Aus der Papyruscartonnage von Abusir el mäläq. Sorgfältige Schrift, ähnlich wie No 1159. Die ersten 15 Zeilen sind stark abgerieben und deshalb schwer lesbar. Auf Rekto von andrer Hand No 1051. 20. Jahr des Augustus.

Aufhebung der Cession eines Darlehns, Alexandrien.

κολ.
Πρωτάρχωι
παρὰ Στεφ[άν]ου τοῦ Καίσαρος καὶ παρὰ
Ζαμανου [τοῦ . . . .]τος παρόντος καὶ συνευ-
δοκοῦντος [τῇ] δὲ τῇ συνχωρήσει Ἡ[ρώδου]
τοῦ Ἰσι[δώρου] Πέρσου τῆς ἐπιγονῆς. Συν[χω-]
ροῦμεν πρὸς ἑατοὺς ἐπὶ τοῖσδε· ὁ μὲν
Ζαμανος [εἶ]ναι ἄκυρον ἣν ἀνήν[εγκεν]
εἰς αὐτὸν ὁ Στέ[φ]ανος συνευδοκοῦν-
τος τοῦ Ἡρώδ[ου] συνχώρησιν διὰ τοῦ
αὐτοῦ [κριτ]ηρί[ου] τῶι ιθ L Καίσαρος
Πα[χ]ὼν παρα[χ]ωρήσεως δανείου (Apr./Mai 11 v. Chr.)
[ὧν] . . . . . ς ὁ Στέφανος ἐδάνεισεν
τῶι Ἡρώδῃ κατ' ἄλλην συν[χώ]ρη-
σιν διὰ τοῦ [αὐ]τοῦ κριτηρίου τῶι
ιζ L Καίσαρος Μεσορὴ δραχμῶν (Juli/Aug. 13 v. Chr.)
χειλίων ἕνεκα τοῦ κατὰ πίστιν εἰ-
ς αὐτ[ὸ]ν Ζαμα[νο]ν ταύτην γεγονέναι
καὶ ἐξεῖναι αὐτῶι Στεφάνῳ πρά-
σειν τὸν ὑπόχρεον τὸ δάνειον καὶ
τοὺς ὀφειλομένους τόκους καθὼς
κα[ὶ] τὸ πρότερον· ὁ δὲ Στέφανος πε-
πληρωμένος ὑπὸ τοῦ Ἡρώδου
δ[ι]ὰ τῶν μετὰ τὴν παραχώρησιν
μηνῶν τοῦ κεφαλαίου ⟦των⟧ \εἰς νε . . . ας/ τό-

1 hinter κολ scheint noch eine Spur sichtbar. – 3 zu Stephanos vgl. No 1152. – 4 der Name ist weder hier noch in 8 und 18 deutlich. – 5 Ende: H undeutlich; jedoch kann hier nur der Name des Herodes gestanden haben. – 6 Sachlage: Stephanos hat im Mesore des 17. Jahres dem Herodes 1000 Dr. geliehen (Z. 16) und diese Forderung im Pachon des 19. Jahres an Zamanos (?) cediert. Am 1. Pachon des 20. Jahres, im vorliegenden Vertrage, wird die Cession aufgehoben, und Stephanos tritt wieder in sein früheres Recht ein. – 7 ὁ μὲν folgt aus ὁ δὲ in 22. – 8 ἄκυρον ziemlich deutlich. – 9 αὐτὸν zwar kaum erkennbar, aber vom Zusammenhange gefordert. – 10 auch Ἡρώδου ist mehr erschlossen als gelesen. – 12 παραχ. in der Lesung unsicher; da aber in 24 die παραχώρησις als bekannt erwähnt wird, muss sie vorher angeführt sein; ferner muss die in Z. 10 genannte συγχώρησις ihrem Inhalte nach bestimmt werden. Beides führt mit Sicherheit zu der gegebenen Lesung in 12. – 13 ὧν scheint getilgt zu sein; das zu erwartende οὗ kann ich nicht identifizieren. Ob οὗ αὐτὸς ὁ Στ., ist sehr zw. bei der Dürftigkeit der Spuren. – 17 zur Worttrennung vgl. Z. 34/5. – 19/20 l. πράσσειν. – 24 erkennbar ΔΑ, dazwischen kann Ι ausgefallen sein. Die Konstruktion ist unbefriedigend; zu erwarten wäre τοῖς – τόκοις. – 25 vom Schreiber getilgt: ΤΩΝ (vielleicht ΤΕΚΑΙ); darüber ein noch nicht entzifferter Nachtrag: statt ΕΙΣ ist ΕΝ, statt Ν allenfalls ΠΙ möglich, so dass man zur Not ἐνπίστει vermuten könnte.

verte

(64 V.) (No 1171)[2]

[κ]ω̣ν̣ μέχρι Φαρμοῦθι τοῦ ἐνεστῶ- (Mrz/April 10 v. Chr.) τος ἔτους μεμερικέναι εἰς τὴν ἀπόδοσιν μῆνας ὀκτὼι ἀπὸ[α] Παχὼν τοῦ α̣ὐ̣τ̣ο̣ῦ̣ ἔτους, ἐ̣ν̣ ο̣ἷ̣ς̣ καὶ ((?) 26. Apr. 10 v. Chr.) κομισάμ[εν]ον τὰ ἴδια περιλύ-σειν τὴν τοῦ δανείου σύνχώρησι[ν], ἀμφότεροι δὲ μὴ ἐπελεύσεσθαι ἐπὶ τὸν Ἡρώδην περὶ μηδενὸς ἁπλῶς ἐνγράπτου ἢ ἀγράφου τ̣ῶ̣ι̣-ν̣ ἕως τῆς ἐνεστώσης ἡμέρας

πλὴν ἢ τὸν Στέφανον ἐ̣π̣ὶ̣ τ̣ὴ̣ν̣ περὶ τῶν τοῦ ἀργυρίου δραχμῶν χειλίων καὶ τῶ̣ν̣ ἀπὸ τοῦ Πα-χὼν τόκων, ἢ χωρὶς τοῦ κύρια εἶναι τὰ συνκεχωρημένα ἐνέ-χεσθαι τὸν παραβαίνοντα τοῖς τε βλάβεσι καὶ τῶι ὡρισμένωι προστείμωι. Ἀξιοῦ(μεν) Εὐ̣τ̣ύ̣(χει)

L κ Καίσαρος Παχὼν α̅ (26. Apr. 10 v. Chr.)

28 Ende: Zusatz über der Zeile: vielleicht das genaue Datum; statt α scheint auch ιβ allenfalls möglich. – 38 in ΤΩΝ ist Ν aus ΕΙ korrigiert. – 43 zu εὐτύχει vgl. No 1170, 15.

SCHUBART.

139 R. No 1172.

Papyrus. H. 27 cm. Br. 11,5 cm. Aus der Papyruscartonnage von Abusir el mäläq. Schrift wie No 1104., 1126. Auf Verso No 1158. 22. Jahr des Augustus.

Darlehnsurkunde, Alexandrien.

[Πρωτάρχωι]

[παρὰ Πρίνκιπος τοῦ . . . καὶ παρὰ Διονυσίου τοῦ . . . . .] [Πέρσου τῆς ἐπιγονῆς καὶ τῆς τούτου γυναικὸς Διονυσίας τῆς . . .] νί̣ο̣υ̣ μετὰ κ̣[υρίου αὐτοῦ τοῦ ἀνδρός. Συνχωροῦσι]ν Διονύ-σιος καὶ Διονυσία ἔχειν [παρὰ τοῦ] Πρίνκ[ιπο]ς δάνειον διὰ χειρὸς ἐξ οἴκου [ἀργυρίου Πτολε]μαικοῦ δραχμὰς ἑβδομή-κοντα ἄτοκο̣ν̣, ὃ καὶ ἀποδώσειν ἐν μησὶν πέντε ἀπὸ Ἁθὺρ τοῦ ἐνεστῶτος δευτέρου καὶ εἰκοστοῦ ἔτους (Okt./Nov. 9 v. Chr.) Καίσαρος ἄνευ πά[σ]ης ὑπερθέσεως, ἢ εἶναι αὐτοὺς παρα-χρῆμα ἀγωγίμους καὶ συνέ[χ]εσθαι μέχρι τοῦ ἐκτῖσαι

Das Blatt ist oben abgerissen. – 3 die Erg. Πέρσου τ. ἐπιγ. beruht auf 10, da die ἀγώγιμος-Klausel nur für diese Bevölkerungsklasse nachweisbar ist. – Dionysia ist wahrsch. die Frau des D.; sie ist nicht Περσίνη, da dieser Zusatz in 4 hinter dem Namen ihres Vaters fehlt.

verte

(139 R.) (No 1172) [2]

τὸ μὲν [δάνειον σὺν ἡμιολίᾳ] τοῦ δὲ ὑπερπεσόντος χρόνου τοὺς κατὰ τὸ διάγραμμα τόκους β ⊢ τῆς πράξεως οὔσης τῶι Πρίνκιπι ἔκ τε τῶν δύο ὄντων ἀλληλεγγύων εἰς ἔκτεισιν καὶ ἐξ ἑν[ὸς καὶ ὁ]ποτέρου οὗ ἐὰν αὐτ[ῶν] αἱρῆται καὶ ἐκ τῶν ὑπαρχ[όν]των αὐτοῖς πάντων καθάπερ ἐγ δίκης καὶ μὴ ἐπιφέρειν πίστεις ἢ ἀκύρους εἶναι. Ἀξιο(ῦμεν). Εὐτύχει.

ημ̣.. ω̣ν ἡμῶν τῶν δύο ͗

Spuren, die vielleicht nur durch Abdruck entstanden sind.

13 hierher gehört die Korrektur unter der Urkunde. — 17 zu εὐτύχει vgl. No 1170, 15. — 18 das erste Wort der Korrektur ist nicht ὑποχρέων.

SCHUBART.

76 R. No 1173.

Papyrus. H. 24,5 cm. Br. 10 cm. Aus der Papyruscartonnage von Abusir el mäläq. Steife, unregelmässige Schrift, teilweise verwischt. Auf Verso Schluss einer Urkunde vom Thoth des 26. Jahres, von andrer Hand. 26. Jahr des Augustus.

Rückzahlung eines Darlehns, Alexandrien.

Πρωτάρχωι παρὰ Γαΐου Ἰουλίου Πρίμου καὶ παρὰ Λευκίου Κορνηλίου Ἀκούτου. Συνχωρ[εῖ ὁ Γάιος ἀπε]σχηκέναι παρὰ τοῦ Λευκίου διὰ χιρ[ὸς] ἐξ οἴκου ἃς ἐδάνισεν αὐτῷ κατὰ συνχωρήσε̣[ιν] διὰ τοῦ αὐτοῦ κριτηρί[ου] τῷ .... [καὶ] εἰκοστῷ ἔτ[ει Καί]σ[α][ρος] Φαρμοῦθι (Mrz/Apr. 7 v. Chr.?) ἀργυρίου Πτ[ολεμαι]κ̣[ο]ῦ̣ ⊢ρ καὶ τοὺς τούτω̣ν τόκους τοῦ ὑπερπεπτοκότος χρόνου· εἶναι μὲν ἄκυρον τὴν τ̣ο̣ῦ̣ [δαν]ή̣ο̣υ̣ συνχώρησιν, μὴ ἐπελε[ύσεσθαι] δὲ τὸν Γάιον μηδ' ἄλλον ὑπὲρ αὐτοῦ ἐπὶ τὸν Λεύκ[ιον μή]τε περὶ τῶν αὐτῶν μηδ̣ὲ̣ π̣ε̣ρ̣ὶ̣ ἄ̣λ̣λ̣ο̣υ̣ [μη]δενὸς ἁπλῶς ἐνγράπτου [ἢ ἀγρά]φου ἀπὸ τῶν ἔ[μ]προσθε̣[ν] χρόνων μέχρι τῆς ἐνεστώσης ἡμέρας ἢ ἐν[ε]χεσθαι τῷ ὡρισμέν[ῳ] πρ[οσ]τίμῳ χωρὶς τοῦ κύρια εἶναι τ[ὰ συ]ν-

2 C. Julius Primus ist viell. identisch mit Πρῖμος Καίσαρος No 1137, 4. — 7 wahrsch. nicht das 26. Jahr; dem Raume nach käme τρίτῳ in Betracht, jedoch sind die Spuren ganz unbestimmt. — 10 l. ὑπερπεπτωκότος.

verte

κεχωρημένα. Ἀξιοῦμεν ο̣ὖ̣ν̣. | Εὐ̣(τύχει).

21 οὖν nach ἀξιοῦμεν ist ziemlich sicher und passt zum Stile der συγχώρησις als einer Eingabe. – 22 die geringen Spuren lassen ευ zu; zu εὐτύχει vgl. No 1170,15. Das Datum fehlt.

SCHUBART.

103 R II. No 1174.

Papyrus. H. 32,5 cm. Br. 11,5 cm. Aus der Papyruscartonnage von Abusir el mäläq. Der Text ist unter No 1109 auf demselben Blatte von derselben Hand geschrieben. 26 Jahr des Augustus. Rückzahlung eines Darlehns, Alexandrien.

Πρωτάρχ(ωι)
παρὰ Λουκίου Μακκίου Μελεάγρο(υ) καὶ π(αρὰ) Ἡρώδου τοῦ Ἀπ̣ο̣λ̣λ̣ω̣-
νίου Ἀλθαιέ(ως). Συνχωρεῖ ὁ Λούκιο(ς) ἀπεσχηκ(έναι) παρὰ το(ῦ) Ἡρώδου
διὰ χειρὸς ἐξ οἴκ(ου) ἐπὶ π̣ε̣ρ[ι]λ̣ύ̣σ̣ε̣ι̣ καὶ τῆ(ς) γυναικ(ὸς) αὐ(τοῦ) Ἑρμιόνης
τῆ(ς) Διονυσίου ἃς ἐδάνει̣σ̣(εν) <αὐτῷ> κ(ατὰ) συ(γ)χώρη(σιν) δ̣ι̣[ὰ τοῦ αὐ(τοῦ) κρι-]
τ̣η̣ρίου τῶι
κ̣α̣ ∟ Καίσαρος .... ο(..) ἀργ(υρίου) Π̣τ̣ο̣λ(εμαικοῦ) δραχ(μὰς) πεντακοσίας 12/9 v. Chr.
καὶ τοὺς τούτω(ν) τόκ(ους) εἶναι μὲν ἄκυρ[ον τὴν τοῦ] δανείου σ̣(υγ)χ̣(ώρ)η̣(σιν),
μὴ ἐπελ(εύσε)σθαι δὲ τὸν Λούκ(ιον) μηδ᾿ ἄ(λλον) ὑπὲρ αὐ(τοῦ) ἐπὶ τὸ(ν) Ἡρώδ[η]
μήτε περὶ τοῦ δαν(είου) καὶ τῶν τόκ(ων) μηδ̣ὲ̣ [περὶ ἄλλου μηδε-]
νὸς ἁπλῶς ἐνγράπ(του) ἢ ἀγράφ(ου) τῶν ἕω[ς τῆς ἐνε(στώσης) ἡμέρ(ας)]
ἢ̣ ἐ̣ν̣έχεσθαι τῷ [ὡρισ]μέ(νωι) προ(στίμωι) χωρὶς τοῦ [κύρια εἶναι]
τ[ὰ συν]κεχωρη(μένα). Ἀξιο(ῦμεν)
∟ κ̣ς̣ [Κ]αίσαρος Ἀ[θὺρ η̅] 17. Okt. 5 v. Chr.

2 Ende: Ἀπολλω sehr zw. – 4 ἐπὶ περιλύσει vgl. No 1164, 6 und die Anmerkung dazu. – 5 αὐτῷ scheint zu fehlen; doch ist hinter ΔΑΝ das Einzelne unklar. – 6 hinter Καίσαρος kommt Φαρμο(ῦθι), Μεσο(ρὴ) oder Ἐπαγο(μένων) in Betracht. – Von Πτολ ganz geringe Spuren. – 11 über η anscheinend Paragraphos. – 13 das Datum ist nach No 1109 ergänzt.

SCHUBART.

104 R. No 1175.

Papyrus. H. 38 cm. Br. 12 cm. Aus der Papyruscartonnage von Abusir el mäläq. Schrift wie No 1120. Die Urkunde füllt nur das obere Drittel; unter ihr steht eine zweite, längere, die sehr schlecht erhalten ist, von derselben Hand und von demselben Tage. Auf Verso Reste von Urkunden und Notizen. 26. Jahr des Augustus.

Darlehnsurkunde, Alexandrien.

Πρωτάρχω[ι]
παρὰ Γαίου [. . . .]υτη̣ν̣[ο]υ̣ καὶ παρὰ Ζμύρνης τῆς Ἀσκληπιάδο(υ)
Περσίνης μετὰ κυρίου τοῦ ἀνδρὸς Ἑλένου τοῦ Καίσαρος [Πέρσου τῆ(ς) ἐπιγο(νῆς) καὶ]
αὐ(τοῦ)
(Ἑλένου. ο(ῦσι) — καὶ Ἕλενο[ς])
Συνχωρ⟦[εῖ ἡ]⟧ Ζμύρνα ἔχιν παρὰ τοῦ Γαίου δάνειον διὰ χειρὸς
ἐξ οἴκου ἀργυρίου Π̣τ̣ο̣λ̣ε̣μ̣αι̣κ̣ο̣ῦ̣ δραχ[μὰς] ἑ̣κ̣α̣[τὸν τόκων]
δ̣ρ̣αχμ̣ια̣ι̣ω̣ν̣ τῆς μνᾶς κατὰ μῆνα, ὃ καὶ ἀποδώσειν
ἐν μησὶν δυσὶν ἀπὸ Τῦβι τοῦ ἐνεστῶτος ἕκτου καὶ
εἰκοστοῦ ἔτους Καίσαρος ἄνευ πάσης ὑπερθέσεως ἢ ἐκτί-
νειν τὸ μὲν δάνειον σὺν ἡμιολίᾳ τοὺς δὲ τόκους ἁπλοῦς
τ̣ο̣ῦ̣ δ̣ὲ̣ ὑ̣π̣ε̣ρπ̣[ε]σ̣ό̣ν̣[τος χρό]νου τ[οὺ]ς ἴσ[ο]υς τῆς πράξ[εως γινο(μένης)]
(τ̣ῶ̣ν̣ κάτω)
τῶι Γαίωι ἔκτε ⟦[αὐτῆς Ζμύρνης καὶ ἐκ τῶν ὑπαρχόντων]⟧
⟦[ἑ̣α̣ὐ̣τ̣ῇ̣ π̣ά̣ν̣τ̣ω̣ν̣ καθάπερ ἐγ δίκης]⟧ καὶ μὴ ἐπιφέρειν πίστε[ις ἢ]
ἀ̣κ̣ύ̣ρ̣ο̣υ̣ς εἶναι
ὑποχρέ(ων) ὄντων ἀλληλ(εγγύων) εἰς ἔκτισ(ιν) καὶ ἐξ ἑνὸ(ς) οὗ ἐὰν αὐ(τῶν) αἱρῆ(ται) καὶ ἐκ τῶν
ὑπαρχ(όντων) ἀ̣ὐ̣(τοῖς) ὁ̣τ̣. μ̣ε̣σ̣ω καθά(περ) ἐγ δίκ(ης)
L κϛ Καίσαρος Τῦβι α̅

(Randnotizen: Dez. 5 – Jan. 4 v. Chr.; 29 Dez. 5 v. Chr.)

2 nicht Γαίου Ἰουλίου Φιλίου; das υ nach der Lücke gehört wahrscheinlich zum dritten Namen. — 3 zu Helenos vgl. No 1166, wo auch seine erste Frau Tryphaina erscheint. — Hinter Καίσαρος noch undeutliche Spuren. — 3/4 l. καὶ αὐτοῦ — Ἑλένου. Συνχωροῦσι Ζμ. καὶ Ἕλ. — 8 obwohl Zmyrna und Helenos Perser sind, fehlt die ἀγώγιμος-Formel. — 11 κάτω weist auf die unten stehende Verbesserung, die von derselben Hand stammt. Sie wurde wie auch die Nachträge in Z. 4 sofort vom Schreiber vollzogen; vor κάτω fügte er τῶν hinzu, weil er es in der Korrektur Z. 14 vergessen hatte. — 13 Ende: zu erwarten wäre ἀξιοῦ(μεν); ich kann die Abkürzung nicht deuten. — 15 auf αὐτοῖς müsste πάντων folgen, was sich mit den Resten nicht vereinbaren lässt; das deutliche hochgesetzte ω weist auf ein Wort, das nicht auf ων endigt, da hierfür eine feststehende Form gebraucht wird (z. B. τ͂ = των).

SCHUBART.

Beschreibung

einiger alexandrinischen Urkunden, deren vollständige Wiedergabe zur Zeit nicht möglich ist.

No 1176 (67 V; R = No 1111). Rückzahlung eines Darlehns an Ἐπαίνετος Πτολεμαίου Ἀλεξανδρεύς; von 2 Händen geschr. συγχώρησις. 14/13 v. Chr.

No 1177 (133 R). Darlehn des C. Julius Philios an Παγκράτης Καίσαρος Πέρσης τῆς ἐπιγονῆς; Zinssatz monatlich 2 Drachmen. συγχώρησις. 14/13 v. Chr.

No 1178 (141). Kleine Fragmente; darin die Namen Akamas und Chrysermos sowie das Demotikon Φιλάπρηος (Lesung fast sicher).

No 1179 (191 VI, darunter No 1166). Schluss eines Kaufvertrages über ein Boot, σκάφη, für 300 Dr. συγχώρησις. 25. März 13 v. Chr. Auf Rekto 2 schlecht erhaltene Urkunden; darunter Eingabe des Ἀσκληπιάδης Ἀρσίου an Νεικηφόρος, worin: τὸν τοῦ νομοῦ ἀμφοδάρχην.

No 1180. (62 R verwischte Urk; V:) Darlehn von 200 Dr., zinslos, gegen Lieferung von Naturalien, anscheinend Papyrus (σαγκάλας 50000, ἐξάνκαλα δὲ φορτία 3300) und tägliche Abzahlung einer Drachme. Gläubiger Μᾶρκος Τιγέλλιος Μάρκου υἱός, vgl. No 1168. συγχώρησις. Etwa 14/13 v. Chr.

No 1181 (50 R u. V). R: Notizen 1) zu No 1128, woraus als Datum Jahr 16, Payni (Mai-Juni 14 v. Chr.) hervorgeht. 2) ... ταικη Ἀλεξάνδ(ρου) ἀστὴ κ(αὶ) π(αρὰ) Μᾶρκος Οὐέττιος Μάρκ(ου) [υἱὸς] ..... Παλατεῖνα. Σαραπι(...) [ἐπὶ καὶ ...] καὶ κυραθοῦν.
V: Darlehn des C. Julius Philios; von 2 Händen geschr. συγχώρησις. 14/13 v. Chr.

No 1182 (61 R u. V). R: unvollständige Eingabe von Pächtern betr. Äcker bei Κερκεσοῦχα und Φνεβιή (im Fajum), deren Besitzer οἱ ἀπὸ τοῦ οἴκου sind (Besitz der Stadt Alexandrien?), vgl. παρὰ τοῦ τοῦ οἴκου ὑπηρέ[του. Der Pachtvertrag scheint aus der Zeit der Kleopatra zu stammen: βα]σιλίσσης εἰς ἔτη πέντε. Die Eingabe ist offenbar an den Statthalter gerichtet: σὲ τὸν πάντων [σωτῆρα καὶ ἀντιλήμπτορα] und bezweckt eine Weisung an den Hypomnematographos (?): προστάξαι χρηματίσαι ἡμῶν [τὴν ἔντευξιν ... ὑπομ-] νηματογράφωι, ἵν' οὗτος συντάξῃ [... 14/13 v. Chr.
Auf Verso Reste von 4 Urkunden andrer Hand.

No 1183 (66 R unter No 1050). Skizze eines Privatbriefes von andrer Hand.

No 1184 (83 R unter No 1146). Skizze eines Vertrages über Gemüseland ἐπὶ τῆ(ς) κατὰ Κανωβ(ὸν) ται(νίας), geschlossen παρὰ Ἔρωτος τοῦ Λευκίου Λοκκηίου mit zwei andern. Von anderer Hand.

SCHUBART.

P. 13183. No 1185.

Papyrus. H. 13,5 cm. Br. 31 cm. Aus der Papyruscartonnage von Abusir el mäläq. Erhalten die Oberteile von 2 Kolumnen; vorher und nachher stand mindestens je eine Kolumne. Grosse, deutliche Kursive, teilweise etwas verwischt; Ende der Ptolemäerzeit oder Zeit des Augustus. Aus dem Herakleopolites. Auf Verso eine Liste.

Königlicher Gnadenerlass.

[Βασιλέως Πτολεμαίου προσ]τάξαντ[ο]ς

Kol. I.

αμ̣ε̣σ[.] τ̣ο̣ὺ̣ς̣ δ̣ὲ̣ [κατοί]κους ἱππεῖς τετηρηκότας
ν̣ῷν εἰς τὰ πράγματα εὔνοιαν καὶ ἐν τοῖς
[. . . .] ἐκ̣ε̣ῖ̣ ἐπείγουσι κα[ιρ]οῖς τούς τε̣ σιτικ[οὺς] καὶ
[στεφά]ν̣ους ἀνεμποδίστως εἰσενηνοχότας
[αὐτοὺς] σὺν γυναιξὶ καὶ τέκνοις καὶ η̣[. . . . . .]
[ἀγνοημ]άτων ἁμαρτημάτων καταγνωσμάτω[ν]
[. . .]ν̣σ̣κεπεστικῶν αἰτιῶν πασῶν ἐπιγραφῶ[ν]
[ζη]μ̣ι̣ῶ̣ν παραλογηῶν ἐπιτείμων προστε̣[ί]μ[ων]
[ἕως τ]οῦ ιθ L [ὀ]φειλημάτων βασιλικῶν πάντω(ν)
[. . . .]ο̣υ̣ λ̣[. . . . .] τισὶν τούτων προσηγμένοις
[. . . ἀ]π̣ὸ̣ [τοῦ .]. L, μένειν δ'αὐτοῖς οὓς κατεσ-
χη̣[κασι κλήρους καὶ τοῖς] ἐ̣γ̣γ̣ό̣νοις σὺν τοῖς σταθμοῖς

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1 die Überschrift stand über 2 Kolumnen, ihre letzten Buchstaben über dem Anfang der ersten erhaltenen Kol. Der König ist wahrscheinlich Ptol. Alexander I, und der Erlass gehört frühestens in sein 22. Jahr (vgl. Z. 20), wo er mit Berenike zusammen regierte, vgl. ν̣ῷν Z. 3, also 93/2 v. Chr. Die vorliegende Abschrift ist später. — 2 vgl. Tebt. I 124, 2 ff., wo Z. 3 τετηρήκαμεν u. Z. 4 εὔνοιαν zu lesen sein wird. Zu diesem aufs Fajum bezüglichen Texte bietet unser Pap. eine Analogie aus dem Herakleopolites. — 4 von hier an scheinen die Zeilen nach links ausgerückt zu sein; sicher ist es von Z. 8 an. — ἐκεῖ zw., aber κ sicher, daher [πανταχῆ unmöglich. — 5 erg. Wilcken, der nach Tebt. I 124, 14 χρυσικοὺς στ. annimmt. — 6 das Verbum ἀφίεμεν (Tebt. I 5, 10) oder ἀπολύομεν muss in der verlorenen Kol. gestanden haben. σὺν γυναιξὶ u. s. w. gehört wohl nicht zu εἰσενηνοχότας; vielmehr soll die Geltung des Erlasses auch auf Frauen u. s. w. der Katökenreiter ausgedehnt werden. — 7 zur Erg. vgl. Tebt. I 5, 4 u. 124, 24. — 8 Wilcken: σκεπαστικῶν vgl. Arch. V 311. — 11 viell. [ἕως τ]οῦ ? [L; λ zw. — dann ἐν] τισιν oder σὺν] τισιν. — zu προσηγμ. vgl. Tebt. I 60, 69. 61 b, 1 ff. — 12. 13 vgl. Tebt. I 5, 47. 48 u. 124, 25.

verte

(P. 13183.) (No 1185.)[2]

μεν. [...   ]κατη-

·η [...   Der Papyrus bricht ab.

Kol. II.

βασιλικά.' Ἐὰν δέ τινες ἐξ αὐτῶν τελευτήσωσι ἀδιάθετοι, ἔρχεσθαι τοὺς κλήρους τούτων εἰς τοὺς ἔγγιστα γένους καθότι καὶ ἐπὴ τῶν Ἀρσινοϊτῶν ἐστιν. Καὶ τοὺς ἀμπελῶνας καὶ παραδείσους ὧν τετελέκασι εἰς τὴν τοῦ κα^L γεωμετρίαν δύσβροχον δ[ι]ὰ τὸ λείαν ὑψηλὴν εἶναι καὶ εἰς ἀμπέλου καὶ παραδείσων φυτ⟦ή⟧\`ει\`αν καὶ ἄλλα ạὐ̣τὰ μόν̣ο̣ν̣ τα ἀργυρικὰ καὶ σιτικὰ ἀτελ⟦ή⟧\`ει\`ας καὶ ταύταις μερισθείσης. Τοῖς θεοῖς ἀνιερώσεων καὶ μισθώσεων δὲ καὶ εἰς τὸ λοιπὸν μηδένα αἰτεῖσθαι μηδὲ κατακαλεῖσθαι ἀπὸ μηδεν⟨ὸς⟩ κρατήσεις συνίστασθαι

94. 93 v. Chr.?

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14 ἀ]κατη-[γορήτοις nach Tebt. I 5,47 zu ergänzen, ist gewagt, da Z. 15 Anf. nicht dazu stimmt; allerdings stehen die Anfänge von Z. 13. 14. 15 auf einem losen Fragment, dessen Einordnung nicht ganz sicher ist. – 16 Pap. ΒΑCΙΛΙΚΑ' (Interpunktionszeichen). – Zur Vererbung der κλῆροι vgl. Tebt. I 124,25 u. Seite 556; für den Herakleopolites lag das Vorbild des Arsinoïtes besonders nahe; es wird hier an den Tebt. I 124 erhaltenen Erlass zu denken sein. Ferner giebt ein unpubl. Berliner Papyrus das Testament eines Katökenreiters aus dem 2. Jahrh. v. Chr., ein Beispiel für die Vererbung des κλῆρος auf den ältesten Sohn. – 18 l. ἐπί. – 19 von hier an ist der Text mehrfach in Unordnung. Als regierendes Verbum ist ein ἀφίεμεν anzusetzen, wozu ὧν Z. 20 gehört. Ich vermute: καὶ τοὺς ἀμπ. κ. παραδ. κεκτημένους oder κατεσχηκότας. – 20 Steuernachlass mit rückwirkender Kraft! – Zu γεωμετρία vgl. Wilcken, Ostr. I 173, dagegen Grenf.-Hunt, Tebt. I 5, 59 Anm.; ferner ib. 24, 42. 93, 3. 94, 3. Auch unsre Stelle entscheidet nicht. – 21 δυσβρ. u.s.w. gilt von den Ländereien, jedoch ist die Beziehung zu γεωμετρία erträglich und verständlich. – 22 αὐτὰ korr. aus καὶ τά; gemeint ist wohl ἄλλα τοιαῦτα. Dann l. μένοντα; demnach wäre auch für andre Abgaben ein Nachlass für das 21. Jahr bewilligt, jedoch ohne ihr Fortbestehen zu berühren. – 23 ταύταις bezieht sich auf γεωμετρία und φυτεία. – 24 ff. zur κράτησις über Tempelgut vgl. Tebt. I 5, 57. 73. 88. II 294. Otto, Priester u. Tempel I 236. II 39². 329. Sinn etwa: es soll von keinem verlangt werden, dass er die κράτησις rechtfertige, durch Dokumente belege. συνιστάναι scheint ähnlich Lond. II 164/5 (10 v. Chr.) gebraucht zu sein. – 26 ursprgl. ΜΗΔΕΝΟC, dann das folgende κρ in οc hineingeschrieben; l. ὑπὸ μηδενός.

verte

(P 13183.) (No 1185.)[3]

27 ἀκολούθως τοῖς ἀπὸ συνκρίσεις καὶ ἐπὶ ἄλλα ἐπικεχωρήκαμεν ⟨κατ⟩ὰ (δι' ἄλλων) τά τε τείμια καὶ τοὺς ἐθισμοὺς .. μηδένα .. [.....]φ[...

Der Papyrus bricht hier ab.

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27 etwa: ἀκολούθως οἷς ἀπὸ συνκρίσεως (Wilcken) καὶ ἐπὶ ἄλλα (z.B. Petitionen) ἐπικεχωρήκαμεν; oder τοῖς ἐπὶ σ.κ.ἐ. ἄλλα ἐπικεχωρημένοις. – 28 ⟨κατ⟩ὰ Wilcken. – Zu τίμια vgl. Tebt. II 294. – 29 über der Zeile Spur einer Paragraphos, vorher Reste von 2 Bst. – Im Ganzen vgl. Preisigke, Arch. f. Pap. V 301 ff.

SCHUBART.

P. 13161. No 1186.

Papyrus. H. 23 cm. Br. 25 cm. Aus der Papyruscartonnage von Abusir el mäläq. Grosse, deutliche Schrift des 1. Jahrh. v. Chr.; stellenweise ist das Blatt stark beschädigt. Herakleopolis.

Königseid.

[Τρύ]φων .α̣ι̣α̣μ̣[... 99 v. Chr.

Ἔτους ἑκκαιδ[εκά]του μηνὸς Ξανδικ[οῦ] Μ[ε]χε[ὶ]ρ ὀγδόῃ ἐν Ἡρακλέους πόλει [.....]

Ὀμνύω βασιλέα Πτολεμαῖον τὸν καὶ Ἀλέξανδρον θεὸν Φιλομήτορα καὶ βασ[ι]λίσσαν Βερενίκην τ[ὴν] ἀδελφὴν θεὰν Φιλάδε[λ]φον [κ]αὶ θεὰν Εὐέργετιν καὶ θεὸν Εὐε[ργέτην] καὶ θεὸν νέο̣ν̣ [Φιλο]π̣[ά]τορα καὶ θεὸν Φιλομήτορα καὶ θεὸν Εὐπάτορα καὶ θεὸν Ἐ[πιφανῆ] καὶ θεοὺς Φιλο[π]άτορας καὶ θ[εοὺ]ς Ἀδελφ[οὺς] καὶ [θ]εοὺς Σωτῆρας καὶ τὸν Σάρα̣π̣ι̣[ν] καὶ τὴν [Ἶ]σιν καὶ τοὺς] ἄλλους θεοὺς πάντας καὶ πάσας.

Τρύφων [...]ατου Πέρση[ς τῶ]ν̣ τ̣ο̣ῦ̣ α̣.τ̣ε̣[.....κατ]ο̣ί̣κων ἱππέων ..... [... Πέρσης τῶ[ν] ..[.].ω̣ν̣ κατοίκων ἱππέων καὶ συναριθ[μηθεὶς ... ἐνμενεῖ[ν κ]αὶ ποιήσειν ..[........]ο̣ς̣ π̣αρὰ σ̣ο̣ῦ̣. [... καθ'] ἣν τέθειμαί σοι ἅμα τῇ χει[ρογ]ραφία̣ ... γεγονυίαι σοι μετεπιγραφῇ α̣[...

Zum Königseid vgl. Wilcken, Zeitschr. f. aeg. Sprache 1911, 168 ff u. die dort angeführte Litteratur. Ferner vgl. P. Eleph. XXIII u.s.w. – Aus demselben Jahre stammen B.G.U. III 999. P. Lond. III 1207 p. 16. – 1 rechts viell. der Name des andern Kontrahenten. – 2 Xandikos – Mechir vgl. Hibeh I 92. Tebt. I 25. 33. 104. Ferner: Hiller v. Gärtringen, Festschr. Hirschfeld 95. – [τῇ μεγάλῃ] scheint zu lang zu sein, erst recht [τῇ ὑπὲρ Μέμφιν]. – 6 Euergetes I fehlt. – 8 es handelt sich augenscheinlich um einen Katökenkleros; vgl. bes. C.P.R. 224. – Auf τ̣ο̣ῦ̣ dürfte ein Gauname folgen, aber Ἀρσινοίτου passt nicht.

verte

(P. 13161.) (No 1186.) 2

ηλ.ρωι ἀρουρ[ῶν] δέκα ὀκτώ. [. . . . . ἔτ]ι δὲ καὶ τ[. . .
α. . λθε[.]ται διὰ [τ]ὴν [. .]. ν[. . . . . .]. αφριον [. . .
βασιλικὰ . [. .]τεμ[.] . . [. . .]ου [. . .
[κ]αὶ παλ[. . .]. ιοις . [. . .
οφε[. .] . . . ηλ.ρων δ[. . .
⌒ μετ[τε]πιγραφ[ὴ . . . ἐπὶ τὸν ἅπαντα]
χρόνον βεβαι[ώσειν . . .
Reste einer Zeile sichtbar.
VERSO: . . . ελ . ερ . ξιαι

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13 Anf.: dasselbe Wort wie Z. 17; κληρωι unmöglich; statt ρ in beiden Fällen ι möglich.

SCHUBART.

P. 13144. No 1187.

Papyrus. H. 30 cm. Br. 13 cm. Aus der Papyruscartonnage von Abusir el mäläq. Deutliche, spätptolemäische Kursive; etwa 1. Jahrh. v. Chr. Aus dem Herakleopolites.

Eingabe an den Strategen.

Ἀνδρ[ο]μάχωι συγγενεῖ καὶ στρατηγῶι καὶ
ἐπὶ τῶν προσόδων
παρὰ Κάστορος τοῦ Πολυδεύκου τῶν
ἐκ κώμης Τοκώεως. Ὑπαρχόντων μοι
ἐν τῆι αὐτῆι κώμηι μητρικῶν
τόπων ψιλῶν βίκου ἑνὸς ἡμίσους,
ὧνπερ ἡ κράτησις καὶ κυριείαι
περὶ τὴν μητέρα γέγονεν, καὶ
ἐφ᾽ ὃν περιῆ χρό[ν]ον κρατῶν δεσπό-
ζουσα ἀνεμφ[οδ]ίστω[ς μη]δενὸς
ἁπλ[ῶ]ς δια[κωλύοντος διετέλει]

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1 wie die beiden folgenden Nummern zeigen, hat sich der Titel στρ. καὶ ἐπὶ τ. πρ. bis in die Kaiserzeit erhalten; jedoch ist unser Text nach der Schrift früher anzusetzen. Vgl. Tebt. I 61 b 46. 362. Amh. II 35, 2. – 4 zu Tokôis vgl. Hibeh I p. 8; unser Pap. würde eher auf ΤΟΚΩ̣ΕΩC als auf ΤΩΚΩΕΩC führen. – 6 zu βῖκος vgl. BGU I 112, 15 und Oxy I 100, 10. – 7 l. κυριεία. – 9 l. περιῆν – κρατοῦσα. – 10 l. ἀνεμποδίστως.

verte

καὶ [. . . . . μετὰ τὴν ταύτης]
τελευτήν, κύριε, [. . . . . τὸ]
προκείμενον . . [. . . .] . . . [. . . . .]
προσπεπτωκέν μοι Σεν[. . . . . . .]
Σεμθέως καὶ Στοτόη Πνε[. . .]
[.]ιωνος τῶν ἐκ τῆς αὐτ[ῆ]ς κώ(μης)]
ἐξηλλοτριωκέναι τοὺς σημα[ι-]
νομένους τόπους μη[δ]ενὸς
δικα[ίο]υ ἀντεχόμενοι, τῆι δὲ
περὶ ἑαυτὰς βίαι καὶ αὐθαδίᾳ
[συ]νχρησάμενοι, οἰόμεναι
[δι]αλλαθεῖν καὶ μὴ ὑπέξειν
[τ]ὸν περὶ τούτων λόγον. κινδυ-
νεύων οὖν τῶν ἰδίων στερη-
θῆναι, εἰ μὴ τύχοι[μι] τῆς παρὰ σοῦ
[ἀ]ντιλήψεως, ἀξιῶ ἐὰν φαίνηται
[συ]ντάξαι καταστῆσαι αὐτὰς ἐπὶ σὲ
[κ]αὶ τυχεῖν με τῶν δικαίων·
[χωρὶ]ς δὲ ὧν προσήκει πρὸς
[σύ]στασιν ἑτέρων μενούσης μοι
[τῆς] κυριείας καὶ δεσποτήας
[τῶ]ν δηλουμένων τόπων
[κ]αθότι καὶ ἔστιν ἡμέτεροι, ἵν᾿ ὦι
[ἀ]ντειλημένος.

(2. H.) Εὐτύχει

12 die Konstr. ist zw.; viell. ein Parallelglied zu καὶ ἐφ᾿ ὃν u.s.w. (8/9); Sinn: καὶ ἐγὼ μετὰ τὴν ταύτης τελευτὴν παρέλαβον τὸ προκ. — 13 κύριε wahrscheinlicher als eine Form von κυριεύειν, da dies den Genet. fordern würde. — 14 nach προκείμενον dürfte ein neuer Satz beginnen; jedoch ist auch möglich, dass alles Vorhergehende Vordersatz ist und hier der Nachsatz folgt. — 15 προσπεπτ. sc. die Nachricht, dass …; wie es scheint, ist Kastor abwesend. Vorher vielleicht ἀποδημοῦντι zu erg. — 20 l. ἀντεχομένας. — 22 l. συνχρησαμένας, οἰομένας. — 23 l. διαλαθεῖν. — 30 die Erg. χωρὶς ergiebt sich aus dem Sinne des ganzen Schlusssatzes. — 31 nicht [κατά]στασιν. — 34 l. εἰσίν. — 35 l. ἀντειλημμένος.

SCHUBART.

P. 13117. No 1188.

Papyrus. H. 25 cm. Br. 23 cm. Aus der Papyruscartonnage von Abusir el mäläq. Grosse, deutliche Kursive, teilweise abgerieben; Reste früherer Beschriftung sind sichtbar. Aus dem Herakleopolites. Zeit des Augustus.

Eingabe an den Strategen.

Ἡρακλείδηι σ[τρα]τηγῶι καὶ ἐπὶ τῶν προσόδων· παρὰ Κ̣ά̣σ̣τ̣ο̣ρ̣ο̣ς̣ [γ]υμν[ασι]άρχου Κόμα καὶ τῶν ἄλλων [τῶ]ν ἐν τῆι κώμηι κατοίκων καὶ τῶν ἄλλων γεωργῶν καὶ τῶν βασιλικῶν γεωργῶν τ[ῶν] ἐν τῆι κώμηι κατοικούντων. Ἔτι ἀπὸ τοῦ ιϛ∟ Καίσαρος τοῦ κατὰ τὴν κώμην ἀγομένου δημοσίο[υ] διαζώματος (über der Zeile: το . . . .), διὰ δ̣ὲ τοὺς ἐκ τούτου γεινομένους διακοπαῖς ὑπάρχει ἡ̣μεῖν ἐν τῆι κώμηι πορθμῆον, δι' οὗ καὶ τὰ θερινὰ ἔργα κ[αὶ] τὴν ἄλλην κατασπορὰν πᾶσαν ἐν τούτ̣ω̣ι̣ διαπορθμευόμενοι ποιούμεθα. Τ̣[ε]λοῦντος δὲ τοῦ πορθμέως Πατουώντιο̣ς̣ εἰς τὸ δημό[σ]ιον ὑπὲρ τούτου ἀργυρίου δραχμὰς τριακοσίας καθαρὰς τιρ̣ . . . . . τ̣ῶ̣ν̣ λόγων χρησάμενος Ἀπολλῶς . . ταγενου π̣α̣ρ̣α̣γ̣ε̣ν̣ό̣μ̣ε̣ν̣ο̣ς̣ εἰς τὴν κώμηι σὺν στρατιώτῃ

15/14 v. Chr.

1 vgl. No 1187, 1 mit Anm. Hinter προσόδων ein hoch gesetzter Punkt. – 2 zum Dorfgymnasiarchen vgl. No 1189, 2. 1201, 13 u. Oxyrh. II 260. Κόμα im Herakleopolites vgl. Hibeh I, 8 u. a. – 5 ἔτι, nicht ἔστι, was zunächst möglich erscheint. – 7 διάζωμα nicht ganz sicher; darüber Reste, die nicht der früheren Beschriftung anzugehören scheinen. – l. τὰς γινομένας διακοπάς. – 9 πορθμεῖον; vgl. Oxy. I 118 V 6. P.P. III 37 VII 14. Lips. 32, 2. Amh. II 110, 16 (8 Fährleute in Soknop. Nesos) und bes. Oxy. IV 732. – 11 hier wie Oxy. IV 732 beträgt die Abgabe des Fährmanns 300 Dr. Vgl. Wilcken Ostr. I § 98 u. 197. Mehrere unpubl. Berliner Ostr. aus ptol. Zeit, die solche Steuerquittungen aus Edfu enthalten, ergeben sehr hohe Summen (natürlich Kupfer). Die Steuer wird als πορθμικὰ bezeichnet. Z. B. P. 11021: ἔτους ε Μεσορὴ τ(έτακται) ἐπὶ τὴν ἐν Ἀπόλλω(νος) πόλει) τῆ μεγ(άλῃ) τρά(πεζαν) πορθμ(ικῶν) τοῦ αὐ(τοῦ) ∟ Πόηρις Ἀρθώτου χιλίας πεντακοσίας — ληφ. – P. 11030: Τέτακται εἰς τὰ πορθμικὰ τοῦ η∟ Πατοῦς Ἀρεμούνιος χα(λκοῦ) υ/υ ∟η Τῦβι ε. – 13 καθαρὰς Gegensatz zu ῥυπαράς? oder: ohne Abzug, vgl. Lond. III 220. – τιρ eher als τῇ, obwohl man τῇ ἐξετάσει oder drgl. erwartet. – Ende: unklar; wohl Anfang des Vatersnamens. – 14 l. κώμην.

verte

(P. 13117.) (No 1188.)[2]

τὴν οἰκίαν α[ὐ]τοῦ ἐνῴκησεν καὶ ἃ εὗρεν ἱμάτια ἐκεῖ καινὰ δύο ἦρε[ν] καὶ ἀπήγεν κατὰ μηδὲν αὐτοῦ ὀφείλοντος, αὐτός τε καταπονούμενος ὑπὸ τῶν τελωνῶν ἀναφορὰν ἡμεῖν [ἀ]νήνεγκεν ...

Hier bricht der Papyrus ab.

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17 augenscheinlich hat der Fährmann sich an den Gymnasiarchen gewandt, der an den Strategen weiter geht. Das Datum des von Apollos begangenen Übergriffes wird auffälliger Weise nicht mitgeteilt.

SCHUBART.

P. 9910. No 1189.

Papyrus. H. 22,5 cm. Br. 15,5 cm. Aus der Papyruscartonnage von Abusir el mäläq. Deutliche Kursive; vereinzelte Interpunktionen. Aus dem Herakleopolites. 30. Jahr des Augustus.

Eingabe an den Strategen. v. BL

1 v. Chr. / 1 n. Chr.

Θέωνι στρατηγῶι καὶ ἐπὶ τῶν προσόδων·

παρ' Ἀνταίου τοῦ Ὀννώφριος γυμνασιαρχῶν κώμης Βουσίρεως τὸ λ L Καίσαρος· Ἱκανοδότης ἐγενόμην Θεοξένου τοῦ Λύκου καὶ Πανετβεύιος τοῦ Πετεχῶντος τῶν ἀπὸ τῆς αὐτῆς κώμης δεκανῶν χώματος τοῦ κατὰ Κόμα, καὶ τῶν προκιμένων ἀνδρῶν ἐγνενευκότων τὴν ἐνφανήαν ἠναγκάσθην ὑπὸ Ἀπολλωνίου τοῦ τοπάρχου τῶν περὶ Βουσῖ[ρ]ιν [δ]ιαγράψαι εἰς τὸ δημόσιον ὑπὲρ τούτων ἀργυ(ρίου) [δ]ραχ(μὰς) υκα καὶ τὰ τούτων προσδιαγραφόμενα. Ἐπ[εὶ] οὖν οἱ σημαινόμενοι ἄνδρες πόρ[ο]ν ἔχουσι[ν] οἰ[κία]ς καὶ κλήρους καὶ βοικὰ κτήνηι καὶ

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1 zum Titel vgl. No 1187, 1. – Hinter προσόδων Punkt oben. – 2 kleine Paragraphos. – l. γυμνασιαρχοῦντος; das Amt ist jährlich. – Busiris im Herakl. Gau jedenfalls gleich dem heutigen Abusir el mäläq, vgl. Zeitschr. f. aeg. Spr. 1910, Bd 47, 157. – Hinter Καίσαρος Punkt oben. – Zu ἱκανοδότης vgl. ἱκανοδοτεῖν Oxy. II 259, 29. – 5 δεκανοί ptol. Zeit Tebt. I 27, 31; vgl. ib. 251. – 6 κ in Κόμα korr. aus το. – Zu Κόμα vgl. No 1188, 2. – 7 η in ηναγ korr. aus α. – 8 τὰ περὶ Βουσῖριν ist eine Toparchie des Herakl. Gaus, vgl. Zeitschr. f. aeg. Spr. 1910, Bd 47, 158. – 11 π in πόρον anscheinend aus ν korrig.

verte

(P. 9910.) (No 1189.)[2]

σπόρους, ἀξιῶ ἐὰν φαίνηται ἐπιτάξαι τῷ α(ὐτῷ)
τοπάρχηι συνεπισχύσε[ι]ν μοι ἀπαιτοῦντι ⟦πα⟧
διαγέγραμμαι οσυ[. . . . . ἀργ]υρίο[ν] ἐκ τῶ[ν]
προκιμέν[ων] πόρων, ἵν' ὦι τῆς σῆς [βοηθείας]
[τετ]υ[χ]ηκώς.]

14 Ende: der Schreiber dachte an παρ' αὐτῶν. – 15 Konstr. unklar; wenn ὃ συ[νετέλεσα oder drgl. gemeint ist, so schwebt διαγέγραμμαι in der Luft. – 17 Εὐτύχει und Datum fehlen.

SCHUBART.

P. 13160. No 1190.

Papyrus. H. 20,5 cm. Br. 15 cm. Aus der Papyruscartonnage von Abusir el mäläq. Sorgfältige aber teilweise verblasste Kursive spätptolemäischer Zeit. Verso leer. Vermutlich Zeit des Auletes oder später. Aus dem Herakleopolites.

Eingabe eines Soldatenvereins.

Ἀντιόχωι συγγενεῖ καὶ γραμματεῖ τῶν δυνάμεω[ν]
παρ[ὰ] Δωρίωνος προστάτου καὶ Διονυσίου γραμματ[έως]
συνόδου ρ'μ'γ' τῶν ἀσφαλῶν καὶ ℞ καὶ περὶ
τοὺς βασιλεῖς μαχαιροφόρων. Ἰσίδωρος Ἰσιδώρου
. . . . . ου . εμ . . . τὰς μὲν χρείας παρεχομένου ἐν
[Ἀλεξαν]δρείαι, σιταρχουμένου δὲ ἐπὶ τοῦ
[Ἡρακλε]οπολ[ίτο]υ τοῦ ὑπὲρ Μέμφιν νομοῦ ὀφείλων
[τῆι συνόδωι . . . . κε]φάλαια καὶ ἕνεκα τοῦ τὰς
[σιταρχίας α]ὐτοῦ ἐπὶ τῶν τόπων ἀναρπάξειν
[. . . . .] ως τὴν πρᾶξιν ποιεῖσθαι
[. . . . .]ν τοῦ [ὑ]πομνήματος ἐπι-

3 vgl. Bull. Soc. Arch. Alex. 11 (1909) p. 335 No 13, wo Z. 1/2 zu erg. ist: περὶ τοὺς | [βασιλεῖς μαχαιροφ]όρων ρ'μ'η'; jedoch kann oben nicht η' für γ' gelesen werden. Das Folgende zw.; nur φ und λων sicher. – Besteht die Sigle aus dem Zahlzeichen für 1000 und dem Drachmenzeichen (χιλιοδράχμων als Name einer Truppe)? Oder ist με zu lesen (vgl. μετρεῖν und μέτοχοι in den Ostraka) und με(τόχων) aufzulösen? – 4 zu μαχαιροφόρων vgl. P. M. Meyer, Heerwesen 95 ff, auch für die Datierung. – 5 l. παρεχόμενος und 6 σιταρχούμενος.

verte

(P. 13160.) (No 1190.)[2]

[. . . . .] δε [. . . ἀ]ξιοῦμεν συντά[ξαι] τῶι
[. . . . . τ]ακτικῷ γραμματεῖ τὰς
[τοῦ Ἰσιδώρου σιτα]ρχίας ἀπὸ τοῦ νῦν
[. . . . . ἐ]κ τοῦ τάγματος αὐτοῦ
[. . . . .] . . . μέχρι τοῦ εἰληφέναι
[. . . . . πλ]ηρωθῆναι, ἐὰν δέ τι
. . .] μη πρὸς

Reste von 2 Zeilen.

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12 ff: der Antrag scheint zu enthalten, dass die Einkünfte des Isidoros teilweise oder ganz von der Regimentskasse einbehalten werden sollen bis zur Tilgung seiner Schuld. SCHUBART.

P. 13158 REKTO. No 1191.

Papyrus. H. 19 cm. Br. 22 cm. Aus der Papyruscartonnage von Abusir el mäläq. Deutliche Kursive aus spätptolemäischer oder augustischer Zeit. Auf Verso verblasste Reste einer Eingabe an einen Hegemon. — Vor dem Anfange der Zeilen leerer Raum von fast 12 cm Breite; vielleicht ist eine vorausgehende Kolumne gänzlich ausgelöscht worden. Aus dem Herakleopolites.

Aus einem amtlichen Berichte?

θησαυρῶν καὶ προ[. . .
καὶ ἐξαγομένων ἐφω[. . .
πόσιν δ' ἐκ πόσεως ἀπὸ Ἀθὺρ ε[. . .
ὑπ[ο]δεικνύμενον ἐφ' ἑκάστου [. . .
διὰ ψηφίσματος ὑπογεγ[. . .
τῶι προκεχειροτονημένωι καὶ [. . .
πρ[. . ἐ]περωτημένον ἀποκρυ[. . .
τ[. . . . . . .] πᾶσαν εὐκοσμίαν [. . .
[. . . . . προσ]κυνῆσαι . [. . .
[. . . . .]ερον μηδ[. . .

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3 Ende: ε entweder Zahl oder ἕ[ως. — 5/6 die Ausdrücke lassen an einen Verein, ein Kollegium oder drgl. denken; 6 Ende statt καὶ auch κοι möglich. — 7 trotz des fehlenden Augments scheint ἐπερωτημένον am ehesten annehmbar. ἀποκρι[θῆναι kaum möglich.

SCHUBART.

P. 13150 REKTO. No 1192.

Papyrus. H. 25 cm. Br. 16,5 cm. Aus der Papyruscartonnage von Abusir el mäläq. Auf Rekto Abdrücke demotischer Schrift, auf Verso Spuren derselben. Die griech. Kursive auf Rekto gehört spätptolemäischer oder augustischer Zeit an. Korrekturen von 2. Hand. Rechts Anfänge einer 2. Kolumne mit daneben stehenden Notizen von 2. Hand. Herakleopolites.

Aus einem amtlichen Berichte:

- [γ]ράφο̣ντος τῶν δηλ[ο]υμένων ἐκφορίων κατ' ἔτος
ἐξ ὁμολόγου σπόρου προσαγομένων καὶ τῶν πυρῶ̣ν̣
ἐπὶ Πανίσκου τοῦ στρατηγήσαντος εἰσηγμένων
ἦν̣ ὑμᾶς ἐκκο̣ι̣ . . . .
προσῆκον εἶν̣α̣ι̣ καὶ τὸν Πίνδαρον ἀπη̣τ̣ηκέν̣[αι] καὶ
τὸν Ἡλιόδωρον) μ̣ε̣μ̣ι̣σ̣θ̣(..) . . . . η . . . π̣ραχθη(..)
π̣ά̣ν̣τας τῶν) Ἀράβων κατεσταλμένων) καὶ π̣ά̣ν̣τ̣ω̣ν̣
.α̣ν̣ Ἀράβ̣ω̣ν̣ κατεσ̣. . . .
ἐν τῆι μεγίστη[ι] εἰρήνηι γεγονότων, τ̣ι̣θεμ̣ένων δὲ
καὶ ὑφ' ἡμῶν ἐν τοῖς παρὰ τοῦ Ἡλιοδώρου ἀπαιτηθη[σο-]
μένοις ἕνεκα τοῦ ὀφείλ̣ε̣ι̣ν μεταπαρ[ει]ληφότα τὰ τ[ῆς]
στρατηγίας συνχρη[σάμε]νον ταῖς ὑπ' αὐτοῦ γεγονυίαις
π̣ροσαγωγα̣ῖ̣ς [. . . . .]. ο̣φ . . . τῶν [μ]ὲν β[αι]νόν[των]
. . ἐν̣ τῆι μεγίστη[ι εἰρήνηι μ]ε̣ν̣ό̣ν̣τ̣ω̣ν)
τὴν ἀπα̣[ίτησιν . .] σ̣π̣. ατ̣ε̣ν . . .

Spatium von etwa 3 Zeilen, worin nur Abdrücke demot. Schrift erkennbar sind.

λ̣η̣ν̣[.] περὶ κώμην Σ̣χμ̣ῶνθιν· κατατ[. . .
. . . [. . .]τ̣ω̣ν̣ ἀ̣π̣ὸ̣ τ̣ῶ̣ν̣ ἑατ̣ῶ̣ν̣ . . .
ω̣ν̣τη . . . .
[. . . . .] ης τῶν ἐκφορί[ω]ν τ̣ὰ̣ π̣ρ̣ὸ̣ς μέτρ[ον]
[. . . . . π]αρὰ τοῦ Πινδάρου ἐν π[. . .] . . . μ̣ετὰ τ̣ο̣ῦ̣ ἀ̣λ̣-

Spuren einer Zeile.

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5 die runden Klammern bei Ἡλιόδωρον, nach τῶν und κατεσταλμένων stehen im Papyrus. Die übergeschriebenen Notizen in 4, 5 und sonst durchweg von 2. H. — 6 über der Zeile: Ἀράβων sehr zw.; κατεσταλμένων nicht zu erkennen. Die Araber sind die Bewohner des östlichen Gebelrandes, der grade hier (bei Beni Suef) dem Nil ganz nahe ist. — 10 die Erg. βαινόντων scheint unvermeidlich.

SCHUBART.

P. 13 129. No 1193.

Papyrus. H. 30 cm. Br. 10 cm. Aus der Papyruscartonnage von Abusir el mäläq. Ungewandte Kursive. Die Ergänzungen ergeben sich von Z. 6 an aus P. 13132, einer andern Ausfertigung von derselben Hand. 22. Jahr des Augustus. Herakleopolites.

Eingabe an den Dorfschreiber.

Δημητρίῳ κω[μ]ογραμ[ματ]εῖ κ. [...
παρὰ Διονυσίου τῶν λε[...
κατοίκων. Ἐπὶ ἀπὸ ἀρουρ[ῶν...
ζ περὶ Κόμα ἐκ τοῦ Ῥόδων[ος κλήρου ....]
ἀπὸ ἀρουρῶν πέντε ἀρ[ούρας τρῖς καὶ ἐκ τοῦ]
Σατόκου ἀρούρας δύο || καὶ ἐπὶ σωτ........
τῷ πρότερον τῶν Ἡλιο||δώρου ἐκ τοῦ
Δημητρίου ἀρούρας τρῖς || / ἄρουραι η καὶ
τούτων ἐμβρόχων οὐσῶν || μέχρι ιβ τοῦ 6. II. 8 v. Chr.
τοῦ δευτέρου καὶ εἰκο||στοῦ ἔτους Καίσαρος
Μεχεὶρ καὶ μὴ δυναμένων || καθόλου
σπαρῆναι, προήγεμαι τὴν [τού]τ[ων] || ἐπίδοσιν
ποήσεσθαι, ὅπως ἀνενέν[κ]ωμ[εν] || τὰς ἐν τῇ
ἐμβρόχῳ. Τούτου δὲ πεποη||μέν[ου] ἐσόμεθα ἀντει-
λημμένοι. L κβ Καίσαρος Μ||εχεὶρ [..]

1 erg. etwa κ[ώμης Κόμα; die Länge der Erg. ist unsicher, wie ein Vergleich von Z. 5 u. 13 mit 7 u.s.w. zeigt. — 2 der Petent ist nur einer, trotz des Plurals Z. 13/14. — 3 von επι an sehr zw. — 4 links ein Zeichen. — Koma im Herakleopolites; vgl. No 1188, 2 u.a. — 6 hier setzt die 2. Ausfertigung (B) ein. B: ... ου γῆς ἀρούρας. — Rechts von || folgt das nur in B Erhaltene. — 7 τῶν fehlt in B. — 10 τοῦ δευτ. u.s.w. folgt in B auf der Zeile hinter Μεχείρ. — 11 B προήγημαι. — 12 B ανενε[...

SCHUBART.

Die folgenden Nummern, 1194–1202, betreffen Priester und Tempel in Herakleopolis und den Dörfern des Herakleopolites.

P. 13 166 REKTO. No 1194.

Papyrus. H. 31 cm. Br. 17 cm. Aus der Papyruscartonnage von Abusir el mäläq. Verso leer. Kursive; die unteren Zeilen sind verwischt und verblasst; rechts Reste einer zweiten Kolumne. 3. Jahr des Augustus.

Zahlung von Tempeleinkünften durch eine Bank.

Ἔτους γ' Ἐ⟨πὶ⟩φ κ̅. ἐν Ἡρα(κλέους) πόλε(ι).
Διαγρα(φὴ) διὰ τῆς Ἡροκρ(άτους) τρα(πέζης).
Πτολεμαῖος ὁ παρ' Ὥρου
προφήτου καὶ ἐπιστάτου
ἱερῶν Προ[ι]τωι καὶ
Μαρσύαι τοῖς παρὰ
Σαραπίωνος τοῦ
ἐπὶ τῶν προσόδων
τοῦ ἱεροῦ πύργου τιμ(ὴν) ν
καπ̣τέρων τῶν καθη(κόντων) τὸ ἱ̣ε̣ρ̣ῶ̣
τελεῖσθαι ἐκ τοῦ ἐν Ἡρα(κλέους) πό(λει)
αὐ(τῷ) ἀνιερω(μένου) ε. ε.... ε(..)
.... ειτ̣ομ̣α̣ τ̣ο̣ῦ̣ [ἱ]ε̣ρ̣ο̣ῦ̣
π̣ύ̣ρ̣γ̣ο̣υ̣ πρὸς [..] . [..]
.... μη τ̣αμιε(...)
[χ]αλ(κοῦ) 𐅵 η ? ε. λε
ἀ̣λ̣λ̣α̣γ̣ὴ 𐅵 ρλδ

1 ετους trotz eigentümlicher Schreibung sicher. — 2 eine Schriftspur über ρ ρ dürfte nur durch Abdruck entstanden sein. — Über die Finanzverwaltung der Tempel vgl. besonders Otto, Priester u. Tempel II 120. 140. — 9 τοῦ ἱεροῦ πύργου ist auch in den Resten der 2. Kol. erkennbar. — 10 π fast sicher, dann ερ oder ει; an das zweifelhafte καπτήρ = Röhre ist kaum zu denken. — τῶν eher als τήν. — 11 Ende δ. — 12-17 sehr undeutlich. — 15 ταμιε(ῖον) ? — 16: 5.35 Drachmen, die Hunderte unsicher. — 17 𐅵 = δραχμαί.

SCHUBART.

P. 13196. No 1195.

Papyrus. H. 24 cm. Br. 14,5 cm. Aus der Papyruscartonnage von Abusir el mäläq.
Von derselben Hand wie No 1196. Etwa 20. Jahr des Augustus.

Antrag eines Priesters auf Gehaltszahlung.

[Ἱε]ρ̣ε̣ὺς Ἁρυώτης Π̣ε̣.αρίω προφήτης
·[..]. λέγιν· Ἡὰν καλῶς ποήσις ἐρωτήσις
[π]ε̣ρ̣ὶ ἐμοῦ ι̣τ̣ς ἔ<σ>χηκα παρὰ τοῦ σ[....]
[.......] ὑπὲρ τοῦ οὐκτοκαιτεκάτου
[ἔτους] Καίσαρος λαχάνου τῶν δεκαδύω
[μ]η̣νὸς ἀρταβῶν ἑκατὸν δέκα ἓν ἥμος
διάφωρον ἀρταβὸν πέ<ν>τε ἥμος καὶ τοῦ Ἐπὲφ
τιμῆς λαχάνου ἀρταβῶν τριάκοντα πέντε
ἀργυρίου δραχμὰς ἑκατὸν τριάκο<ν>τα ἓξ
ἀντὶ ἀργυρίου δραχμὰς ἑκατὸν πε<ν>τήκοντα
ἓξ τριώβουρον καταλίπεντε ἀργυρίου
δραχμὰς ἴκοσις τριωβούρου / ⊢ κβ ⊤ ε∟

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1 Priester Namens Haryotes begegnen mehrfach in der Liste No 1196. – Zum Namen des Propheten vgl. No 1196, 32; es handelt sich ohne Zweifel um dieselbe Person. – l. προφήτη. – 2 Anf. viell. Name des Gottes. Dann l. λέγει entsprechend dem Stile der demotischen Urkunden. Der Schreiber verstand nicht viel griechisch; die Eingabe musste aber wohl griechisch geschrieben werden, weil der Prophet anscheinend ein Grieche war. Dies ist schwerlich Zufall, sondern wahrscheinlich Vorschrift des Staates. Dass die Zahlung der Syntaxis, um die es sich handelt, durch Vermittlung des Tempelvorstehers geschah, erkannte Otto, Priester u. Tempel II, 123 ff. – ηαν wahrsch. = ἐάν; l. καλῶς. – Nach ἐμοῦ ziemlich deutlich ιτς. – Es ist zw., ob nicht τοὺς zu lesen ist und nichts weiter folgte; σ[ιτο-][λόγου] ist kaum annehmbar. – 4 vor ὑπὲρ viell. Spatium; daher ist der Umfang des zu Ergänzenden unsicher. – l. ὀκτωκαιδεκάτου. – 6 l. μηνῶν. – ἥμισυ. – 111½ Artaben ergeben monatlich 9,3; dies stimmt genau zu 14/15, wo auf 5 Monate 46½ Art. gerechnet werden. Vgl. damit die 8 Artaben Olyra der „Zwillinge" P. Lond. I p. 22/3. Otto l. c. I 374 ff. II 335 f. II 24 f. Ferner vgl. P. Tebt. II 294. – 7 l. διάφορον ἀρταβῶν – ἥμισυ. – Ἐπείφ; woher das Sondereinkommen im Epiph stammt, ist nicht ersichtlich. – 11 l. τριώβολον. – καταλείπονται. – 12 l. δραχμαὶ εἴκοσι τριώβολον. – Das Drachmenzeichen hat durchweg die Form ⊢.

verte

(P. 13196.) (No 1195.)[2]

12/11 v. Chr.

καὶ τοῦ ἐννεακαιδεκάτου ἔτους Καίσαρος
μηνὸς πέντε ὧν ἀρταβῶν δεσαράκοντα
ἐξ ἥμος διάφωρον ἀρταβῶν δύω δετάτατον
[λε]ίποντε διάφωρον ἀρταβῶν ζ∟d καὶ ἀργυρίου
δραχαμὰς ἴκοσι τριωβούρου καὶ φόρετρον
ἀργυρίου δραχμὰς δέκα / τω ⊢ λβ ∸ ζ∟d
καὶ ἐλατωνῖ ἀπὸ τῶν ∸ μς∟ ἐλέου
κοτυλῶν ςλ τι(μῆ) ⊢ ξ / ⊢ ϙβ ∸ ζ∟d

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14 l. μηνῶν. – ὧν? man erwartet λαχάνου oder drgl. – l. τεσσαράκοντα. – 15 l. ἥμισυ. – δύο τέταρτον. – 16 λείπονται? – Der Betrag von $7\frac{1}{2}\ \frac{1}{4}$ scheint sich aus $5\frac{1}{2}$ (Z. 7 u. 12) + $2\frac{1}{4}$ zu ergeben. – 17 l. δραχμὰς. – 19 l. ἐλαττονεῖ; gemeint ist wohl: es bleibt zurück hinter den $46\frac{1}{2}$ Art. um den Preis von 230 Kotylen Öl; über die Ölsyntaxis Otto l.c. I 374.

SCHUBART.

P. 13185. No 1196.

Papyrus. H. 18 cm. Br. 53 cm. Aus der Papyruscartonnage von Abusir el mäläq. Von derselben Hand wie No 1195, also etwa aus dem 20. Jahre des Augustus. Auf Verso Reste einer Liste.

Verzeichnis von Phylenpriestern.

Kol. I.

ᾱ φυλή

Ἁρμῆς Θεῶ[σ]τος

Θεῶστος υἱός

Zu Priesterlisten vgl. im allg. Otto, Priester u. Tempel, Register; bes. I 34 ff; zu den Phylen ibid. I 23 ff. Die neue Liste gehört in die Zeit des Augustus und in den Gau von Herakleopolis, wahrscheinlich einen Tempel in Busiris; aber auch Koma, Line und andre Dörfer kommen in Betracht. Dass es sich nicht um ein ganz kleines Heiligtum handeln kann, zeigt die Summe von 133 Phylenpriestern. In den sonst bekannten Listen pflegt ausser dem Vatersnamen auch der der Mutter angegeben zu werden. In den übrigen Priesterurkunden von Busiris begegnen folgende Priester: Stotoëtis S. des Nuchis, Soterichos S. des Nuchis, Haryotes, Harsiësis, Soterichos, Horos S. des Theos (Teos), aber keiner lässt sich sicher mit einem Namen der Liste identifizieren, auch nicht Horos S. des Theos mit dem Z. 28 genannten Horos. Zu beachten ist die häufige Wiederkehr gewisser Namen, ferner die Familienbeziehungen. – 3 l. Θεῶς; vielfach ist der Gen. statt des Nom. gesetzt, was im Folgenden nicht besonders notiert werden wird.

verte

Θεῶστος Πατεήτιος
Σχεριεῖνις Ὥρου
Ὥρου υἱός
Ὥρου Στοστοήτιος
Ὀννῶφρις υἱός
Σωτήριχος Θεῶστος
ἕτερος Σωτήριχος ἀδφ$^{\omega}$
ἕτερος Ὥρου ἀδφώς
ἕτερος Ὀννῶφρις ἀδφ$^{\omega}$
Σωτήριχος Περοῦτος
Βαβῦχις Ἀσκλᾶτος
Ἁρυώτης Πετεῆσις
Σωτήριχος υἱός
Σωτᾶς ἀδεφώς
Πτ̣ο̣λλίων Πετεήσ[ιος]
Περοῦς ἀδεφώς

Kol. II.

Ἁρατρῆς Ὥρου
Ὥρου υἱός
Σανῶς Πετειμού̣θ(ου)
Ἡράκλειος Ὥρου Ἁρυώτης
Φέβις υἱός
Πετεῆτις Τοθοῆτος
Πετεῆτος υἱός
Θεῶς Ὥρου Βουσίρεως
Ὥρου υἱός
Σωτήριχος ἀδεφώς
— [ἀν]δρῶν κη
β̅ φυλή
[. . . .]αρίων προφήτης
[. . . .]της ἀδεφώς
[. . . .]κ̣ος ἀδεφώς
[. . . . . .] ἀδεφώς
[. . . .]ς̣ ἀ̣δ̣ε̣φώς
Ἀσκλᾶς Σχερεῖνις πτερλαφόρ(ος)
Σχερεῖνις υἱός
Ὧρος Σ[χ]ερεῖνις
Σ̣ε̣ι̣φητ̣η ἀδεφώς

Kol. III.

Σχερεῖνις ἀδεφώς
Ὥρου Σεμθέως ἀ̣σ̣α̣γαστος
Σεμθεὺς Ὥρου
Ὥρου υἱός
Κιόις υἱός
Νεχθεμμῆς Ὥρου
Πετεῆτις υἱός
Ὥρου Ὀννῶφρις
Ὧρος Πετειμούθη κ̣ω̣φός
Ψενῶς Σεμθέως
Ὥρου Σανῶστος

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4 Πατεητιος eher als Πετεήτιος; meistens hat der Name in dieser Liste die Endung τις, nicht σις. – 5 sonst Σχερεῖνις. – 10 l. ἀδελφός u. so durchweg. – 14 sonst Βαβῦνχις. – 20 Har-hatres (Möller). – 23 Haryotes ist wohl nicht der Grossvater des Herakleios, sondern Doppelname: Ἡράκλειος ὁ καὶ Ἁρυώτης. – 27 ob Βουσίρεως sich auf das Dorf B. bezieht, ist zw. – 30 die Zahl 28 ist von Hause aus normal gemäss den 28 Tagen des Mondmonats. – 32 der Prophet scheint einen griech. Namen zu führen, vgl. No 1195, 1. – 37 l. πτεραφόρος. – 42 ἀ̣σ̣α̣γαστος ein unbek. Titel? ein Adj. zur Bezeichnung eines Merkmals? – 49 κωφός ist wohl als Beiname „der Stumme" zu verstehen; Merkmale werden in der Regel in dieser Liste nicht angegeben. Vgl. noch Z. 63. 67. verte

(P. 13185.) (No 1196.)³

Σχερεῖνις υἱός
Σεμθεὺς Ἁρυώτης
Ἁρυώτης υἱός
Πεταῦ̣ος Ὥρου
Ψενῶς Πετειμθου
Ὀννῶφρις υἱός
[Ἁ]ρσιῆσις ἀδεφω
Πετειμούθου Ἁρσιῆσις
Ἁρσιῆσις υἱός
Ὥρου ἀδεφώς

Kol. IV.

Ψενῶς ἀδεφώς
Ἁρσιῆσις Ἁρσιῆσις κοφώς
[Σχ]ερεῖνις Ὥ[ρο]υ
Σεμθεφεῖβι[ς] Τοθ[ο]ῆτος
Τοθοῆς υἱός
Πεταῦς Ταθ[ο]ῆτος χωλός
Τοθοῆς Ἁρυώτης
Ἁρσιῆσις Ὀννῶφρις
—— ἀνδρῶν λη
γ̄ φυλή
Περοῦ Μούιτος
Ὥρου υἱός
Σχερείνιος Μούιτος
Ἁρυώτης υἱός
Μοῦις ἀδεφώς
Ἁρυώτης Μούιος
Πετεῆτις Νεκθμῆς
Πετοσῖρις ἀδεφώς
Ὀννῶφρις υἱός
Τοθοῆς Οὐαφρῆ[τ]ος

Kol. V.

Πετειμούθης υἱός
Οὐαφρῆς ἀδεφώς
Τοθοῆς υἱός
Ἁρυώτης υἱός
Πετεῆτις Πάσιτος
Πετοσῖρις ἀδεφώς
Παθῆβις Οὐαφρῆτος
Σεμθεὺς υἱός
Πισάπις ἀδεφώς
Οὐαφρῆς ἀδεφώς
Κιόις Οὐαφρῆστος
Στοστοῆτις υοἱός
Κιόις Σακρειν
. . . . . υς Πετοσίρεως
Στοστοῆτις ἀδεφώς
Πετεῆτις Παούθης μονοφ^ω
Πετειμούθης Οὐαφρῆστος
Οὐαφρῆστος ἀδεφώς
Πετεῆτις Παυόθης
Ἁρυώτης υἱός
Ὥ̣ρ̣ου Π̣α̣[ο]ύ̣θης

Kol. VI.

Πετεῆτις Πετοσίρειως
Στοτοῆτις ἀδεφώς
Ὥρου Πεταῦστος
—— ἀντρῶν λδ
δ̄ φυλή
Ψενῶς Πετειμούθης
Πετειμούθης υἱός
Πετεσῖρις Πετειμούθου

63 l. κωφός. – 81 Οὐαφρῆς = Apries. – 93 l. υἱός. – 97 Ende: ω am wahrscheinlichsten; sonst wäre an μονόφθαλμος zu denken. – 106 l. ἀνδρῶν.

vert.

(P. 13 185.) (No 1196.)

Πετειμούθου υἱός
Στέρος Νεχθεμμῆς υἱός
Ὧρος ἀδεφώς
Πετειμούθου Ψενῶστος
Πετẹọσῖρις ἀδεφώς
[Ψ]ενὼς υἱός
Πετοσῖρις ἀδεφώς
Ἁρυώτης Ψενῶστος
Ψενὼς υἱός
Πετειμούθου Πετοσῖρις
Ψενὼς ἀδεφώς
Πετοσῖρις ἀδεφώς

Kol. VII.

Βαβύνχις Νεχθήμμεως
Νεχθεμμῆστος Ν̣χ̣θέμμεως
Ὧρος Σεμθέως
Σεμθεὺς υἱός
Σωτᾶς ἀδεφώς
Πετεῆτις Παθῆβις
Παθῆβις υἱός
Πετειμούθου Ψενῶτọς̣
Βαβύνχις Ἁρσιῆσις
Πετεῆτις Ὥρου
Ὥρου υἱός
Spatium von einer Zeile.
Πετειμούθου Ὥρου
Σεμθονῆρις Πετειμούθ(ου)
Πεταοῦς Ὀννῶφρις
Ὥρου υἱός
Ψενὼς Ὀννῶφρις ἀνδρ(ῶν) λ[α]
ε φυλή
Φίβιος Στοστοήτιος
Στοστοῆτις υἱός

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112 Anf. nicht ἕτερος! — 133 der leer gelassene Raum war vielleicht für einen nachzutragenden Namen bestimmt; freilich weiss man nicht, nach welcher Folge die Priester aufgezählt werden. — 141 unter dieser Zeile ist noch reichlich Platz vorhanden; daher scheint es, als habe die 5. Phyle wirklich nur 2 Personen umfasst. Vielleicht ist, wie Dr Möller vermutet, die 5. Phyle in manchem kleineren Tempel nur pro Forma eingeführt worden. — Auf der zum grössten Teile leeren Rückseite des Papyrus stehen Reste einer Liste von Personen mit folgenden Zahlen; demnach handelt es sich nicht etwa um die Fortsetzung der auf Rekto stehenden Liste.

SCHUBART.

P. 9916. No 1197.

Papyrus. H. 25 cm. Br. 43 cm. Aus der Papyruscartonnage von Abusir el mäläq. Deutliche Kursive; jedoch vielfach verblasst oder abgerieben. Das Blatt enthält eine Kopie von drei auf den Tempel in Busiris bezüglichen Aktenstücken 26. Jahr des Augustus.

verte.

(P. 9916.) (No 1197.)[2]

Kol. I.

Eingabe betreffs der Syntaxis.

Ἀσκληπιάδῃ τῷ θεῶι καὶ κυρίωι παρὰ Στοτοήτιος τοῦ Νούχεως ἱερέως κα[ὶ] προφή]του Ἁρψεν[ή-]σιος καὶ Σαράπιος θεῶν μ[εγί]στων ἱεροῦ τ[οῦ ὄν]τος ἐν κώ[μῃ] Βουσίρι τοῦ ὑπὲρ Μέμφιν Ἡρακλεοπολίτ[ου. Ὑπόκε]ιται τῶι προκιμένῳ ἱερῷ σύνταξις ἐκ τῆς Ἀρπίσιος π[ρ]οσόδου καθ' ἐ-νιαυτὸν ξο ρν, καὶ ὑπὸ σοῦ ἀπεδόθησαν ἕως τοῦ ιη L (13/12 v. Chr.) [Κα]ίσαρος, ἐκδημήσαντος δὲ σοῦ εἰς τοὺς ἐκ[τὸ]ς [τόπους] [οἱ σοὶ] προσ[τ]άται ἕως τοῦ νῦν ἀ[πὸ] τοῦ ἐννεακαιδεκ[άτου] L (12/11 v. Chr.) [Κα]ίσαρος οὐκ ἔδωκαν ἡμῖν. Καὶ οἱ μὲν ἀπὸ Λινὴ καὶ Κόμα κωμῶν [ἱ]ερεῖς μὴ λαμβάνοντες τὰ ὑποκίμενα αὐτοῖς ἐντ[ρ]έχοντες τῷ ἡγεμόνι Τυρρανίωι ἀπεκομίσαντο, ἡμεῖς δὲ τὴν ἐπ' ἀγαθῷ σου παρουσίαν πρὸς καλ[ὸ]ν ποι-ο[ῦμ]εν, ἵνα μὲν τοῖς θεοῖς εὐχόμενοι δι' ὅλου καὶ διὰ παν-[τὸς .] ερι . . . . ερη . ην ἀνεπαφροδισίαν . . . . ν [θεὸν κ]αὶ [κύριο]ν Κ[αίσ]αρα Αὐτοκράτορα καὶ τοὺς αὐ-[τοῦ υἱούς. Δ]εόμενοι οὖ⟨ν⟩ τῆς παρὰ σοῦ εὐσεβῆας [μεταλαβεῖν . . . .] ειτου ἀξιοῦμεν ἐὰν φαίνηται [προστάξαι ἀποκατασταθῆ]ναι ἡμῖν τὴν ὀφιλομένην [σύνταξιν . . . .] . . τῳ . . . . , ὅπως τὰς θυσίας [δυνώμεθα ἐπιτελεῖν καὶ τἆ]λλα τοῖς θεοῖς νομιζόμε-[να ἀνεμποδίστως ποι]ῶμεν ὑ[πὲ]ρ τε σοῦ καὶ τῶν [τέκνων, ἵν' ὦμεν εὐεργετη]μένοι.

Διευτύχι

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1 cf. No 1201, 1. θεός scheint sonst nicht vorzukommen; vgl. jedoch Ditt. O.G. I 195. – Asklepiades auch No 1200, 14; er ist jedenfalls ein höherer Staatsbeamter. – 2 προφή]του zw.; vgl. Otto, Priester u. Tempel s.v. – Zu Harpsenesis vgl. Tebt. I 88 II, 40. – 3 l. ἱεροῦ. – 4 ὑπόκε]ιται erg. nach ὑποκίμενα Z. 10. – 5 l. ἱερῷ. – Ἁρπίσιος zw.; wahrsch. Name eines Privatmannes, aus dessen Stiftung die πρόσοδος floss. – 7 l. Καίσαρος. – ἔξω nicht wahrsch. – 8 Erg. zw.; προστάται auch No 1200, 15. – 9 auch Line ist ein Dorf im Herakleopolites; cf. No 1200, 24. – 12 Ende zw., aber πρὸς καιρὸν unmöglich. – 14 dass ἀνεπαφρ. als ein Wort zu betrachten ist, zeigt das vorausgehende ην. – 15 Erg. sehr zw.; cf. No 1200, 11; vorher etwa ein Verbum mit δέ. – 16 wenn υἱούς richtig ist, könnte man an die damals, 5/4 v. Chr., lebenden C. Caesar u. L. Caesar denken. – 16 οι korr. aus ος. – 19 die nahe lieg. Erg. σύνταξιν μέχρι τοῦ ἐνεσ]τῶ[τος κϛ L] passt nicht zu den Spuren. – ὅπως u.s.w., vgl. Amh. II 35, 49 ff. u. Tebt. I 6 II, 49. – 22 ἵν' u.s.w. ist reichlich lang u. deshalb zw.

SCHUBART.

Kol. II.

Eingabe an den Statthalter betreffs der Kopfsteuer.

Γαί̣ω̣[ι Τυ]ρρανίωι

παρὰ Σω[τη]ρίχου τ̣ο̣ῦ̣ Νούχ̣ιο̣ς ἱερέως προκεχιρισμένου δὲ καὶ ὑπὸ τῶν σ̣υ̣ν̣ι̣ε̣ρ̣έ̣ων Ἁρυώτου καὶ Ἁρσιήσιος καὶ Σωτηρίχου ἱγε̣ρ̣έ̣ων Ἴσιδος καὶ Σαράπι̣δ̣ο̣ς καὶ Ἁρψενήσιος καὶ Ἀσκληπιοῦ τῶν ἐν Βουσίρι τοῦ ὑπὲρ Μέμφιν Ἡρακλεοπολίτου. Μέγιστε ἡγεμών, ἐπάνωθεν καὶ τῶν τῆς βασιλίσσης χρόνων μέχρι̣ς̣ τοῦ πέμπτου καὶ εἰκοστοῦ ⟦ἔτους Καίσαρος⟧ θεο[ῦ] (6/5 v. Chr.) καὶ Σεβα[σ]τοῦ Καίσαρος ἔτους οἱ τέσαρες ἱγερῖς ὄντες ἐξ ἱερέων ἐξ ὑπηρετουτος τὰ ἱγερὰ καὶ ποιούμενοι ἁγνήας καὶ θυσίας δύο π̣αρὰ [δύ-]ο ἀπαρε̣ν̣ό̣χ̣λ̣ητοι γεγόνασμεν ὑπὲρ λαογραφίας, τῷ δὲ ἐνεστῶτι κϛ L Καίσαρος (5/4 v. Chr.) Ἡπιοδώρου τοῦ βασιλικοῦ γραμματέω[ς] τοῦ νομοῦ εἰςδόντος ἡμᾶς εἰς ἀπα̣ι̣τησιν ὑπὲρ λαογραφίας ἐπράχημεν ἐτῶν τεσσάρων ἕκαστος ἡμῶν [ἀ]ργυρίου ⊢ ξδ καὶ χωματικῶν ἀργυ(ρίου) ⊢ ρ̣η. Διὸ ἀξιοῦ(μεν).

Die Schrift wird gegen Ende immer grösser. – Über die Kopfsteuer der Priester vgl. Otto, Priester u. Tempel s. v. – 2 zu Soterichos vgl. No 1201, 1. – 4 l. ἱερέων; entsprechend auch 10. 11. – 8 βασιλίσσης bezieht sich auf die letzte, Kleopatra. – 11 l. ὑπηρετοῦντες auf die 4 Petenten bezogen; aber auch ὑπηρετούντων von den 6 Priestern gesagt gäbe einen Sinn. – 12 über den Dienst zu je zwei scheint sonst nichts bekannt zu sein. – 13 l. γεγόναμεν. – 17 l. ἐπράχθημεν. – 18 hinter ἡμῶν Tintenspuren. – 20 wohl ρη, nicht ιη.

SCHUBART.

P. 9916. No 1199.

Kol. III.

Schreiben des Statthalters.

Ἀντίγραφον ἐπι[στο]λῆς. Γάιος Τυρράνιος [...]
σ[..]ημανται μὴ ἱκανοὺς εἰκονίσθαι
[καὶ τοὺς] κατ' ἔτος παραδεχομένους ἱερ[εῖς]
[κ]αὶ παστοφόρους μήτε ἐξ ἱερέων ὄντας [μή-]
[τε τὰς λ]ιτουργίας παραδεχομένους . [...]
[.....] Κελεύω οὖν ἀναγράψασθαι τού[ς]
παραδεχομέν[ους] ἱερεῖς καὶ παστοφόρους καὶ τ[οὺς]
[ἄλ]λους τοὺς ἐκ τῶν ἱερῶν πάντων. [...]
καὶ παῖδας, καὶ τίνες χρῆας παρέχον[ται]
διασάφησον, ὅπως ἐν τοῖς τοῦ κς L Καί[σαρος]
ἐπικρίνωι, τοὺς δὲ μὴ ὄντας ἐξ ἱερέων ἀπο[...]
τ.σον ἀνυπερθέτως.
L κς Καίσαρος Παῦνι ι — 4. VI 4 v. Chr.

Von andrer Hand als Kol. I und II; zum grossen Teile stark verblasst. – Rechts fehlt vielleicht in manchen Zeilen nichts, z. B. in Z. 1 u. Z. 8, an deren Ende kaum eine Spur festgestellt werden kann. – 1/2 der Adressat scheint nicht genannt zu sein, denn Z. 2 Anfang lässt sich nicht mit einem Namen vereinbaren; war etwa statt dessen λέγει gesetzt? Wie es scheint, ist der Brief eine nicht nur für Busiris, sondern allgemein für Aegypten gültige Verfügung betr. eine allg. γραφὴ ἱερέων. – 2 σ[εσ]ήμανται liegt nahe, giebt aber keinen passenden Sinn. – εἰκονίσθαι zw.; vgl. Otto, Priester u. Tempel I 215. – 3 zu παραδ. ἱερεῖς vgl. παραδόχιμος in P. Tebt. II u. Otto, a. a. O. II 326. – 4 vgl. Otto I 203 ff. – 11 hiernach scheint die ἐπίκρισις der Priester noch Sache des Statthalters zu sein; ein Oberpriester ist wohl noch nicht vorhanden. Vgl. Otto I 68 ff. Zweck der ἐπίκρισις ist, wie der Zusammenhang mit der vorigen Urkunde zeigt, festzustellen, welche Priester von der Kopfsteuer frei sein sollen. Dafür sind massgebend 1) priesterliche Herkunft, 2) wirkliche priesterliche Funktionen. – Hinter απο fehlt vielleicht nichts; Sinn: scheide aus streiche aus oder drgl. Vgl. bes. Tebt. II 298 I 9 ff.: τῶν μὲν παραδοχίμων καὶ ἐπικεκριμένων ἀπολυσίμων.

SCHUBART.

P. 9914. No 1200.

Papyrus. H. 31 cm. Br. 27 cm. Aus der Papyruscartonnage von Abusir el mäläq. Deutliche Kursive. 29. Jahr des Augustus.

Eingabe der Priester an den Statthalter.

Ποπλίωι Ὀκταίωι
παρὰ Ὥρου τοῦ Τεῶτος καὶ τῶν [ἄλλων ἱ]ερέων [. . . . . καὶ]
Ἀπόλλωνος θεῶν μεγίστων [ὄν]τ[ων ἀπ]ὸ κ[ώμης Βουσίρεως]
τοῦ ὑπὲρ Μέμφιν Ἡρακλεοπο[λίτο]υ. [Περὶ κώμην . . . . ἐτύχομεν]
ἐδάφη ἔχοντες ἀνιερωμ[ένα καὶ πρόσοδον κατὰ διαδοχὴν τῶν]
γον[έ]ων ἡμῶν πυροῦ ἀρτάβας [ἑκατόν. Τῶι δὲ ια∟ ἀνειλημμένων]
— εἰς τὸ δημ[ό]σιον τῶν ἐδαφῶν διετα.[. . . . . σύνταξιν]
πυροῦ ἀρτάβας ἑκατὸν καὶ ἀπὸ τῆς (τῶν) [προσόδου . . . .]
πυροῦ ἀρτάβας ἑκατόν, ὥστ' εἶνα[ι] τὰ[ς] πάσας διακοσίας κατ' ἔτος]
ἀπὸ τοῦ [ι]α [∟] Καίσαρος μέχρι τοῦ ι[θ∟ . . . . καὶ εἰς τὰς]
ὑπὲρ τοῦ θε[οῦ] καὶ κυρίου Αὐτοκράτορος Κα[ίσαρος καθηκούσας]
θυσίας καὶ σπονδὰς καὶ εἰς τὰς [συν]τελουμένας ὑφ' [ἡμῶν λιτουργίας]
κατ' ἔτος ἀργυρίου δραχμὰς διακοσ[ί]ας ὀγδοήκον[τα.] Ἀπ[ὸ δὲ τοῦ ιθ∟]

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2 ἄλλων passt besser als συνι]ερέων zur Grösse der Lücke. – Horos Sohn des Teôs (sonst Theos) vgl. No 1201, 2. – Ende etwa Σαράπιδος καὶ] vgl. No 1197. 1201. – 3 die Erg. des Namens Busiris ist nach den übrigen Priesterurkunden dieser Gruppe sehr wahrscheinlich. – 4 hier und in den folgenden Zeilen ist bei der Erg. zu berücksichtigen, dass die Schrift allmählich kleiner und enger wird. Im Allg. wird bei den versuchten Ergänzungen Folgendes angenommen: Bis zum 11. Jahre besass der Tempel gewisse gestiftete Ländereien sowie Naturaleinkünfte; diese scheinen noch ausser dem Ertrage der Ländereien angeführt zu werden, wie die 2 Beträge in Z. 8 u. 9 nahe legen. Im 11. Jahre wurden die Äcker eingezogen und dafür dem Tempel eine Beisteuer von 100 Artaben jährlich ausgesetzt, während jene πρόσοδος teilweise bestehen blieb. Dazu kommen Barbeträge in Höhe von 280 Drachmen. Im 19. Jahre aber, als Asklepiades nach Italien reiste, liessen sich seine Vertreter, die Sitologen, von den Priestern (?) des Dorfes Line bestechen, die πρόσοδος, die augenscheinlich vom Dorfe Line geleistet wurde, dem Dorfe zurückzuerstatten. Die Petenten bitten 1) die auf diese Weise verlorenen 900 + 100 Artaben zu ersetzen, 2) die πρόσοδος für die Zukunft zurückzugeben. – 4 etwa κώμην Λινῇ. – 5 ein Beispiel einer πρόσοδος bildet die Stiftung No 1202. – κ. διαδ. vgl. Tebt. II 302, 17. – 6 ια∟ vgl. 10, wo die Erg. von ι[θ abhängt, das durch Z. 19 gesichert wird. – 10 schwerlich ist Καίσαρος zu erg. – 13 zur Reise des Asklepiades vgl. No 1197, 7.

verte

(P. 9914.) (No 1200.)[2]

Ἀσκληπιάδου τοῦ τὴν πρόσοδον ἀνηγμένου εἰς Ἰṭαλίαν [ἐγδημήσαντος οἱ]
προστάται καὶ σιτολόγοι Ἡρακλείδης καὶ Διονύσιος ἀμφότ[εροι ὄντες]
τοῦ ἀδελφοῦ τοῦ Ἀσκληπιάδου υἱοί, ọ̔ντων δẹ̀ ἀπọ̀ [κ]ώ[μης Λινῆ πεισθέντες]
παρὰ τῶν (sic)
οὐ μικρῶι κεφαλαίωι ὑπο τῶν ἐκ τῆς κώμης αὐτῶν ἀπ[εστέρησαν]
ἡμᾶς ὧν ἔχομεν ἐκ τῆς προσόδου πυροῦ ἀρταβῶν ἑκατὸν [. . . . . . μέχρι]
τοῦ ιθ ∟ Καίσαρος. Ὁ προγεγραμμένος δὲ Ἡρακλείδης καὶ Διονύ[σιος . . . . . .]
ἐξουσίαν ἔχοντες τῶν Ἀσκληπιάδου ἀνόμως ἀποδέδωκαν τọῖ[ς ἀπὸ Λινῆ]
μηδέπω ἐσχηκότες ἐκ τῆς προσόδου ⳨ πλῳ . . . . τας ἡμῶν εἰς πλήρωσιν [τ]ῶṿ ροε ⳨ ρ
τὰς ἡμῶν ⟦πυροῦ ἀρτάβας ἑκατὸν⟧ καὶ μέχρι τοῦ νῦν διεμώλụσạṿ [ἡμᾶς . . . . . .]
στευόμενοι ὑπ᾽ αὐτῶν. (Νυνεὶ δὲ ἐπισκεψάμενοι τὸ δημόσιο[ν καὶ εὑρόντες]
(διεγβαλλομένας εἰς τὸ ἡμῶν ἱερὸν τὰς προκειμένας πυροῦ [ἀ]ρτάβας ἑκατ[ὸν καὶ]
(αὐτῶν τῶν ἀπὸ Λινῆ πυροῦ ἀρτάβας ἑβδομήκοντα πέντε) ⟦δι⟧ ἐπὶ δὲ κạ[ταπεφεύ-]
ἀξιοῦμέν σε τὸν πάντ[ων] εὐεργέτην
γαμεν ⟦τὸν πάντων⟧) σωτῆρα καὶ ⟦ἀντιλήμπτορα, ὅπως⟧ συντάξης (αι) κλ[ηθῆναι αὐτοὺς]
[ἐ]πὶ δὲ καὶ διαλάβῃς (εἶν) περὶ τῆς ἀληθε[ίας, ὅτι] ἀ⟦φηρπακασιν⟧ (πεστέρησαν) ἡ[μῶν (ᾶς) . . . .]
[μ]έχρι τοῦ κη ∟ πυροῦ ἀρταβῶν ἐνακοσ[ίων καὶ] τọῦδε τοῦ κθ ∟ [Κα]ίσαρος ⳨ ἀ[ρτάβας ρ]
[καὶ] τὴν πρόσοδον ἀποδοῦναι ἡμεῖν [τὰς κατ᾽] ἔτος ὑποκειμένας πυρọῦ ἀρ[τάβας ἑκατόν,]
[ἵν᾽ ὦ]μεν [ὑπὸ σ]οῦ εὐεργετημένοι.

3 v. Chr. / 2/1 v. Chr.

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15 vgl. No 1197, 8. – 16 dass sie aus Line stammen, wird durch ihre Parteinahme für das Dorf nahe gelegt. – l. ὄντες. – 17 die Verbesserungen hier und weiterhin von 2. H. – Zur Erg. vgl. Z. 26. – 18 es ist wohl ἔσχομεν gemeint. – ἀρταβῶν Korr. aus ἀρτάβας. – 20 erg. nach 24. Vielleicht sind speziell die Priester von Line gemeint; dann wäre es der Tempel von Line, dem ein Teil der πρόσοδος zustand. Dass diese Priester für sich zu sorgen verstanden, zeigt No 1197, 10.11. 21 nach dem Zusatz über der Zeile scheint die gesamte πρόσοδος 175 Artaben betragen zu haben, wovon 100 dem Tempel zukamen. – 21/22 πι]στευόμενοι giebt keinen angemessenen Sinn. – διεμώλυσαν = sie machten uns mürbe. – 22 die grossen, fetten Klammern hier wie in den folgenden Zeilen stehen im Papyrus. – 23.24 auch hieraus geht hervor, dass 75 Artaben jener πρόσοδος dem Dorfe Line zukamen. – 24 es sollte wohl mit διὸ angefangen werden; καταπεφεύγαμεν ist aus Versehen nicht gestrichen worden. – 25 l. συντάξαι. – αὐτούς, das kaum Platz findet, ist allenfalls entbehrlich. – 27 der ungesetzliche Zustand wird vom 20. Jahre an gerechnet. – 29 von διευτύχει ist keine Spur sichtbar.

SCHUBART.

P. 9911. No 1201.

Papyrus. H. 32 cm. Br. 12 cm. Aus der Papyruscartonnage von Abusir el mäläq. Deutliche Kursive, teilweise stark abgerieben. 31. Jahr des Augustus.

Eingabe.

Σ̣ω̣τ̣ηρε̣ί̣χω̣ι̣ τῶι θεῶ[ι καὶ κυρί]ω̣ι̣ παρὰ Ὥρου καὶ .... ου ἀμφοτέρων Θεῶτος καὶ Πετ..... ἱ̣ε̣ρ̣έ̣ω̣ν̣ κώμης Βουσίρεως. Ὀ̣ρθρ̣ί̣τερον τ̣ῆ̣ς̣ .. [το]ῦ̣ ἐν[ε]στῶτος μηνὸς Παῦνει τοῦ λα L Καίσ[αρο]ς τῶν ἁγνευόν[τ]ων ἱερέων διαπ̣ε̣ρ̣α̣ι̣ωμένων πρὸς τὰς λιτουργείας καὶ θυσείας τῶν θεῶν εὕρωμεν τὰς θύρας τοῦ ἱεροῦ Σαράπειδος θεοῦ μεγίστου ὑφημίνας φωτί. Καὶ ἡμῶ-ν ἀνακράξαντες εἰς τὴν κώμην πρὸς βοήθηαν κατεπήδησεν ὁ γυμνασίαρχος τῆς κώμης καὶ οἱ προσβύτεροι καὶ οἱ λοιποὶ πάντες καὶ εὕροσαν ἀπὸ μέρους τὰς θύρας κατακεκαυμέν[ας] καὶ εὕροσαν τὸν στροφέα τοῦ ἑνὸς μ̣έ̣ρ̣ο̣υ̣ς̣ [τ]ῆς θύρας ἠρμένον χ[ε]ρ̣ό̣ε̣ι̣ν̣. Δι[ὸ] ἀναφέρο[μ]εν διὰ ἀναφορᾶς, ἵν' εἰδῇς. Εὐτύχει

Mai/Juni 2 n. Chr.

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1 Soterichos ist vielleicht der in No 1198, 2 genannte Priester. – Zur Anrede θεός vgl. No 1197, 1. – 2 Horos Sohn des Theos No 1200, 2. – 4 l. ὀρθριαίτερον. – 6 zu ἁγνεύειν vgl. Otto, Priester u. Tempel II 28 ff. – Ob διαπεραιωμένων (für διαπεραιουμένων) oder διαπορευωμένων, ist zw. Wenn das erste richtig ist, so wäre an das Übersetzen über einen Kanal, schwerlich über den Nil, zu denken. – 9 zu den Göttern von Busiris vgl. No 1197. 1198. – 10 l. ὑφημμένας; φωτί falsch statt πυρί oder φλογί. – 11 l. ἀνακραξάντων. – 13 Dorfgymnasiarchen vgl. No 1188, 2. 1189, 2 u. Wilcken, Arch. V 412. – 14 l. πρεσβύτεροι. – 15 l. εὗρον. – 18/19 χ[ε]ρ̣ό̣ε̣ι̣ν̣ ist nicht sicher; jedoch spricht die falsche Trennung nicht dagegen, vgl. Z. 10/11.

SCHUBART.

Leihgabe der Deutschen Orientgesellschaft. No 1202.

Papyrus. H. 27 cm. Br. 17 cm. Aus der Papyruscartonnage von Abusir el mäläq. Deutliche Kursive. 12. Jahr des Augustus. Publiziert in der Zeitschrift für aeg. Sprache u. Altertumskunde 1910, 157 ff. Vgl. Wilcken, Arch. f. Pap. V 432.

Stiftung für einen Tempel.

Αὐνῆς τοπογραμματεὺς τῶν περὶ Βούσιριν τοῖς ἀπ' Ὀννέους ἱερεῦσι τοῦ Μένδητος κ[α]ὶ Ἄ[μ]μωνο[ς] καὶ Χώνσιος καὶ Ἁρποχράτου θ<ε>ῶν μεγίστων χαίρειν. Ὁμολογῶι μετρήσει[ν] ὑμεῖν ἀπὸ τοῦ ιβ∟ κατ' ἐ[ν]ι[αυτ]ὸν ἀπὸ τοῦ τῆς ἀσχολί[ας] (19/18 v. Chr.) λόγου τὰς ἀνιερωμ[ένας] ὑπ' ἐμοῦ εἰς τὸ ἀρτοκόπιον τ[οῦ] προκειμένου ἱεροῦ ὀλυρῶν ἀρτάβας δέκα τρεῖς, ὧν κ[ατὰ] μῆνα ἕκαστον ἀρτάβην μ[ία]ν καὶ εἰς τὰς Ἐπαγομένα[ς] πέντε τὴν λοιπὴν [ἀρτάβην] μίαν, ὥστ' εἶναι τὰς προκειμ[ένας] ἀρτάβας δέκα τρεῖς, ὅπως ὑπάρχηι τῶι ἱερῶι εἰς τ[ὸν] [ἅπ]αντα χρόνον τὸ δηλο̣ύ[με]νον φιλάνθρωπον, ἐφ' ᾧ διαθ[ή]σ[ε]ι̣ κ[α]τὰ νουμηνίαν ἑκάστην τῶι τοπογραμματεῖ ἐν Θα̣λ̣... κ̣α̣ρει κύλληστιν εἰς τὸν ἀεὶ χρόνον.

∟ ιβ Παχὼν κα (16. V. 18 v. Chr.)

Im Allg. vgl. Dittenberger O.G.I 177. 179. – Ὀννέους sc. κώμης. – 4 ἀπὸ τ.τ. ἀσχ. λόγου zeigt, dass die Stiftung offiziell ist. – 5 Tempelbäckerei, vgl. Otto, Priester u. Tempel I 375. 10 διαθ[ή]σ[ε]ι scheint den Resten am besten zu genügen; zum Begriffe vgl. διαθήκη. Subjekt ist hier τὸ ἱερόν. – 11 dem jeweiligen Bezirksschreiber. – 12 zum Kyllestisbrote vgl. die sonstigen Spezialbrote der Tempel bei Otto, a.a.O. II 17. 35; ferner Herodot II 77.

SCHUBART.

Die Nummern 1203–1209 umfassen die Privatkorrespondenz einer Familie; Isidora, Asklepiades und Tryphon sind die Briefschreiber. Der Sitz der Familie ist wohl in Busiris (Abusir el mäläq) zu suchen; von Orten werden nur Memphis, Hermupolis und Dikomia genannt. Die Briefe der Isidora sind z.T. von einer gewandten Hand (a), z.T. von ihrer eignen sehr rohen Hand (b) geschrieben. Nicht alle tragen auf der Rückseite die Adresse; mehrere haben auf Rekto oben einen Vermerk über den Eingang. Der Empfänger hat sie je nach dem Eintreffen zusammen geklebt, so dass in einem Falle der spätere Brief vor dem früheren steht. Dazu vgl. Arch. f. Pap. I 372, auch Deissmann, Licht vom Osten [2], 170. Zeit der Korrespondenz: 2–7. Jahr des Augustus.

P. 13155 No 1203.

Papyrus. H. 19 cm. Br. 11 cm. Aus der Papyruscartonnage von Abusir el mäläq. Hand a. 2. Jahr des Augustus

Brief des Asklepiades ? an Tryphon.

[Ἀσκληπιάδης Τρύφ]ωνι τῶι ἀδελφῶ[ι χαίρ]ειν
[καὶ ὑγιαίνειν καθὼ]ς [ε]ὔχομαι. Ἃς ἀπέστιλας
[. . . . .] καὶ καταλαβὼν τ[ὸ]ν οἶνον
[. . . . .]ασ . . . . . ὃν ὑπερῷιον λεγόμε- (über der Zeile: τ]ότε)
[νον . . . .]μαι. Ἐπεὶ οὖν καὶ τὰ λοιπὰ
[. . . . .] . ελο . α κέκλικε σύ τε περὶ τὸν
[. . . . .] περιόπᾳ, καλῶς ποιήσεις γράψαι
[. . . . .]τῆι ἀδελφῆι σου καὶ Ἁρυώτηι τῶι παιδίῳ
[. . . . . παρ]αδοῦ[ν]αι ἡμεῖν αὐτόν, τούτων δὲ χάριν
[. . . . .]ελαν ἀπεστάλκαμεν [[ὡς]] σοῦ κατασχεθησομένου
[. . . . .] ἐπ(ιμελοῦ) σατοῦ, ἵν᾿ ὑ(γιαίνῃς)
Ἔρρωσο Lβ Φαῶφι ιζ 14 Okt. 29 v. Chr.

Die Hand ist der a-Hand in den Isidora-Briefen so ähnlich, dass derselbe Schreiber, wohl ein Sklave dieser wohlhabenden Familie, anzunehmen ist. – 1 dass ein Bruder Tryphon heisst, zeigt No 1209; ob Asklepiades mit Recht ergänzt wird, bleibt dahingestellt. – 8 diese Schwester kann Isidora sein. – 11 die Schlussformel ist nur angedeutet.

SCHUBART.

P. 13151. No 1204.

Papyrus. H. 23 cm. Br. 13 cm. Aus der Papyruscartonnage von Abusir el mäläq. Verso leer. Hand a.

Brief der Isidora an Asklepiades.

Ἰσιδώ[ρα] Ἀσκληπιάδηι τῶι ἀδελφῶι
χαίρε[ιν] κα[ὶ ὑ]γιαίνειν διὰ παντός.
Τὰ πρὸς Πανίσκον γράμματα συνεσφράγισμαι
ὑμεῖν. Τὴν οὖν ἁπάντων ἀντιφώνησιν
ἐν τάχ[ει πέμ]ψον διὰ τὸ τὸ πλοῖον
χωρίζεσθαι. Καὶ σὺ δὲ διανδραγάθει,
ἕως οὗ ἂν παραγένηται, καὶ σεατοῦ
[ἐπιμελοῦ ἵν]᾿ ὑγιαίνῃς, ὃ δὴ μέγιστόν ἐστι.

Ἔρρω(σο) Lγ Φαῶ(φι) ι
τὸ ἐνκοίμητρον τοῦ
παιδίου πέμψον

3 Paniskos begegnet auch No 1205, 10. 1206, 4. 1207, 8. – 6 χωρίζεσθαι sehr unsicher. – διανδραγαθεῖν kehrt in den Briefen der Isidora häufig wieder. – 7 οὗ ἂν sehr unsicher. – 10 vgl. No 1205, 18. – 12 möglich υψ, eher aber ὑγί(ανον). – Das Blatt ist vereinzelt und zeigt keine Spur eines Eingangsvermerkes.

SCHUBART.

P. 13153. No 1205.

Papyrus. H. 25 cm. Br. 33 cm. Aus der Papyruscartonnage von Abusir el mäläq. Hand b. 3. Jahr des Augustus. 3 Kolumnen.

Zwei Briefe der Isidora an Asklepiades.

Vom ersten, Kol. I, sind nur Reste seiner 2. Kolumne erhalten, die nichts Vollständiges ergeben. Das Datum ist Φαῶ(φι)..

Zweiter Brief.

Kol. II.

3. H. ἔλ(αβον) Lγ [Ἁθύ]ρ η̄ — 4. Nov. 28 v. Chr.

H. b. [Ἰ]σιδώρα Ἀσκλᾶτι τῶι ἀδελφῶι [χαίρειν] καὶ διὰ παντὸς ὑγ[ε]ιαί[ν]ειν καθάπερ [ε]ὔχομαι. Κεκόμισμαι ἃ ἐγεγράφις διὰ [.]ατυ[..]ς γράμματα τῆι κ̄ζ. (24. Okt. 28 v. Chr.) Κομ[ψῶ]ς ἐμοὶ θέλετε τὴν αἰτίαν γράψαι το[ῦ] φακοῦ καὶ πίσον [ ] οὐδὲ γὰρ σύνστοιχοι ἑατῶν [γ]ίνεσθε γεγραφηκότες Πα[νίσ]κωι, ὅτι πέπρακα, π̣ε̣π̣ο̣τ̣ε̣ [..]οῦ πεπράκαμεν, ὅμως ὡς θέλετε ποιεῖτε. Μόνον ἀνδραγάθι ἐν τῆι ἀριθμήσ[ει] καὶ ἐ̣ν̣ [τ]ῆι εἰσαγωγῆι, ὅπως μὴ παραγενομένου Πανίσκου εἰς

Kol. III.

Μένφις ἐπέσῃς. Πέπομφά σοι τιμὴν τοῦ ἐνκοιμήτρου [⊢] ρκ, ἐπιγνώισῃ δὲ ἐὰν ἔλθῃς, τίς αὐτὸ εἴληφε. Οὐκ ἔστιν δὲ πλήω̣ι̣ ἄξινε. Δὸς Ἀλεξίωνι τῶι βαφῖ τῶι ἐμῶι ὀνόματι ἐν ἐνκοιμήτρο τῶι παιδίωι Ἀρτεμᾶτι ⊢ ρ στερεὸν μὴ κενόν. Μὴι κατάσχῃς Ἀχειλλέα ἀλλὰ δὸς αὐτῶι τὰ δύο πλοῖα διὰ τὸ πορεύεισθαι εἰς Ἑρμοῦ πόλιν, καὶ σεατοῦ ἐπιμελοῦ, ἵν' ὑγιαίνῃς.

Ἔρρωσο Lγ Φαῶ(φι) κ̄η — 25 Okt. 28 v. Chr.

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1 die Dauer der Briefbeförderung ist in diesem Falle ungewöhnlich lang; vgl. No 1207. – 2 der linke Rand dieses Briefes ist so unter das vorhergehende Blatt geklebt, dass 1–2 Bst. ganz oder teilweise bedeckt sind. – Dass mit der Kurzform Asklas derselbe Asklepiades gemeint ist, steht fest. – 5/6 Name. – 6/7 die Erg. κομ-[ψῶ]ς ist ein Notbehelf; κομ-[ί]σε μοι = κομίσαι μοι ist wegen γράψαι unmöglich. – 9 Anf. Raum für etwa 2 Bst.; es scheint aber nichts dagestanden zu haben. – σύνστοιχος = übereinstimmend; Sinn: „ihr widersprecht euch selbst". – 11 Ende unklar. – 17 entweder πέσῃς mit ägyptisierendem Vorschlag, oder = ἐκπέσῃς. – 19 der Preis für eine Schlafdecke scheint so hoch, dass man nur an reiche Leute denken kann. – 21 eher πλήω̣ι̣ als πλῆο̣ν̣. – 22 viell. ἄξι<ο>ν ε (sc. δραχμῶν), was freilich zum Vorhergehenden nicht passen will. – 24 l. ἐνκοιμήτρῳ; gemeint ist wohl: für eine Schlafdecke; diese ist für Artemas (Artemidoros) bestimmt. – 29/30 l. πορεύεσθαι.

verte

(P. 13 153.) (No 1205)[2]

Aus dem Phaophi des 3. Jahres stammen ferner 2 schlecht erhaltene Briefe, der eine von Isidora an Asklepiades, der andre: ἡ μήτηρ Ἀσκλᾶτι χαίρε[ιν] καὶ διὰ παντὸς ὑγιαίν[ειν] καθάπερ εὔχομαι.

SCHUBART.

P. 13152. No 1206.

Papyrus. H. 25 cm. Br. 32 cm. Aus der Papyruscartonnage von Abusir el mäläq. Hand b. Der Papyrus war an den vorigen Brief rechts angeklebt.

I. Brief der Isidora an Asklepiades.

Ἰσιδώρα Ἀσκλᾶτι τῶι ἀδελφῶι
χαίρειν καὶ διὰ παντὸς ὑγιαί‹νειν›
καθάπερ εὔχομαι. Κεκόμισμαι
ἃ ἐγεγράφις. Ὁ ἀδελφοὺς Πανίσ-
κος γέγραφε Νουμήνιν πεπομ-
φέναι Φίλωνα τὸν οἰκονόμον
ἐπ' αὐτὸν κατασπουδέως ἐ-
πὶ τὴν διοίκησιν, οὔπωι σε-
σήμαγκε τί ἐκβέβη[κ]ε̣. Περὶ
δὲ Ἀρήου αὐτὸς Πα̣τ̣ρ̣.. γράφι
ἐπ' αὐτὸν χάριν τοῦ [π]αραγρά-
φεσθαι πυρούς. Σὺ δὲ καὶ Ἁρα̣-
μώιτης διανδραγα[θ]ε̣ῖτε ἐν
τῆι εἰσαγῆι τῆς τιμῆς [τ]οῦ
φακοῦ καὶ ὀλύρας. Ἐ ἄν τι
ἄλλο προσπέσῃ σημανῶι σοι,
καὶ σεατοῦ ἐπιμελοῦ, ἵν' ὑγιαί-
νῃς.
Ἔρρωσο L γ Ἁθὺρ ς̄ 2 Nov. 28 v. Chr.
πρωι..

VERSO: Ἀσκλᾶτι τῶι ἀδελφῶ[ι]

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2 νειν ist vergessen. — 4 l. ἀδελφός; vgl. zum Folgenden den nächsten Brief. — 5 l. Νουμήνιον. — 7 l. κατασπουδαίως (= κατὰ σπουδήν). — l. ἐπὶ. — 12 nach σ ein getilgter Bst. — 14 in εισαγηι ist η aus ω korrig.; l. εἰσαγωγῆι. — 15 zwischen ε und αν leere, beschädigte Stelle im Papyrus. — 19 dieser Brief ist später geschrieben als der folgende, aber wie die Anklebung zeigt, früher angekommen. — 20 πρωὶ? πρωΐα̣ς̣?

SCHUBART.

P. 13152. No 1207.

II. Brief der Isidora an Asklepiades, Hand α.

3. H. ˣἜλ(αβον) ∟γ Ἁθὺρ θ̄ διὰ Πτολ(λίωνος) 5. Nov. 23 v. Chr.

. . . .

1. H. Ἰσιδώραι Ἀσκληπιάδηι τῶι ἀδελφῶι χαίρειν
καὶ ὑγιαίνειν [δι]ὰ παντ[ός . .]κ[. . . .]μη . . . ἐγεγράφ̣ε̣ι̣ς
κεκ[όμισμαι . . . . περι]στρώματα
σανδύκινα [. . . . .] . . ω̣νια ι ἀεροε̣[ι]δῆ̣ γ
περιστρώμα[τα] σ̣υκαν̣ιωνια β. Περὶ δὲ
Πανίσκου τοῦ ἀδελφοῦ πέπομφε Νουμήνι[ος]
Φ[ί]λωνα τὸν ἀδελφὸν αὐτοῦ ἐπ᾽ αὐτὸν
κα[τὰ σπουδὴν] ἐπὶ τὴν διοίκησιν. Σὺ οὖν κ̣α̣ὶ
[Ἁραμώτης] ἀνδραγαθεῖτε καὶ εἰσάγεσθε
τ̣[ιμὴν φ]ακο̣ῦ̣ ὀλυρίω. καὶ τἆλλα σατοῦ δὲ
ἐπιμ[ελοῦ] ἵ̣ν᾽ ὑ̣(γιαίνῃς).
Ἔρρωσο ∟γ Ἁθὺρ γ̄ 31. Okt. 23 v. Chr.
Ἐὰν δέ τι προσπ[έ]σηι σημ̣ανῶ ὑμεῖν,
[εἰ δ]οκεῖ ἄγεσθε ἕως γράψω
Κεκόμισμαι διὰ τοῦ χειριστοῦ ἀργυ(ρίου) ⊢̣ ᾽βω
καὶ κομίζει σοὶ Πτολλίων ἀπολογη̣ . . . .
Ἐὰν οὖν πέμπ̣ῃς [ἀρ]γύριον με̣λη . . . τ̣έ̣λ̣ο̣ς
εἰκοστόν.

VERSO: Ἀσκληπιάδηι

III. Fragmente eines Briefes der Isidora an Asklepiades, geschrieben von Hand α.

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1 wie das Datum zeigt, ist dieser an den vorigen rechts angeklebte Brief trotz früherer Absendung später angelangt. – Πτολ(λίωνος) nach Z. 18. – 2 unleserliche Spuren. – 4 καθάπερ εὔχομαι lässt sich nicht unterbringen. – 6 Ende: da αεpo sicher, das folgende ε fast sicher ist, bleibt kaum eine andre Ergänzung übrig. – 7 ff vgl. den vorigen Brief. – 10 für κατασπουδαίως reicht der Raum nicht. – 11 erg. nach No 1206, 12. – 13 Schluss nur angedeutet. – 18 über der Zeile durchgestrichene Spuren, die vielleicht nur Reste früherer Beschriftung sind. – Ende: nicht ἀπολογισμόν. – 19 με̣λησάτω unmöglich.

SCHUBART.

P. 13143. No 1208.

Papyrus. H. 23 cm. Br. 31 cm. Aus der Papyruscartonnage von Abusir el mäläq. Grosse, deutliche Kursive, im Gesamtcharakter der von No 1061 sehr ähnlich; teilweise verwischt. 4. Jahr des Augustus.

Brief des Tryphon (?) an Asklepiades (?)

Kol. I.

[Τρύφω]ν τῶι ἀδελφῶι [ι] χαίρεν καὶ διὰ παντὸς
[ὑγιαίν]ειν. Καταντή[σα]ς ἐκ τῶν ἄνωθεν
[τόπων] ⟦ε⟧ ἐκομισά[μη]ν διὰ Σωτηρίχου
[. . . . . .] ὃ ἐπιτέθ[εισα]ι τοῖς παρ' αὐτοῦ
[πιττάκ]ιον, δι' οὗ [μοι] ἱστορεῖς τὴν
[Καλατύ]τεως πλ[άν]ην, ὃ ἀναγνοὺς
[. . . . . . .]ξάμην [τὸν] στρατηγὸν ἐφ' ἧι
[ἐστιν μ]εισοπ[ονη]ρίαι, ἐξ ὧν Ἀπολλώ(νιος)
[. . . . . .] ἔγραψε [. . . .]τωι. Θέλω οὖν σε
[. . . . .]των σημῆναι καὶ
[. . . . .]ν ἀναγγέλλοντα
[. . . . . περὶ] ὧν ἔ[γρα]ψας ἐντεύξεων
[. . . . .] λει . . . . ρηναι
[. . . . .]αιν τῶν ἐνκα.
[. . . . .]αν περὶ φων . . .
[. . . . . τ]ὴν ἀποτομίαν

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1 die Erg. ist unsicher; da aber das Blatt aus derselben Cartonnage stammt wie die vorhergehenden Briefe, so ist die Beziehung auf dieselbe Familie nicht unwahrscheinlich. Dass die Hand mit der des folgenden Briefes nicht übereinstimmt, beweist kaum etwas dagegen. — l. χαίρειν. — 4 ο steht allein, so dass ὃ sich sofort ergiebt. — Zum Verbum vgl. Z. 25; möglich ist auch ἐπιτέθ[ειτα]ι. — 5 πιττάκιον erg. nach Z. 22; es ist hier die Schreibtafel. — Vielleicht ist ἱστόρεις gemeint. — 6 zur Erg. des Namens vgl. Z. 39. — Statt πλ[. .]ην ist auch πα[. .]αν möglich. — 7 das passende Verbum habe ich nicht gefunden; vor ξ scheint ε, α oder η gestanden zu haben; jedoch weder συνστα]ξάμην noch παρεδε]ξάμην giebt einen Sinn. — 8 Pap. απολλ^ω. — 16 zu ἀποτομία vgl. Wilckens Bemerkungen Arch. III 303 über B.G.U. 1024 Seite 5, 13. 14; in Verbindung mit der Nilschwelle ist der Ausdruck auffällig. —

verte

Kol. II.

τῆς ἀναβάσεως [τοῦ μό]νον χρεοκοπηθῆναι ἀλλὰ καὶ χορήγησιν ποιεῖσθαι, εἰκός σε μετειληφέναι παρὰ τοῦ πολυτιμήτου Ποίλ̣ι̣ος τοῦ μὴ μεταμελομένου. περὶ οὗ γράψαντός σου εἰς τὸ μὴ διατρέψαι αὐ[τὸν παρ]αγενηθεὶς εἰς Δικωμίαν ἠσπασάμην [ἐπιθ]έ̣ντος αὐτοῦ πιττ̣άκιον καὶ ἀποτριβομένου μ̣ο̣υ̣ καὶ ἵνα μὴ ἐκπέσηι ἀποτετρεῖφθαί με αὐτὸ ἐδεξάμην. Ἵνα δὲ εἰδῇς τὸ ὄρθριον τοῦ ἀνθρώ(που), πέπομφά σοι ἣν τέθειται μίσθωσιν, περὶ ὧ[ν] ἐμ̣μνήσθην ἀ̣λ̣ι̣ευτ̣[. .].σ̣ι̣ο̣λ̣ας δ̣ὲ ὑ̣π̣ὸ̣ τ̣ο̣ύ̣τ̣ο̣υ̣ π̣ρ̣ὸ[ς Π]ετεῆ(σιν) μὴ προσεχ̣[. . . .] παρ' ἡμῶν. Τὸ δὲ [πά]ν̣τ̣ων χ̣ε̣ίρ̣ω̣ τ[ὸ . . . . .] του̣ν̣ π[ο]ρθμεῖον τῆς [τῶν] προβάτων ὠ[νῆς .]ης τῶν ἕως τ̣ο̣ῦ̣ συνκεχωρισμένου τ̣. . τ̣α̣σ̣νω̣ε̣. [.] ὠνῶν ἐπιβαλομένου Ἀντ̣ι̣λ̣ό̣χου καθάπερ ἐ̣π̣ὶ̣ τῶν ἄλλων διαμισθ̣ο̣ῦ̣ν, καὶ σ̣ο̣ῦ̣ μ̣ν̣η̣σ̣θ̣έντ̣ο̣ς̣ δ̣α̣ν̣ τ̣ο̣ῦ̣τ̣ο̣ν̣ συνχρησάμενον τῶι ἄνωθεν ἐπιν̣. . . α̣ι̣ τῆ̣ χ̣ρ̣ε̣ί̣α̣ σου διαμισθοῦν δόξ̣α̣ς σ̣υ̣νκαταριθμεῖσθαι, τῆς ληγομένης ὠνῆς σοῦ μνησθέντος εἰς τὸ νῦ(ν)

17 vorher etwa ὅτι χρὴ διὰ τ]ὴν ἀποτομίαν. – 19 ποιλιος, auch ποιαιος, ποιαρος, muss wohl ein Name sein. – 21 gemeint ist wohl διατρῖψαι. – Dikomia Hibeh I 47, 29; es liegt offenbar im Herakleopolites. – 22 hinter der Lücke ist ε fast sicher; μ]ὲν τὸ σαυτοῦ füllt die Lücke nicht und ist sachlich unwahrscheinlich. Zu ἐπιτιθέναι vgl. Z. 4. – ἀποτρίβεσθαι im Sinne von: etwas los zu werden suchen. – 25 ὄρθριον deutlich; ist gemeint „sein Morgengruss" (= seine erste Tat)? – 26 zu ἐμνήσθην vgl. Z. 32 u. 35. Möglich wäre auch: περὶ ὧ[ν] ῷ̣ν, ἥσθην, da der Schluss von ω samt Verbindungsstrich ebenso aussieht wie bei μ. – αλι oder αν, aber ἄνευ oder ἂν εὖ führen zu nichts. – [ἐπι]σ̣τ̣ο̣λ̣ὰς wäre nicht ganz ausgeschlossen. – 27 Anf. zw. –]ετε^η kann kein griech. Wort sein. – 28 wenn χείρω richtig ist, so wäre χεῖρον zu verbessern. – Am Rande klein τουν oder τουσ̣ mit einem Reste über σ; ob das vorhergehende Wort bis heran reichte, ist zw. – 29 nur ὠ[ν]ῆς scheint möglich. – 30 τ̣ο̣ῦ̣ sehr zw. – Es kann sich wohl nur um die Pacht der Fähre handeln, vgl. Z. 40. – 32 Ende δ' ἂν? – 33 τ̣ο̣ῦ̣τ̣ο̣ν̣ ganz unsicher. – 34 Anf. ganz unsicher. – δόξῃ statt δόξας nicht unmöglich, allein es fehlt vorher ἐὰν oder drgl.

verte

(P. 13143.) (No 1208.)[3]

Kol. III.

ἐν μηδενὶ ἀντ[ι]λογία<ν> γενηθῆ(ναι) ἐξέστην. κἀμοῦ αὐθεντηκότος πρὸς αὐτὸν περιποιῆσαι Καλατύτει τῶι ναυτικῶι ἐπὶ τῷ αὐτῶι φόρωι ἐν τῆι ὥραι ἐπεχώρησεν. Τὴν δὲ μετὰ ταῦτα ἐξηκολουθηκυῖαν ὕβριν μεταπε[μ]φθεὶς ὑπὸ σοῦ ὁ [Καλατ]ύτις ἐξηγή[σατό μ]οι ἀκεραίως. [Τὰ δὲ] ἄλλα χαριεῖ τοῦ σώμα(τος) [ἐπι]με(λόμενος) ἵν' ὑγιένης, ὃ δὴ μέγιστον ἡγοῦμ[αι]

/ Ἔρρω(σο) L δ [...

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36 weniger wahrsch. ist ἐν μηδεμιᾷ ἀντιλογίᾳ. – 40 hiernach handelt es sich um Verpachtung der Fähre; vgl. No 1188. – 49 l. ὑγιαίνῃς. – ὃ δὴ μέγιστον vgl. No 1204, 8.

SCHUBART.

P. 13199. No 1209.

Papyrus. H. 24 cm. Br. 15 cm. Aus der Papyruscartonnage von Abusir el mäläq. Deutliche Kursive. 7. Jahr des Augustus.

Brief des Tryphon an Asklepiades.

1. H. Ἔλ(αβον) διω μ̣ L ζ Φαμε(νὼθ) ιγ

2. H. Τρύφων Ἀσκληπιάδηι τῶι ἀδελφῶι χαίρειν καὶ ὑγιαίνειν. Λαβὼν τὸ παρὰ σοῦ γράμμα

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1 die Hand scheint mit der aus den vorhergehenden Briefen bekannten Hand des Asklepiades übereinzustimmen. – Hinter ἔλαβον wäre etwa der Name des Boten zu erwarten.

verte

περὶ τῶν κατὰ τοὺς ἐμφανίζοντας τὰ ὑπάρχοντα τοῦ εὐκλήρου ἀδελφοῦ σου ἡμῶν δὲ φίλου γενομένου Πετεχῶντος οὐδὲν σπουδῆς οὐδὲ κακοπαθίας παρέλιπον, ἕως οὗ ἕκαστα ἐπιγνῶ Νεάρχου τοῦ παιδίου ἐπακολουθοῦντος. Ἐπεὶ οὖν σὺν θεοῖς οὐδὲν μὲν προβέβη(κεν), ἐξ ἰδίων δὲ γέγονεν ἡ καταρχὴ τοῦ πράγματος χαλκοῦ τριῶν δαπάνη . ε . . . . κ̣η̣θήσεται τὸ πρᾶγμα, ὡς ἂν λάβῃς τὸ γράμμα ἐμβαλοῦ τόντε ὀρφανὸν καὶ τὴν τούτου μητέρα, ἵνα π̣ρὸς μὲν κατάπληξιν τῶν τολμησάντων ἔχωμεν α[ὐτο]ὺς ἑτοίμους πρὸς ἐντυχίαν, πρὸς δὲ λύ̣σιν αὐτοὶ πάλιν ἐπακολουθήσωσιν τοῖς ὑφ' ἡμῶν οἰκονομηθησομένοις. Καὶ σαυ̣τοῦ ἐπιμ(ελοῦ) ἵν' ὑ(γιαίνῃς).

Ἔρρωσο Ⅼζ Μεχ(εὶρ) κθ 23. I. 23 v. Chr.

VERSO: τῶι ἀδελ(φῶι) Ἀσκληπιάδηι

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5 εὔκληρος = „der selige", offenbar vom Verstorbenen gebraucht. – 11 ff das Verständnis hängt von Z. 13 ab: wenn hier, wie es möglich scheint, am Anfang δ̣ὲ zu lesen ist, so ergiebt sich, dass mit χαλκοῦ ein zweites Glied (mit δὲ) beginnt. Dann ist δαπάνῃ zu lesen und der Sinn: durch Aufwand von 3 Kupfer(talenten) wird die Sache . . . werden. Im andern Falle aber müsste δαπάνη Subjekt zu γέγονεν sein, wobei sich die Änderung κατ' ἀρχὴ<ν> nicht vermeiden liesse. Davon hängt auch ab, ob mit ὡς nur der Nachsatz zu ἐπεὶ u.s.w., oder ein neuer Hauptsatz beginnt. – 14 ἐμβαλοῦ sc. εἰς πλοῖον. – 15 ist etwa Isidora die Witwe? – 16 die Absicht ist also, die Witwe und die Waise gegen Nachstellungen zu schützen, die sich wohl auf die Hinterlassenschaft des Petechons bezogen, vgl. Z. 4/5.

SCHUBART.

Inhalt des vierten Bandes.

συγχ. = Urkunde in der Form der *συγχώρησις*. Alex. = Alexandreia. Aug. = Zeit des Augustus.

I. Amtliche Schriftstücke.

II. Eingaben und Erklärungen an Behörden.

III. Listen und Quittungen.

1046 Liste von Steuerbeamten. Nach 167 n. C.
1084 Auszug aus dem Ephebenregister in Alex. 222 n. C.
1087 Gewerbesteuerlisten aus Arsinoe. 3. Jahrh. n. C.
1069 V. Abrechnung. Ende 3. Jahrh. n. C.
1088 Torzollquittungen. 142 n. C.
1075 Bescheinigung über Dammarbeiten. 147/8 n. C.
1076 Bescheinigung über Dammarbeiten. 147/8 n. C.
1077 Bescheinigung über Dammarbeiten. 162/163 n. C.
1089 Dekaprotenquittungen aus dem Hermopolites. 280/281 n. C.
1090 Dekaprotenquittungen. 280/281 n. C.
1029 Quittung. 2. Jahrh. n. C.
1025 Quittungen. 4./5. Jahrh. n.

IV. Privaturkunden.

1050 Ehevertrag, συγχ. Alex. Aug.
1051 Ehevertrag, συγχ. Alex. Aug.
1052 Ehevertrag, συγχ. Alex. 13 v. C.
1098 Ehevertrag, συγχ. Alex. Aug.
1099 Ehevertrag, συγχ. Alex. Aug.
1100 Ehevertrag, συγχ. Alex. Aug.
1101 Erneuerung eines Ehevertrags, συγχ. Alex. 13 v. C.
1104 Aufhebung eines Ehevertrages, συγχ. Alex. 8 v. C.
1102 Ehescheidung, συγχ. Alex. 13 v. C.
1103 Ehescheidung, συγχ. Alex. 14 v. C.
1105 Antrag auf Ehescheidung, συγχ. Alex. Aug.
1045 Ehevertrag. 154 n. C.

1153 I. Schluß eines Ammenvertrages, συγχ. Alex. 14 v. C.
1058 Vertrag mit einer Amme, συγχ. Alex. 13 v. C.
1106 Vertrag mit einer Amme, συγχ. Alex. 13 v. C.
1107 Vertrag mit einer Amme, συγχ. Alex. 13 v. C.
1108 Vertrag mit einer Amme, συγχ. Alex. 5 v. C.
1109 Vertrag über eine Amme, συγχ. Alex. 5 v. C.
1110 Vertrag mit einer Amme, συγχ. Alex. 5 v. C.
1111 Aufhebung der Kinderpflege, συγχ. Alex. 15 v. C.
1112 Aufhebung eines Vertrages über eine Amme, συγχ. Alex. 4 v. C.

1151 Vertrag über ein Legat, συγχ. Alex. 13 v. C.
1131 Erbteilung, συγχ. Alex. 13 v. C.
1037 Teilungsvertrag. 47 n. C.
1013 Auseinandersetzungsurkunde. Claudius oder Nero.

1125 Lehrvertrag, συγχ. Alex. 13 v. C.
1124 Aufhebung eines Lehrvertrages, συγχ. Alex. 18 v. C.
1021 Lehrlingsvertrag. 3. Jahrh. n. C.

1161 Darlehn, συγχ. Alex. 24/3 (14/3) v. C.
1165 Rückzahlung eines Darlehns, συγχ. Alex. 20/19 v. C.
1133 Urkunde über ein Eranosdarlehn, συγχ. Alex. 19 v. C.
1154 Rückzahlung eines Darlehns mit παραμονή, συγχ. Alex. 17 v. C.
1162 Darlehn, συγχ. Alex. 17/6 v. C.
1163 Erledigung einer Schuld, συγχ. Alex. 17—13 v. C.
1164 Rückzahlung eines Darlehns, συγχ. Alex. 16—11 v. C.
1156 Darlehn, συγχ. Alex. 15 v. C.
1153 II. Rückzahlung eines Darlehns mit παραμονή, συγχ. Alex. 14 v. C.
1176 Rückzahlung eines Darlehns, συγχ. Alex. 14/3 v. C.
1177 Darlehn, συγχ. Alex. 14/13 v. C.
1180 Darlehn, συγχ. Alex. 14/3 v. C.
1053 Darlehn, συγχ. Alex. 13 v. C.
1054 Darlehn, συγχ. Alex. 13 v. C.
1055 Darlehn, συγχ. Alex. 13 v. C.
1056 Darlehn, συγχ. Alex. 13 v. C.
1057 Darlehn, συγχ. Alex. 13 v. C.
1147 Darlehn mit Pfand, συγχ. Alex. 13 v. C.
1148 Rückzahlung eines Darlehns mit Pfand, συγχ. Alex. 13 v. C.
1149 Darlehn mit Pfand, συγχ. Alex. 13 v. C.
1150 I Rückzahlung eines Darlehns mit Pfand, συγχ. Alex. 13 v. C.
II Darlehn, συγχ. Alex. 13 v. C.
1166 Darlehn, συγχ. Alex. 13 v. C.
1167 I Rückzahlung einer Schuld, συγχ. Alex. 12 v. C.
II Rückzahlung einer Schuld, συγχ. Alex. 12 v. C.
III Darlehn mit Hypothek, συγχ. Alex. 12 v. C.
1134 Abzahlung eines Eranos-Darlehns, συγχ. Alex. 10 v. C.
1135 Abzahlung eines Eranos-Darlehns, συγχ. Alex. 10 v. C.
1136 Abzahlung eines Eranos-Darlehns, συγχ. Alex. 10 v. C.
1152 Rückzahlung eines Darlehns mit Pfand, συγχ. Alex. 10 v. C.
1155 Teilzahlung einer Schuld, συγχ. Alex. 10 v. C.
1168 Rückzahlung eines Darlehns, συγχ. 10 v. C.
1169 Rückzahlung eines Darlehns, συγχ. Alex. 10 v. C.
1170 I Darlehn, συγχ. Alex.
II Rückzahlung eines Darlehns, συγχ. Alex. 10 v. C.
1171 Aufhebung der Zession eines Darlehns, συγχ. Alex. 10 v. C.
1172 Darlehn, συγχ. Alex. 9 v. C.
1173 Rückzahlung eines Darlehns, συγχ. Alex. 7 v. C. (?)
1145 Darlehn mit Bürgschaft, συγχ. Alex. 5 v. C.
1175 Darlehn, συγχ. Alex. 5 v. C.
1174 Rückzahlung eines Darlehns, συγχ. Alex. 5 v. C.

1160	Handschein, συγχ. Alex.	4 v. C.
1014	Darlehn.	138 n. C.
1015	Darlehn.	222/3 n. C.
1158	Rückgabe verpfändeten Ackers, συγχ. Alex.	9 v. C.
1146	Ratenzahlung eines Kaufpreises, συγχ. Alex.	19/18 v. C.
1127	Verkauf einer Goldgießerei, συγχ. Alex.	18 v. C.
1128	Kauf eines Sklaven, συγχ. Alex.	13 v. C.
1129	Verkauf eines Ackers, συγχ. Alex.	13 v. C.
1157	Verkauf eines Bootes, συγχ. Alex.	10 v. C.
1179	Kaufvertrag über ein Boot, συγχ. Alex.	Aug.
1170 IV	Verkauf einer Forderung, συγχ. Alex.	10 v. C.
1130	Verkauf eines Grundstücks, συγχ. Alex.	4 v. C.
1059	Kauf einer Sklavin, συγχ. Alex.	Aug.
1048	Kauf.	Nero?
1066	Verkauf eines Esels.	98 n. C.
1049	Kauf.	4. Jahrh. n. C.
1115	Darlehn mit Wohnungsmiete, συγχ.	13 v. C.
1116	Hausmiete, συγχ. Alex.	13 v. C.
1118	Pacht eines Gartens, συγχ. Alex.	25/4 oder 24/3 v. C.
1117	Verpachtung einer Bäckerei, συγχ. Alex.	13 v. C.
1170 III	Pacht, συγχ. Alex.	10 v. C.
1119	Pacht eines Grundstücks, συγχ. Alex.	5 v. C.
1120	Pacht von Gärten, συγχ. Alex.	5 v. C.
1121	Pacht einer Papyruskultur, συγχ. Alex.	5 v. C.
1123	Auseinandersetzung unter drei Pächtern. Alex.	Aug.
1184	Skizze eines Vertrages über Gemüseland. Alex.	Aug.
1067	Pacht einer Mühle.	101/102 n. C.
1017	Pachtvertrag.	3. Jahrh. n. C.
1018	Pachtangebot.	3. Jahrh. n. C.
1092	Pachtangebot auf Privatland.	372 n. C.
1020	Pacht.	6. Jahrh. n. C.
1112	Lieferung, συγχ. Alex.	25/4 v. C.
1143	Lieferung, συγχ. Alex.	18 v. C.
1114	Barzahlung statt Lieferung eines Sklaven, συγχ. Alex.	8/7 v. C.
1028	Abrechnung über Baulieferungen.	2. Jahrh. n. C.
1065	Abschrift einer διαγραφή.	97 n. C.
1063	Zahlungsanweisung.	100 n. C.
1016	Rechtsgeschäft durch Vermittlung einer Bank.	166 n. C.
1064	Zahlungsanweisung.	277/8 n. C.
1113	Aufhebung einer Vormundschaft, συγχ. Alex.	14 v. C.
1111	Sicherung von Bürgen, συγχ. Alex.	13 v. C.
1122	Arbeitsvertrag, συγχ. Alex.	14/3 v. C.
1126	Dienstvertrag, συγχ. Alex. (Vgl. auch die Darlehnsverträge 1153 II, 1154.)	8 v. C.
1093	Vollmacht (συστατικόν).	265 n. C.
1062	συνάλλαγμα ἐπιχωρήσεως.	236/7 n. C.
1132	Anfang eines Vertrages, συγχ. Alex.	16 v. C.

V. Briefe u. a.

1203	Asklepiades (?) an Tryphon.	29 v. C.
1204	Isidora an Asklepiades.	28 v. C.
1205	Isidora an Asklepiades.	28 v. C.
1206	Isidora an Asklepiades.	28 v. C.
1207	Isidora an Asklepiades.	28 v. C.
1208	Tryphon (?) an Asklepiades (?)	27/26 v. C.
1209	Tryphon an Asklepiades.	23 v. C.
1141	Privatbrief. Alex.	13 v. C.
1183	Skizze eines Privatbriefes. Alex.	Aug.
1078	Privatbrief.	39 n. C.
1079	Privatbrief.	41 n. C.
1097	Brief einer Frau an ihren Mann.	Claudius oder Nero.
1031	Privatbrief.	2. Jahrh. n. C.
1040	Privatbrief.	2. Jahrh. n. C.
1041	Privatbrief.	2. Jahrh. n. C.
1081	Privatbrief.	2/3. Jahrh. n. C.
1030	Privatbrief.	3. Jahrh. n. C.
1042	Privatbrief.	3. Jahrh. n. C.
1043	Privatbrief.	3. Jahrh. n. C.
1080	Privatbrief.	3. (?) Jahrh. n. C.
1044	Privatbrief.	4. Jahrh. n. C.
1082	Privatbrief.	4. Jahrh. n. C.
1039	Bericht eines Gutsverwalters.	Aus byzant. Zeit.
1178	Kleine Fragmente. Alex.	Aug.
1181	Notizen. Alex.	Aug.
1026	Zaubertext.	4/5. Jahrh. n. C.

Berichtigungen und Nachträge

zum IV. Bande der Griechischen Urkunden werden von F. Preisigke in den Berichtigungslisten mitgeteilt werden.

INDICES.

Ausgearbeitet von Dr. Alfred Wolff.

I. Eigennamen.

2

II. Könige und Kaiser.

Ptolemaios Alexander I.

βασιλεὺς Πτολεμαῖος ὁ καὶ Ἀλέξανδρος θεὸς Φιλομήτωρ (und Berenike III: *βασίλισσα Βερενίκη ἡ ἀδελφὴ θεὰ Φιλάδελφος*) 1186, 3.

βασιλεὺς Πτολεμαῖος 1185, 1. (93/92 v. C.?)

Kleopatra VII.

βασίλισσα 1182. 1198, 8.

Caesar.

θεὸς αὐτοκράτωρ Καῖσαρ 1137, 3 (?).

Augustus.

Καῖσαρ 1050—1061. 1098—1175. [1176—1184.] 1188. 1189. 1193—1195. [1196.] 1197—1201. [1202—1208.]

θεὸς αὐτοκράτωρ Καῖσαρ 1137, 3 (?).

θεὸς καὶ κύριος αὐτοκράτωρ Καῖσαρ 1197, 15. 1200, 11.

θεὸς καὶ Σεβαστὸς Καῖσαρ 1198, 10.

θεὸς Σεβαστός (?). 1074, 22.

Gaius.

Γάιος Καῖσαρ Σεβαστὸς Γερμανικός 1078, 15. (39).

Claudius.

Τιβέριος Κλαύδιος Καῖσαρ Σεβαστὸς Γερμανικὸς Αὐτοκράτωρ 1079, 35 (41). 1037, 1. 43 (47). *Τιβέριος Κλαύδιος Καῖσαρ Σεβαστὸς Γερμανικός* 1074, 1. — *Τιβέριος Κλαύδιος Καῖσαρ Σεβαστὸς καὶ Οὐιτέλλιος τὸ β. ὕπατοι* 1074, 3 (43) — *Κλαύδιος Καῖσαρ Σεβαστὸς Γερμανικὸς Αὐτοκράτωρ* 1013, 2 (?). 1097, 22 (?).

Τιβέριος Κλαύδιος Καῖσαρ Σεβαστὸς Γερμανικὸς ἀρχιερεὺς μέγιστος 1074, 1.

Nero.

Νέρων Κλαύδιος Καῖσαρ Σεβαστὸς Γερμανικὸς Αὐτοκράτωρ 1095, 23 (57).

Κλαύδιος Καῖσαρ Σεβαστὸς Γερμανικὸς Αὐτοκράτωρ 1013, 2 (?). 1097, 22 (?)

Αὐτοκράτωρ Καῖσαρ Νέρων 1048, 1, 13 (?).

Traianus.

Αὐτοκράτωρ Καῖσαρ Νέρουα Τραιανὸς Σεβαστὸς Γερμανικός 1065, 3 (97 a). 1063, 9 (100). 1067, 8. (101/102). 1068, 15 (101).

Αὐτοκράτωρ Καῖσαρ Νέρουα Τραιανὸς Σεβαστὸς 1066, 10 (98) 1068, 21.

Τραιανὸς Καῖσαρ ὁ κύριος 1068, 10 (100/101) 1033, 6 u. ö.

Αὐτοκράτωρ Καῖσαρ Νέρουα Τραιανὸς Σεβαστὸς Γερμανικὸς Δακικός 1036, 7. 32 (108).

Hadrianus.

Αὐτοκράτωρ Καῖσαρ Τραιανὸς Ἁδριανὸς Σεβαστός 1084, 27 (136).

θεὸς Ἁδριανός 1022, 9. 1072 I, 4. II, 4. 1074, 3.

Antoninus.

Αὐτοκράτωρ Καῖσαρ Τίτος Αἴλιος Ἁδριανὸς Ἀντωνῖνος Σεβαστὸς Εὐσεβής 1014, 1 (138). 1038, 10, 27 (145). 1075, 1 (147/8). 1076, 1 (147/8). 1084, 2 (149). 1045, 2 (154).

Ἀντωνῖνος Καῖσαρ ὁ κύριος 1088, 6, 13 (142). 1038, 5 (145) (?).

Ἀντωνῖνος Σεβαστὸς Εὐσεβής 1038, 30.

Σεβαστὸς Εὐσεβής 1038, 13.

Αἴλιος Ἀντωνεῖνος θεός 1032, 3.

Antoninus oder Commodus oder Severus.

Σεουῆρος 1074, 5.

Marcus und Verus.

Αὐτοκράτορες Καίσαρες Μᾶρκος Αὐρήλιος Ἀντωνῖνος Σεβαστὸς καὶ Αὐτοκράτωρ Καῖσαρ Λούκιος Αὐρήλιος Οὐῆρος Σεβαστός 1077, 1 (162/3). 1016, 1 (166).

Αὐρήλιοι Ἀντωνῖνος καὶ Οὐῆρος οἱ κύριοι Σεβαστοί 1085, 11 (165).

Marcus.

Αὐρήλιος Ἀντωνῖνος ὁ κύριος Σεβαστός 1085, 17 (170/71).

Commodus.

Μᾶρκος Αὐρήλιος Κόμμοδος Ἀντωνῖνος Καῖσαρ 1023, 8 (185/6).

Septimius Severus.

Αὐτοκράτωρ Καῖσαρ Λούκιος Σεπτίμιος Σεουῆρος Εὐσεβὴς Περτίναξ Σεβαστὸς Ἀραβικὸς Ἀδιαβηνικὸς 1022, 26 (196 n. C.). *Σεουῆρος* 1074, 5 (?).

Septimius Severus und Caracalla.

θεοὶ Σεουῆρος καὶ Ἀντωνῖνος 1074, 7.

Caracalla.

Αὐτοκράτωρ Καῖσαρ Μᾶρκος Αὐρήλιος Σεουῆρος Ἀντωνῖνος Παρθικὸς Μέγιστος Βρεττανικὸς Μέγιστος Εὐσεβὴς Σεβαστός 1091, 26 (212/3). *θεὸς Οὐῆρος [Σεουῆρος?]* 1074, 8.

Elagabal.

θεὸς Ἀντωνῖνος 1074, 8.

Αὐτοκράτωρ Καῖσαρ Μᾶρκος Αὐρήλιος Ἀντωνῖνος Εὐσεβὴς Σεβαστός 1070, 9 (218).

Elagabal und M. Aurelius Severus Alexander.

Μᾶρκος Αὐρήλιος Ἀντωνῖνος καὶ Ἀλέξανδρος Καίσαρες οἱ κύριοι 1015, 9 (222/3).

Severus Alexander.

Σεουῆρος Ἀλέξανδρος ὁ κύριος 1084, 36. (222 n. C.)

θεὸς Ἀλέξανδρος 1074, 8.

Maximinus und Maximus.

Αὐτοκράτωρ Καῖσαρ Γάιος Ἰούλιος Οὐῆρος Εὐσεβὴς Εὐτυχὴς Σεβαστὸς καὶ Γάιος Ἰούλιος Οὐῆρος Μάξιμος ὁ αἰώνιος Καῖσαρ Σεβαστὸς υἱὸς τοῦ Σεβαστοῦ 1062, 26. (236 n. C.)

Gallienus.

ὁ κύριος ἡμῶν Γαλλιηνὸς Σεβαστός 1093, 29 (265 n. C.)

Aurelianus.

Αὐτοκράτωρ Καῖσαρ Λούκιος Δομίτιος Αὐρηλιανὸς Γοθικὸς Μέγιστος Καρπικὸς Μέγιστος Εὐσεβὴς Εὐτυχὴς Σεβαστός 1074, 13 (275).

ὁ κύριος ἡμῶν Αὐρηλιανός 1073, 21.

Probus.

Μᾶρκος Αὐρήλιος Πρόβος Σεβαστός 1064, 15 (277). 1089 III, 2 (280/1).

ὁ κύριος ἡμῶν Αὐρήλιος Πρόβος Σεβαστός 1089 II, 2 (280/1).

ὁ κύριος ἡμῶν Πρόβος Σεβαστός 1089 IV, 3. 1090 I, 3 u. ö. (280).

Diocletian und Maximian.

κύριοι Γάιος Αὐρήλιος Οὐαλέριος Διοκλητιανὸς καὶ Μᾶρκος Αὐρήλιος Οὐαλέριος Μαξιμιανὸς Σεβαστοί 1090, 34 (286).

Constantius und Constans.

ὕπατοι οἱ δεσπόται Κωνστάντιος τὸ γʹ καὶ Κώνσταντς τὸ βʹ. Αὔγουστοι 1049, 1 (342 n. C.)

III. Datierung nach Konsuln und Indiktionen.

IV. Beamte, Ämter, Behörden.

V. Militärisches.

VI. Götter, Priester, Feste und Heiligtümer, Zauberworte.

A) Götter.

VII. Geographisches.

A. Länder, Völker, Gaue, Toparchien, Städte usw.

B. Dörfer.

a) Ἀλεξανδρέων χώρα.

b) Arsinoites.

*) (?) vor dem Dorfnamen bedeutet: Gauzugehörigkeit nur vermutet.

C. ἐποίκια, τόποι, Straßen, Plätze, öffentliche Gebäude usw.

(Alexandria oder Nähe von Alexandria ist besonders hervorgehoben. Ohne jeden Vermerk = unsicher).

D. Demotika und Phylen, Tribus.

a) Demotica und Phylen.

b) Tribus.

VIII. Steuern, Abgaben u. dgl.

IX. Monate und Tage.

X. Maße, Gewichte.

XI. Münzen.

4*

Nummern der Papyri in Band IV.

P.	Nr.	P.	Nr.	P.	Nr.	P.	Nr.	P.	Nr.	P.	Nr.
7114	1039	9919	1021	13050 R. u. V.	s. 1181	13073 R.	1115	13114 R.	1113	13161	1186
7132	1032	9920	1017	13051 R.	1134	13073 V.	1148	13115 R I.	1112	13166	1194
7138	1042	9928	1016	13051 V.	1168	13074 R.	1118	13115 R II.	1160	13171 V.	1104
7141	1041	9930	1014	13052 V.	1103	13074 V.	1150	13117	1188	13181 R.	1126
7158	1043	9931	1015	13053 V.	1154	13075 R.	1098	13118	1155	13183	1185
7162	1040	9934	1028	13054 R.	1105	13076 R.	1173	13119 R.	1108	13184 R.	1142
7324	1036	9936	1031	13055	1053	13077 R.	1134, 21 ff.	13121	1145	13185	1196
7816	1049	10520	1080	13056 R.	1055	13077 V.	1152	13122	1170	13190 R.	1106
7939	1044	10521	1078	13056 V.	1054	13079 R.	1147	13127	1167	13191 V. I.	s. 1179
7955	1037	10524	1062	13057 R.	1125	13079 V.	1132	13129	1193	13191 V. II.	1166
8040 R.	1047	10527	1079	13057 V.	1052	13080 R.	1162	13130 V.	1128	13192 R.	1143
8144 R.	1046	10528	1070	13058 R I.	1129	13080 V.	1153	13133 R.	s. 1177	13193 R.	1124
8353	1038	10530	1095	13058 R II.	1149	13081 R.	1056	13134 V.	1135	13194 R.	1156
8403	1019	10537	1074	13058 V.	1059	13083 R I.	1146	13135 R.	1121	13196	1195
8423	1048	10538	1073	13059 R.	1165	13083 R II.	s. 1184	13136 R.	1099	13199	1209
8795	1045	10540	1082	13059 V.	1102	13085 V.	1131	13136 V.	1161	13211	1202
8871	1034	10541	1064	13060 R.	1107	13089 R.	1144	13137 R.	1137	13310	1077
8914	1035	11037	1092	13061 R. u. V.	s. 1182	13090 R.	1100	13138 R.	1163	13311	1076
9727	1022	11038	1091	13062 V.	s. 1180	13091 R.	1159	13139 R.	1172	13312	1075
9729	1033	11039	1093	13063 V.	1117	13092 V.	1169	13139 V.	1158	13317	1068
9740	1088	11043	1096	13064 R.	1051	13093 R.	1157	13141	s. 1178	13318	1067
9746	1013	11046	1094	13064 V.	1171	13100	1061	13141 R I.	s. 1113	13319	1083
9809 V.	1030	11049 R.	1085	13065 R.	1114	13101	1060	13141 R II.	1135	13334	1063
9819	1020	11049 V.	1086	13066 R I.	1050	13103 R I.	1109	13141 IV R.	1136	13341	1072
9830	1018	11050	1097	13066 R II.	s. 1183	13103 R II.	1174	13143	1208	13344	1069
9832	1023	11051 A.	1089	13067 R.	1111	13104 R.	1175	13144	1187	13357 V.	1087
9833	1029	11051 B.	1090	13067 V.	s. 1176	13108 R.	1130	13150	1192	13363	1081
9873	1024	—D.		13068 R I.	1133	13109 R.	1120	13151	1204	13364	1066
	—1027	11052	1084	13068 R II.	1138	13110 R I.	s. 1130	13152	1206	13373	1071
9910	1189	13047 R.	1127	13068 V.	1058	13110 R II.	1140		—1207	13390	1065
9911	1201	13047 V.	1122	13070 R.	1057	13111 R.	1119	13153	1205		
9914	1200	13048 V.	1116	13070 V.	1141	13112 R I.	1110	13155	1203		
9916	1197	13049 R II.	1125	13071	1164	13112 R II.	1139	13158	1191		
	—1199	13049 V.	1151	13072 V.	1101	13113 R.	1123	13160	1190		

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TANIS.

PART II.

NEBESHEH (AM)

AND

DEFENNEH (TAHPANHES).

BY

W. M. FLINDERS PETRIE.

WITH CHAPTERS BY

A. S. MURRAY AND F. LL. GRIFFITH.

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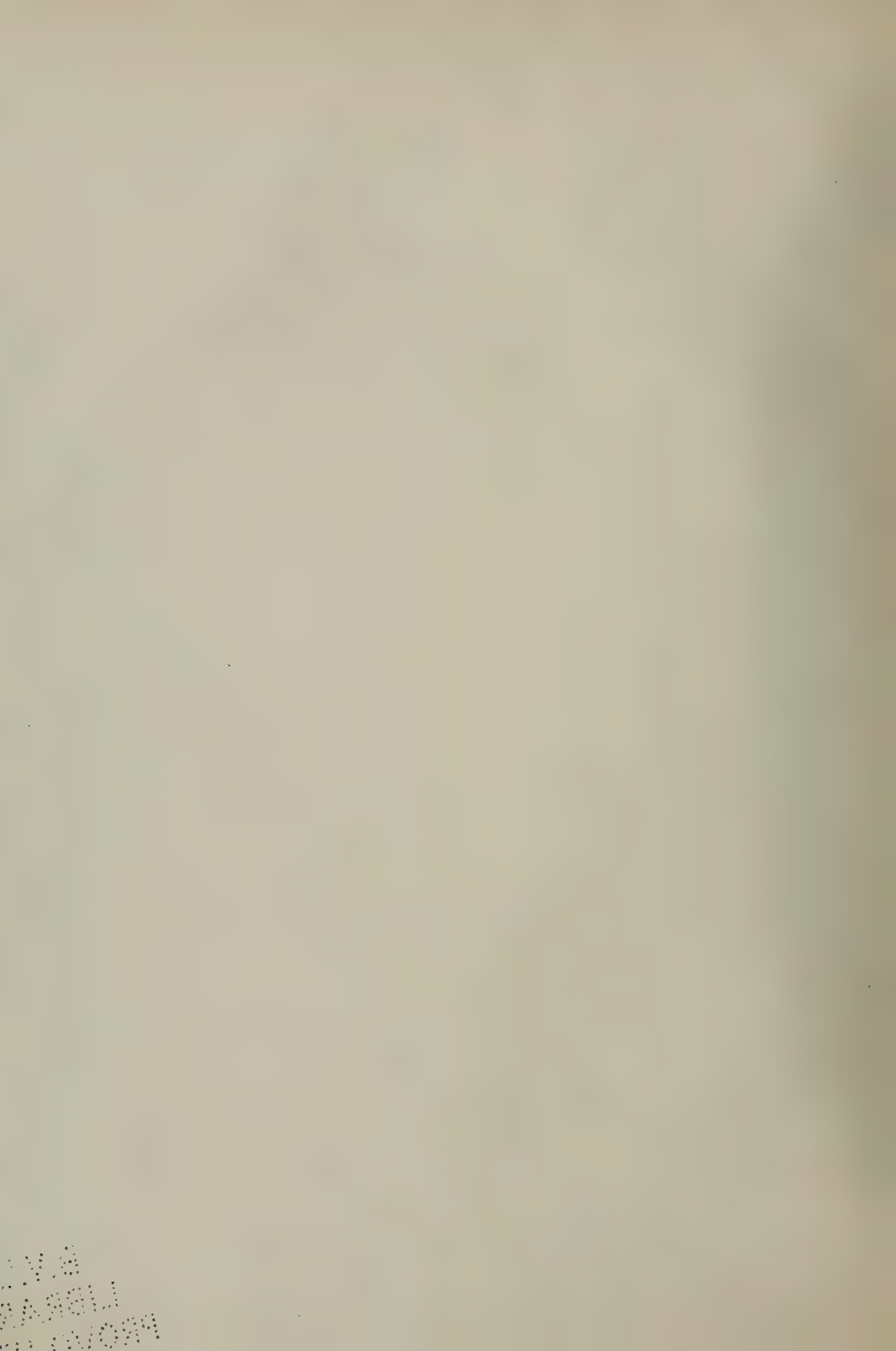
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CONTENTS.

TRANSLATIONS.

By F. Ll. Griffith.

TANIS.

PART II.

1. As these pages are a continuation of the description of the monuments of Tanis, which was begun in Part I., there is no need of any prefatory remarks before resuming the chronological descriptions, which it may be remembered were laid aside in the midst of the monuments of Ramessu II. The numbering of the inscriptions here is continuous from Part I. The only work that I have done at Tanis, since writing the first part of this memoir, is the further clearing of the two stone-lined wells, of which an account will here be given.

At the south end of the line of early statues lie two altars or tables of offerings some little way apart (Plan, 105 and 115); they have the usual representations of cakes, vases, vegetables, &c., upon them, and the inscriptions Nos. 66 and 67; the interest of these is in the dedications, which are almost the only references to other places found at San, one naming Tahuti, lord of Hermopolis, and the other Menthu, lord of Thebes. Both are cut in a very hard white limestone, breaking with a splintering fracture, and No. 115 is considerably broken.

On either side of the temple stood a large shrine of a deep form, cut in yellow sandstone (Plan, 80, and 81), see pl. xvi. 6; the southern shrine is broken into many pieces and several parts are missing, but the northern shrine has lost only a part of one side, and one block of this part still lies near to it. These shrines seem to have been placed facing each other on either hand of the axial roadway, and were each flanked on either side by two of the large granite obelisks; while beyond these again stood on one side the sandstone colossi of Ramessu II., and on the other the long line of early statues. Each shrine had three seated deities, carved all in the solid block, at the back of its recess; and these seem to be the same in both shrines, apparently Amen, with Ra on his left, and Tum on his right. The deities represented in the scenes of offering (inscrip. 68), however, are Khepera, Tum, and Haremkhuti on the sides, and Seb and Shu on the back. A similar shrine, but with a sphinx carved in it, was found at Tell-el-Maskhuta, and is now at Ismailiyeh (pl. xvi. 5).

The great series of granite stelæ at San have suffered severely; every one of them having been used up for building material in later times, and all but one being broken. Their loss, however, is not so much due to this injury as to the severe weathering, which had before they were thus used up, scaled off the surface from most of them. For a statement of their dimensions see Part I., sect. 24, where the plan number of the largest is misprinted 161 for 164. The inscriptions, so far as they are legible, are given here in Nos. 69 to 82. No 78 *bis* I had supposed might be the missing piece of No. 78, but on comparing them together this is seen not to be the case for several reasons. The upper part of stele 196 (Plan) may be seen in the foreground of the photograph, pl. xiv. 5, in Part I. The fragments (inscrips. 83 to 86) appear to belong to large monuments such as

obelisks; 83 and 84 are probably parts of one block, by the style and the thickness of the pieces.

2. Of the architraves of the temple (inscrip. 87 to 93) not much remains; of the large ones but four, and two smaller lintel blocks. These architraves are a double cubit square (41 to 42 in.); but No. 25, used up in building the pylon, is 48 in. wide,—perhaps it belonged to the pylon of Ramessu, and not to the temple. The unfinished figures in inscrip. 89 show the incompletion of the work as in parts of the Great Hall at Karnak. Of the sanctuary walls (described in Part I., sect. 23) but few pieces bear any continuous inscriptions (Nos. 94 to 101); the general appearance of them may be seen by the block at the right hand of the photograph, pl. xiv. 5, in Part I. The block inscr. 94 is curious, as having a piece of disused sculpture on the joint surface; sculpture which from its style can hardly be placed to any period before Ramessu II. This is another case of Ramessu II. cutting up his own work, like the change in the obelisk 77 (Plan), which was noticed in Part I., sect. 31. A third instance, perhaps, will be seen in the inscription 144, noticed below.

The great columns of the avenue from the pylon (inscrs. 102 to 108) have been in course of appropriation apparently by Sheshonk III., in connection with his rebuilding of the pylon (Part I., sect. 19). But they have suffered even more than this apparently, for the cartouches in the first two lines of inscr. 102 have been entirely cut out, and then reinserted in their present form, before the erasure of the half cartouche by Sheshonk III. We might think that this was another freak of Ramessu himself, only he had no other standard cartouches to insert, the cartouche form and arrangement being scarcely ever varied. No later king would, however, have the piety to insert a predecessor's cartouches, and so this must be credited to some vagary of the sculptors. The scenes around the lower part have been intentionally cut out, and specially the small cartouches, leaving the titles. The object of this again is not clear, as an appropriator would have used the previous figures without any demur; and a mere defacer would have cut away the titles as well. We see here the only mention of the ram of Tattu, beside that on the pillar 64 A. One of the capitals of these columns has been curiously patched up, by inserting blocks of granite and pegging them on by metal pins; the hole for one of these has been drilled out by a tube drill, made of thin sheet bronze, and fed with loose cutting powder; the drill was $\frac{1}{2}$ inch diameter, making a groove only $\frac{1}{40}$ inch wide, and a part of the core still remains in the hole, which is 1·7 inch deep.

One of the few remains of doorways (Plan, 134) seems to have belonged to the entrance of a side court; it has the characteristic slope of the front, and bears figures of Ptah and Mut (inscr. 109).

3. Among the ruins of the granite pylon of Sheshonk III. are many pieces of the great colossus of Ramessu II., as have been described in Part I., (sect. 28); and beside these are several blocks, which though not bearing any surface of the statue itself, yet from the size of their hieroglyphics seem to have belonged to the inscribed pilaster of it, or to the built base on which it stood. The inscriptions of these are shown in Nos. 110 to 118. No. 110 bears evidently the beginning of the banner of Ramessu II., the bull, with part of the sign *nekht* below, and the tip of the tail of the hawk above it. The large size of this banner, about 45 inches wide, is, however, paralleled by a part of a cartouche (No. 113, plan 29) which must have been about 38 inches wide. Such inscriptions are about proportionate to the size of the great colossus, as compared with the inscriptions on other colossi; and, moreover, the granite of some of these blocks is distinctively the same as that of the pieces of the great colossus. The sculpturing on block 110 is important to the history of the temple of San: the banner of Ramessu II., 110 B, is plainly the earliest piece of sculpture on this,

since the legs on the adjoining side, 110 A, are on a curved surface which would not be exposed, and could not well be built up, and that side would therefore have been entirely dressed away if existing in Ramesside times. The dressing down of the face 110 A to build it in must be due to Sheshonk III., when he used this block, filling up the bull hieroglyph with mortar in laying it. The legs, therefore, which remain from a group of the two Niles, on 110 A, must belong to some work between Ramessu II. and Sheshonk III. Now Siamen did not execute large work, nor generally good work, to judge by the examples we have here, some of which are wretched; and yet there does not seem to be any other king to whom this can be ascribed. The sculpture being on a curved surface is very peculiar, and there is, perhaps, no similar instance of a large group on a curve. The fragments of inscriptions on various granite blocks (Nos. 119 to 135) are a selection from the many remains of the temple buildings; the blocks which only bore isolated signs, or some of the innumerable fragments of cartouches or titles of Ramessu, could be of no importance, except in an attempt at restoring the plans of the buildings; and such a task seems quite hopeless when such a small proportion of the material is left. No. 122 has a fragment of early inscription on it, already given as No. 24. No. 124 has an unusual arrangement of the *sam* and lotus. Nos. 123 and 127, with the pieces mentioned on the plate, show at least four Ramesside lintels, as the heights preclude our supposing any to belong together, except perhaps the first two pieces mentioned, Nos. 124 and 129 on the plan. Inscription 129 is an instance of almost complete erasure in later times. No. 130 has part of a group of Ramessu fighting, accompanied by his lion, as at Abu Simbel. No. 132 is a portion of Ramesside inscription on the under-side of the south of the pair of bases of columns placed by Siamen in front of the sanctuary; this shows that Siamen did not merely inscribe existing bases, but had cut these out of ruined blocks of the buildings of Ramessu.

4. Merenptah placed two fine statues of himself in the temple here (inscrs. 136, 137), one of grey, the other of pink granite. Both are now broken in two, and have lost the feet; but they are in fair condition, and worth preserving. The inscriptions are given in Nos. 136 and 137; and the many appropriations by Merenptah will be found before in Part I., Nos. 3, 4, 5, 8, 14, 15, 25, 26, 27, 28, and 29. A piece of his work in limestone, No. 138 (Plan, 226), was used by Siamen in founding the colonnade in front of the sanctuary; while two other blocks, Nos. 139 and 140, show that he also worked here in granite. Seti II. has one block of his work remaining, No. 141. Of Ramessu III. are two kneeling statues, one bearing a table of offerings (inscr. 142) carved in sandstone; this has unfortunately lost the upper part of the figure. The other statue (inscr. 143) is in dark grey granite, and is much weathered; but the shrine it holds still clearly contains figures of Ptah and Sekhet hand in hand. There remains one conspicuous block of the Ramesside period (No. 144) which is hard to attribute. By the inscription 144 B alone it would be at once supposed to belong to Ramessu II.; but on the adjacent side is a plainly Ramesside inscription 144 A, and this side is evidently the first cut, as it is much better work, and has had dovetailed cramp-holes made in its ends when used afterwards. Either, then, Ramessu II. broke up his own work, and had the pieces sculptured in a very inferior style, on a rough and irregularly curved surface, or else these must belong to a later Ramesside king, perhaps the twelfth. The inscription 88 (Plan, 262) is strikingly like this, but on a smaller scale; and the lower part of a somewhat similar arrangement remains at Abydos, only there the *ra* is placed immediately over the *sotep* as usual, and not—as here—to be read into place from the top. This would seem to show that the re-use of this block is due to Ramessu II. himself.

5. Pl. viii contains all that can be attributed to Siamen at San, beside the appropriations given

before in inscr. 15 B. Of these No. 145 is inscribed in one line, across what is now the underside of a great roofing block, Plan 236, but which was formerly the upper side. From the inscription being thus on a horizontal surface, and from the crab-hole cut into the top of it, it has evidently been re-used, perhaps by Pisebkhanu, since he built in the sanctuary. Of the inscriptions around the two bases of columns (186-7, Plan) enough remains (inscr. 146) to see the character, plainly borrowed from the Ramesside inscriptions. The lintel (inscr. 158) is very rudely cut, being merely marked in by a bruising away of the surface. The inscriptions 150 and 151 are two of the best examples of the work of Siamen, and should be preserved; the latter I found on clearing beneath the immense block, No. 236 in plan, and it had not been seen before. The block with inscription No. 152 is attributed to Siamen, because the style is too shallow and rough to be of Ramessu II.; and yet having crab-holes cut in it at a later time, it is probably before Sheshonk III., who built the pylon where this lies. No. 153 is a very rude and slight inscription, on the side of a base of an obelisk, the front of which is occupied with the usual decoration of Siamen, as on inscr. 150. The other fragments, 154-5-6, are attributed to Siamen from their style.

6. The great granite pylon built by Sheshonk III. out of earlier materials is more than half fallen. The most complete side is shown in Part I., pl. xv. 1, on which Sheshonk has been offering to some god, with Mut standing behind him. Many of the blocks of this pylon bear fragments of the figures with which it has been covered; but all the inscriptions remaining are given in pl. ix. No. 157 is on a piece of the back of the pilaster of the great colossus, and is a good piece of work of its age. No. 161 is remarkable, as it shows one stage of cutting an inscription; after painting it on the granite, particular signs were cut out first, apparently the easiest, such as *neb*; and in this case the engraver got no further.

7. The stela of Taharka is broken in two pieces; the lower was found in Mariette's clearance, and was copied and published by De Rougé, but—strange to say—no search seems to have been made for the upper part, which lay exposed. I arrived at the business from the opposite end; seeing the upper part of an inscription lying face up on a block of granite, I examined the quality of the stone, and then searched around for any pieces of the same kind; turning one such over, I found the lower part of the inscription, which had been placed face down by Mariette. The text here given is taken from a squeeze aided by a hand copy, but is of course rendered somewhat doubtful by the bad state of the stone.

8. Coming now to Ptolemaic monuments on pl. x., all of these were found during my excavations; only one inscription of this age was known here before, the great stele of San, now at Bulak. The value of these tablets mainly lies in their naming Am the capital of the nineteenth nome Am Pehu, and each of the deities represented is said to be of Am. This pointed to Am being at or near San, instead of at Buto or Pelusium, and the later discoveries at Tell Nebesheh seem to point to that as the actual capital. This will be more fully considered in dealing with those monuments. Photographs of the two important tablets, No. 164 of Ptolemy IV. and Arsinoe III., and No. 165 of Ptolemy II. and Arsinoe II., will be seen in Part I., pl. xv. 2, 3, and these finds are fully described in Part I., secs. 38, 39. (Misprint p. 32, line 6, read except; line 8, read The.) The whole of these tablets are now in the British Museum, exhibited in one of the bays of the Egyptian Gallery. No. 167 is a fragment of the back of a basalt statue, found in digging between the avenue of columns and the sphinxes. No. 169 is a fragment of a statue in grey granite, which was found on the site of a Ptolemaic temple, on the southern slope of the mounds of San. A large square area had there been dug out through

a great depth of artificial soil, and then filled with clean sand, to serve for the foundation of a Ptolemaic temple. A pylon of sandstone stood some way to the west of it, connected by an avenue, of which two rows of large blocks of red granite remain loose on the surface of the ground. Probably this part has been much denuded by weathering, and has thus exposed what were foundations originally. The inscription 170 is on a block of limestone, which I found in what appears to have been the great Ptolemaic temple of San, just outside the wall of Pisebkhanu on the south.

9. At the Bulak Museum are four statues with long inscriptions, found in Mariette's clearance of San; beside the sphinxes, &c., with short titular inscriptions like those already published here. The most important of these statues is that of Nefert, the queen of Usertesen II., finely wrought in black granite. The wig is very full, in a broad lumpy mass, which descends on the shoulders in two spiral coils, quite unlike the later wig of many plaits. The eyes were inlaid originally. There is also a similar bust which may perhaps belong to some of the fragments still at San. This inscription shows how manifestly those on the front of No. 11, and on No. 12 (Part I.), belong to the twelfth dynasty; most probably all these similar statues (for that usurped by Ramessu II. for his mother was like the others originally) were a set of the family of Usertesen II. The standing statue of Ramessu II. at Bulak (inscrip. 172) is like that I found some distance in front of the pylon at San; it is one of the best pieces of work of his in red granite. It was probably made rather late in life, as Merenptah appears on the side, and not Kha-em-uas; indeed, four of the eight lines of inscription belong to Merenptah; and the arrangement, holding a baton or standard in each hand, is more usual in the reign of Merenptah than under Ramessu. The seated statue (inscrip. 173) has clearly been altered from an earlier statue, traces of the inscription of which may be seen in the front inscription. The head has been reworked, a pectoral carved on the chest, the girdle cut away and a cartouche inserted, and the inscriptions changed. Still it is a fine work, and the two hawks, cut in half round, standing face to face behind the head are unusual. There is no trace of any Hyksos appropriation on the shoulders. The other statue (inscrip. 174) is as plainly an original work of Ramessu. It is much poorer work—more clumsy, thick, and skew—than any statue before that age that I know, and most like a worse copy of the sandstone statues of Ramessu; the stripes of the kalantika are far wider than in early statues, and are unpolished in the hollows; it wears the pschent; the name on the girdle is not over any erasure, but on a place left for it in the carving, nor is there any sign of erasures; and it has a collar on. It was recognized by Mariette as an original of Ramessu II., but seems since then to have somehow gained the rank of an early statue undeservedly. These two statues are placed one on either side of the entrance to the Bulak Museum.

10. Having now noticed the inscriptions of San, we will turn lastly to the large stone well which I found there, and which is shown in pl. xii., and marked 40 in the general plan, Part I. This seems to be of the later Ptolemaic or Roman period, as the pottery found low down in it is distinctly of the second century A.D. It is a fine piece of work, and is of value to us as bearing on the question of the change of water-level in the country, which is probably equivalent to the rise in level of the inundated parts and river beds. The present water-level (and nearly the lowest, being in May) is marked in it, and covers half of the spiral staircase.

When we had by active work baled and dug it clear down to the lowest step in the middle of the well, the flow of water was so strong, streaming up from below, and pouring in at the joints of the stones, that it was impossible to go to the base of

the wall; indeed, it rose an inch in five minutes. From this it is at first manifest that the water-level must have been much lower, when they could excavate a much wider hole to build the well in, for the stones certainly extend 3 feet below our lowest water-level. Further, there would be no object in having steps descending 7 feet below the water, or in having the well so deep. It seems most likely that the well was planned anticipating that the end of the spiral staircase would reach the water, and then (perhaps in a drought), finding that it was not low enough, two additional steps were placed in the middle. Thus the lowest step would probably represent the lowest water-level. Moreover, there are holes cut in the ends of three steps, evidently to hold the peg-bottomed amphoræ upright; and these would be somewhat above water-level, as the use of them would be to enable a drawer of water to sit on the step and lay hold of the amphora to carry on the back. That these amphoræ must have been carried on the back is evident from their shape; probably a loop of rope was slipped round the peg-bottom, and kept from rising by the rim which surrounds the peg; then holding up the rope over one shoulder, and steadying the top with the other hand, the swell of the body of the amphora would rest on the shoulders and in the neck of the carrier. Looking then at these holes we should suppose that the water ranged from about the lowest step to about the level of the lowest hole. This would imply a rise of water-level of about 7 feet in 2000 years ($4\frac{1}{4}$ in. per century). The Nile levels are of course lower than the country water-level, as all the rain which soaks into the ground cannot percolate but very slowly through the tenacious fine mud soil; and the high Nile during some months tends to raise the water-level to its own. But probably a change in the country water-level is attendant on a similar change in the Nile water-levels. The result here agrees very nearly with evidences of deposit elsewhere. At Naukratis the rise has been about 9 feet in 2500 years ($4\frac{1}{3}$ in. per century), and the well-known data of Heliopolis and Memphis are not very different, though more accurate information as to the time of deposit is needed in those cases. Some further notes on the changes in the country will be found in the account of Nebesheh and Defenneh, in secs. 2, 3, &c.

Another large stone well was discovered about a furlong south of the pylon. This well had a square shaft to light the stairs; and, therefore, probably the stairs were a long flight, and the well was roofed over to keep out blown dust. This well is now about 20 feet beneath accumulated dust, and we needed to dig out a very large hole to work at it. Unfortunately, the water rose too rapidly for the men to be able to clear even to the base of the doorway in the well-side; and it was hopeless to examine it fully, without force pump and hose to throw the water and mud up about 40 or 50 feet. The levels observed here will be found in Part I., p. 51.

TRANSLATIONS OF THE INSCRIPTIONS IN "TANIS," PARTS I. AND II.

By F. Ll. Griffith.[1]

The Inscriptions from 1 to 65 are published in "Tanis I."

11. No. 1. Block of red granite from a doorway showing part of prenomen Pepī I., sixth dynasty.

2. Block of red granite from a doorway,[2] published also by De Rougé, Insc. pl. lxxv.[3] The two copies agree. "King of Upper and Lower Egypt, *Rā merī* (beloved of Rā), wearing the two diadems, loving the body (?), triple golden Horus, *Sa Ḥatḥer nebt ȧnt Pepī* (son of Ḥatḥor, mistress of Tentyra Pepī), giver of all life, all stability . . ."

The connection of Pepī I. with Tentyra (Denderah) is shown by the tradition recorded in the Ptolemaic temple of the finding of a plan of the temple in the palace during his reign. The alabaster lid, pl. xii. 5, bears the same cartouche, and was bought at Qeneh, opposite Denderah, by Professor Sayce.

The cartouche of Pepī, beloved of [Ḥatḥor], of Ȧnt and [Tum] of Ȧnu, found in the temple of Bubastis, shows that he was a builder in the temple of On, probably at a later date. He seems, therefore, to have built temples successively at Tentyra, Tanis, Heliopolis, and Bubastis, in chronological order during his important reign.

12. No. 3. Statue red granite, Ȧmenemḥāt I., cf. 23. Front of throne; right side, 3d. "Beloved of Ptaḥ Seker, lord of the crypt . . . living for ever."

Left side, 3c, "the beloved of Ptaḥ Res Ȧnbuf (Ptah south of his wall (?)), lord of the two lands, son of the Sun, Ȧmenemḥā[t], living for ever."

Back support, 3a, "beloved of Ptah Res Ȧnbuf, lord of the life of the two lands,"[4] followed by the standard name *nem mesu*, "renewing births," and throne name *sḥetep ȧb rā*, "pacifying the heart of Rā."

Back of base, rows of cartouches of Merenptaḥ, "giver of all life, all stability and purity, all health, all joy (or fatness ?)."

Side of throne, 3b, cartouches of Merenptaḥ.

Side of base, 3b, "the King of Upper and Lower Egypt, lord of the two lands, *mer ȧmen ba n rā*, son of the Sun, *Merenpteḥ ḥetep ḥer maā*, beloved of Uatī ȧp taui.

All the gods named in the early inscriptions of Tanis, except those on 2, 13, and 19, are Memphite forms of Ptaḥ, Osiris, and of the

[1] M. Naville has corrected the plates of inscriptions, before publication, throughout the two volumes of "Tanis," together with those of Nebesheh, Qanṭarah, and Defeneh, by reference in part to the originals, in part to photographs and squeezes. He has also looked through proofs of the whole of my translations. His notes to this chapter are distinguished by the letter N. He kindly drew my attention to the publication of some of the inscriptions in Burton's "Excerpta Hieroglyphica," and especially to the name of Usertesen I., that appears there on the statue numbered 5 in this work; as well as to an interesting discussion of the monuments which appeared in the "Mélanges d'Archéologie," p. 280, &c., from notes taken at De Rougé's lectures in 1869, by M. F. Robiou.

[2] Cf. De Rougé, "Mélanges," l.c.

[3] Discovered by Burton, cf. Rougé, "Études sur les Six Premières Dynasties," pp. 115 and 116.—N.

[4] M. Naville reminds me that [hieroglyphs] is the name of the temple of Memphis. But did not the phrase obtain its geographical significance at a later period, when even [hieroglyphs] is found, like [hieroglyphs], as a geographical expression formed from the local title of Ptah? [hieroglyphs] was also a title of the Memphite Bast.

tomb gods. Uatī àp taui, in the inscription of Merenptaḥ, is the form of Uat worshipped at Pe Dep, and may be considered as the representative goddess of the northern marshes.

4. Statue black granite, USERTESEN I., cf. 5 and 8.

Front, 4C, and 4B, similar, "good god, lord of gladness, King of Upper and Lower Egypt. *Rā χeper ka*, son of the Sun [Usertesen], beloved of Anubis, chief of his hill, giver of life, like Rā, eternally."

Back support, 4A, "King of Upper and Lower Egypt, lord of the two lands, *Ba n rā mer neteru*, son of the Sun, lord of diadems, Merenptaḥ *ḥetep ḥer maā*, beloved of the most valiant Set for ever." This line belongs entirely to the usurper.

Back of base, 4A, l. 1 "[prince on the two thrones of] Seb, may he inherit the monarchy of[1] the two lands, prince of . . .

(2) . . . administrator of the two countries, the royal scribe, general in chief, royal son Merenptaḥ justified (*sic*)."

(3) The offering is made to "Set, the very valiant . . ." by "his loving adorer, the hereditary chief of the two countries, the royal scribe, keeper of the seal, the commander of the troops, the king's son Merenptaḥ justified." Beneath: "an offering of incense and liquid."

This inscription and scene were added on behalf of Merenptah when heir-apparent. He appears also on the statue No. 172 of his father Rameses II., and is there also called "justified."

5. Black granite statue, supposed by Mr. Petrie to represent Amenemhat II., but the copy of the front inscription, 5C, in Burton's "Exc. Hierog.," xl. 5, shows the full titles of USERTESEN I. partly erased and partly usurped by Merenptaḥ.

Original scene of Niles, 5A, on left, partly repeated from other side, 5B. "He says I give to thee all life, stability, and purity, all health, all joy (N.), like Rā, for ever."

Front (original), 5C (see the copy in Burton, l.c.), "The life of (?) Horus [life] of births, lord of the two diadems, life of births, the golden Horus, life of births, the king of Upper and Lower Egypt . . . *ka* (Usertesen I.) son of the Sun (Merenptaḥ), beloved (?) of Anubis in his localities, lord of heaven, giver of life, stability, and purity, like Rā, for ever."

Back (usurped), 5C. Full titles of Merenptaḥ twice repeated. "Life of Horus, strong bull, rejoicing in truth: King of Upper and Lower Egypt, lord of the two lands, *Ba n rā mer neteru* (soul of Rā, loving the gods): son of the sun, lord of diadems, *Mernptaḥ ḥetep ḥr maā* (Merenptaḥ resting on truth), giver of life for ever: Merenptaḥ, beloved of Set."

Line round base (usurpation); on left, "Merenptaḥ, beloved of Set, lord of Ḥat uārt (Avaris),[2] giver of life, stability, and purity, like Rā, for ever;" right, similar, but "beloved of Set, the very valiant, *āa peḥti*."

6. Fragments sandstone statue, USERTESEN II. (?), (*Rā χā χeper*), cf. 171. 6A, part of the Nile formula; 6B, part of cartouche. *Rā χā* . . .

7. Fragment pink granite architrave, USERTESEN III. "*Rā χā kau* (brightness of the images of Rā), beloved of Osiris." Rougé, Mél., l.c., mentions also a large limestone block with the name of this king. Burton publishes an inscription from Tanis of "Usertesen III., beloved of Khent àmenti (a form of Osiris, 'chief of the West')."

8. Base of grey granite colossus. Upper line original; cartouche only altered, "Life of Horus, *ānχ mestu* (life of births), good god, lord of activity, King of Upper and Lower Egypt (Merenptaḥ inserted), beloved of Osiris, lord of ānkh taui."[3]

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[1] "His heir before."—N.

[2] For the hieroglyphic name of Tanis, see pp. 34, 35.

[3] The [hieroglyph] was carved by mistake in the middle of the line, as if for a group [hieroglyphs], but [hieroglyph] not fitting the gap, a second [hieroglyph] was added.

Second line (usurpation). "Life of Horus, strong bull, rejoicing in equity, King of Upper and Lower Egypt, lord of the two lands, *Ba n rā mer neteru* (Merenptah)." Mr. Petrie must have overlooked the standard name *ānkh mestu* which fixes the statue to Usertesen I. This king seems to have had a pair of statues in black granite and a third in red granite in the temple. The leg of another? is at Berlin.

9. Block grey granite, apparently twelfth dynasty, "giver of life, stability, and purity, like Rā."

10. Fragment foot, twelfth dynasty. 10A (original), "like Rā, eternally." 10B (usurpation), beginning of cartouche "Rā . . ."

11. Black granite statue of a twelfth? dynasty queen, altered for the mother of Rameses II.

Front (original), left side, "the hereditary princess, the great favourite (N.), the very gracious, the consort . . ."; right side, same title, followed by others difficult to understand.[1]

Back (inscribed by Rameses II.), "the royal mother who bare the strong bull, *Rā user maā setep n rā*, son of the Sun[2] (Rameses II.).

Side and back of throne (altered by Rameses II.), and inscribed with titles of his mother, imitating those of the earlier princesses.

Left side l. 1 = right l. 1, "the hereditary princess, the great favourite, the very gracious . . ."

l. 2, "the royal mother, the mistress . . ."

l. 3, } "the divine wife, the chief royal
Back l. 1, } wife . . ."

l. 3, } "the chief wife of the king, loving
rt. side l. 1, } him."

l. 2, "the divine wife, the royal mother . . ."

l. 3, "the hereditary princess, the great favourite, the very gracious . . ."

12. Black granite statue; inscription in front, titles of a queen of the middle kingdom, "the hereditary princess."

13. Part of red granite obelisk of middle kingdom, altered by Rameses II.; see also No. 60. The part shown is all original except the cartouches.

Apex, early cartouche erased and replaced by Rameses II. It was "supported" in a unique manner by two hawks wearing the lower crown, possibly a symbol of the Horus which appears in the name of the nineteenth nome.

Beneath, scene of a king (?) offering to a hawk-headed god crowned with *shu* feathers; at the top is the vulture called "Nekhebt, lady of heaven."

Then follows an erasure of the king's (?) name (replaced by Rameses II.), "beloved of Horus, lord of the desert hills (or of the foreigners),[3] giver of life eternally." The attitude of the king offering is explained as "taking or offering (a vessel of peculiar shape) as a drink-offering."

14. Red granite sphinx, now in the Louvre. On chest, 14D, erased standard possibly of Ȧmenemḥāt II. (cf. Tan. I., p. 7); over it is the name of Merenptaḥ; on base, right side, 14F, part of royal titles of Ȧpepī (?). N.B.—The usual titles beginning with *Set* and ending with *merī*, i.e. "Ȧpepī, beloved of Set," seem to have been on the right shoulder. On left shoulder, 14C, titles of "Merenptah, giver of life for ever;" on right, 14E, "King of Upper and Lower Egypt, *het' χeper rā setep n rā* (the upper crown, offspring of the Sun, chosen of the Sun), son of the Sun,

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[1] M. Naville's copy reads, "The *duat* of the favourites of the palace": the 'favourites' are women of the royal household, so also, very likely, is the *ḥest*.—N.

[2] The wife of Setī I. and mother of Rameses II. was named *Tuȧ*.

[3] In the chapter on the Nebesheh inscriptions I have endeavoured to show that Horus *neb χasχet*, or *neb setu*, is the god who was gradually developed in the course of Egyptian history into Khem as the god either of the desert portion of the nineteenth nome, or of the foreign people settled in the north-east portion of Lower Egypt.

Ȧmen mer Šašanq (Shashanq, beloved of Ȧmen), giver of life like the Sun."

Round base, standard inscription of Shashanq I.; begins apparently at right end of 14B and continues round corner of 14A, where a shorter inscription meets it from the left ". . . lord of the two lands, *Rā ḥet' χeper setep n rā*, son of the Sun, lord of diadems, *Ȧmen mer Šašanq*, wearer of the two diadems, crowned with the pschent like Horus son of Isis, pacifying [the gods] with (?) justice, King of Upper and Lower Egypt, the very mighty? (*ūr neχt* (?)), lord of action, *Rā het χeper setep n rā*, son of the Sun, lord of diadems, *Ȧmen mer Šašanq*, beloved of Ȧmen rā, lord of the thrones of the two spheres [dwelling in?] (14A) Ȧpt (East Thebes), lord of heaven . . . the very mighty in [all?] lands" (or "in the land of . . .").

The early part of the twenty-second dynasty seems to have had much more connection with Thebes than with Bubastis. Thebes was the unquestioned capital of the country and Amen supreme in the dedications.

15. Red granite sphinx. 15A, part of early erased titles near base, "giver of life, stability, and purity for ever . . ."

On side, 15B, titles of Merenptaḥ; see 14C above.

Inscription of Saȧmen, "lord of the two lands, *mer Ȧmen sa Ȧmen* (beloved of Ȧmen Saȧmen), beloved of Ȧmen rā, king of the gods."

Inscription round base, 15C, standard inscription of "Shashanq I., [golden] Horus, wielder of might, smiting the nine [bows], very victorious in all lands."

16. Brown-pink granite statue, SEBEKHETEP III. Front right side, 16A, "the good god, lord of the two lands, lord of activity, *Rā χā nefer* (the beautiful brightness of the sun), son of the Sun, of his body, loving him, *Sebekḥetep*, beloved of Ptaḥ of the fair face on his great throne (or 'sanctuary,' N.)."

Left side, 16B, same as last, but "beloved of Ptaḥ res ȧnbuf, lord of Ānkh taui."

17. Black granite statue of MERMESHĀU. 17B, "The good god, lord of the two lands, lord of activity, King of Upper and Lower Egypt; *Smenχ ka rā* (perfecting the soul of Rā), son of the sun, of his body, loving him; *Mer mešāu*, beloved of *Pteḥ res ȧnbuf*, lord of the life of the two worlds."

The name *mer mešāu* means "chief of the infantry." It is the commonest military title, and was also the name of the high priests of Mendes. The cartouche occurs only on these statues at Tanis, and doubtfully in the Turin Papyrus in the thirteenth dynasty. The style of inscription and the dedication agree with this date.

On shoulder, inscription of APEPI II. 17C, "Good god *Rā āa qenen*(?) (very victorious Rā), son of the Sun, Ȧpepȧ, giver of life, beloved of [Set]."

The god's name beginning the inscription of Apepi (but read at the end) is erased. The reading of the throne name is not very clear on any monument and most indistinct on this.

Side of throne (usurpation of Rameses II.). At the top the serpent goddess *Uat* of the north with the symbol of eternal purity faces the vulture *Neχeb* (?) of the south with the symbol of eternal life. Beneath these are the Niles of Upper and Lower Egypt and the hieroglyphs, "She (i.e. Nekheb and Uat respectively) gives life and purity like Rā." The Niles are binding the hieroglyph *sam*, unity, with water-plants, symbolizing the union of Upper and Lower Egypt. Above the *sam* are the cartouches of Rameses II.

On back, standard and cartouches of Rameses II.; cf. 43B.

At base, "Rameses II., beloved of Sutekh."

18. From front of a similar statue? "as ruler of the two lands for ever."

19. Fragments of one or more obelisks. 19A, l. 1 on right, ". . . royal son NEḤESI;" l. 2, ". . . [made it as] his memorial to Set, lord

of Re aḥtu, who directs his countenance (i.e. counsels him (?));" l. 3, The eldest [royal] son Neḥesi, beloved of Set, lord of Re aḥtu.

I cannot make any connected sense out of the other fragments, but 19D should probably be placed over 19B. 19E, the pyramidion of a broken obelisk, is important. The hieroglyphs read, "beloved of Ḥershef" (no *t*). The squeeze brought home by Mr. Petrie shows the head, high feathers, and ram's horns of the figure of Hershef apparently with both hands raised behind the back, one holding the whip. The rest is lost. For the date, &c., of the obelisk, see p. 32, note.

20. Pillar (2 and 3), "good god, lord of the two lands, lord of activity, RA ĀĀ ĀRQ, son of the Sun . . .;" (1 and 4) "he made it as his monument to his mother Per . . ."

The style seems late, and Wiedemann may be right in attributing it to the twenty-first dynasty. Mr. Petrie unfortunately did not find the original, which had been hidden by Mariette.

21A. Part of early obelisk altered by Rameses II., a portion of whose standard is shown.

21B. Part of early obelisk altered by Rameses II., part of whose standard appears. The remains of original inscription do not admit of translation.

22. False door, red granite, thirteenth dynasty?

23. False door, red granite, with remains of a cartouche. On the squeeze I could recognize the name of *Rā seḥetep ȧb*, i.e. ȦMENEMḤĀT I., the first king of the twelfth dynasty. It may have formed part of a chapel in which his statue 3 was placed. It is not unlikely that the king had a special chapel in which offerings were made to his statue.

24. Block of granite with early inscription on a large scale, reversed and re-used by Rameses II.

25. Sphinx in the Louvre from Tanis. 25C, name of Rameses II. in front over erasure; 25D, name of Merenptaḥ on shoulder; inscription of Rameses II. round base, 25A and 25B, running in two ways. Each starts from the *crux ansata* near the left end of 25B; that running from right to left may be completed by reference to the fragment 28F, "Life of Horus, strong bull, beloved of Maā, lord of Sed festivals (panegyries of thirty years) like his father Ptaḥ Tathnen (?), the King of Upper and Lower Egypt, lord of the two lands; *Rā user maā setep n Rā*, son of the Sun, lord of diadems; *Ȧmen mer Rāmessu*, giver of life, beloved of Set."

Inscription from left to right, "Life of Horus, mighty bull, giving birth to the gods, possessing the two lands [King of Upper and Lower Egypt]; *Rā user maā setep n rā*, son of the Sun, of his body, loving him, lord of diadems; *Ȧmen mer Rāmessu*, giver of life, beloved of Set."

The inscriptions on the base are completed by two shorter ones, "Rameses II., giver of life, stability, and purity, (seated) on the throne of Rā for ever," and "Rameses II., giver of life, stability, and purity, image of all living (?) (or health of all living)."

13. No. 26. HYKSOS sphinx, unfinished inscription of Rameses II. on base, completed by Merenptaḥ, who erased his father's cartouche. "*Mer Ȧmen Rāmessu* (erased), giver of life, like Rā, for ever, [giver of] life upon the throne of Tum" and ". . . son of the Sun, Merenptaḥ *ḥetep her maā*."

On the chest, 2B, part of cartouche of Pasebkhānen.

27. Fragments of one or more Hyksos sphinxes.

27B, C, on one fragment; 27B, "giver of life upon the throne of Rā," "giver of life, stability, and purity like Rā." 27C, part of name of Rameses II.

27D, E, F on another fragment to which 27G also belongs. Right shoulder, 27D and 27G, shows erased inscription of Ȧpepī (?) and

portion of cartouches of Merenptaḥ. 27E, on left shoulder, portion of inscription of Merenptaḥ.

27F. On chest, cartouche, *Åmen mer Pa seb χānen* PISEBKHĀNU of the twenty-first dynasty. 27A, on base, "like his father Ptah, King Rameses II."

28. Fore part Hyksos sphinx; on chest, 28C, "Son of the Sun, beloved, Pisebkhānu, beloved of Åmen-rā, king of the gods,[1] giving life for ever."

On right shoulder, 28D, erased Hyksos inscription with cartouches of Merenptaḥ.

On left shoulder, 28E, inscription of Merenptaḥ.

On front of base, 28B, inscription of Rameses II.

Side of base 28F, "Horus, mighty bull, beloved of Maā lord of Sed festivals like his father Ptaḥ, King of Upper and Lower Egypt, Rā . . . (Rameses II.)."

29. Fore part of Hyksos sphinx; on chest, 29B, same as 28C, but begins "good god" instead of "son of the Sun."

Right shoulder, 29A, same as 28D, but "good god" visible in the Hyksos inscription.

On base, 29C, inscription of Rameses II. same as 28F.

30. Base of forequarters of Hyksos sphinx; front same as 28B, chest same as 28C, left side, 30B, "possessing the two lands, King of Upper and Lower Egypt, Rameses II."

31. Hindquarters of Hyksos sphinx; inscription of Rameses II. on base, 31A.

14. No. 32. Portion of great colossus of RAMESES II.

33. North colossus of Rameses II. at the Pylon. Inscription on back: l. 1, "Lord of Sed festivals like his father Ptaḥ . . . very mighty like Menthu (?) in . . .;" l. 2 ". . . Rā giving birth to the gods, possessing the two lands, king . . .;" l. 3 ". . . crowned with the double diadem, protecting Egypt, binding foreign lands (part of standard inscription) . . .;" l. 4, "golden (victorious) Horus, strong in years;" l. 5 ". . ."

Side inscriptions ". . . prince, lord of might, subduing the Sati (Asiatics), King Rameses II. overthrowing the strength of the foreign lands; none can stand before him."

34. South granite colossus at Pylon; back, l. 1 ". . . [emblem] of the universal lord, Rameses II., giver of life;" l. 2 ". . . . .;" l. 3, "what is pleasing to Harmachis . . .;" l. 4, "doing pious acts;" l. 5, "of the universal lord, given by (?) the lord of the two lands, the lord of diadems, giver of life, stability, and purity, like Rā, for ever and ever."

35. Sandstone colossus. 35A. Throne name of Rameses II. 35B. Personal name Rameses II. 35C. Personal name Rameses II. with addition *ūr mennū*, "great in monuments." 35D. "The daughter of the king, loving him (*merert f*, N.), the royal wife Åmen (?) merīt living." 35E. ". . . the royal [wife] Ban-ta ānt living." 35F. Names of Rameses II. Amen merīt and Banta ānt were daughters of Rameses II. raised to the position of queens. M. Naville's copy (1882) reads *Rā* . . . *īt* in 35D, and . . . *sut ḥmt* Ban-tau (hieroglyphs) ānt in 35E.

36. Sandstone colossus. 36A. Throne name of Rameses II. with the addition "beloved of Maā." 36C. Names of Rameses II. 36B. "The great royal wife, mistress of the two lands *Rā mat neferu* (seeing the beauties of Rā), daughter of the great chief of the land of Kheta." Mr. Petrie informs me that the bird in this name is an eagle as in De Rougé's copy, Inscr. pl. cxxiv., which agrees throughout with Mr. Petrie's. M. Naville's copy also has the eagle. The reading in the plate is also confirmed by an interesting plaque found at Tell el Yahudîyeh, in which, however, the bird appears to be a hawk. The name was misread *Rā maā ūr neferu* by Lepsius at Abusimbel? He mistook the eye of

[1] This makes it probable that Pisebkhānu, like Siāmen, was a Theban king.

mat for the cubit, the eagle *a* for the wagtail *ūr*, and the semicircle *t* for the mouth *r*. He also read *ta* instead of *āa* in the title of her father. The name is entirely Egyptian. Rā neferu is the name of an Egyptian queen, daughter of the prince of Bekhten, in the mythical story of the possessed princess, which seems to refer to the times of Rameses II.

37. Sandstone colossus. 37B. Throne name of Rameses II. 37A. Rā user maā, taken from the throne name. 37C. "The daughter of the king, the great royal wife Ba[n-tau ? ān]t living."

38. Grey granite statue Rameses II. 38B. Throne name Rameses II.

39. Black granite statue Rameses II. 39A, B. Names of Rameses II. and portion of standard inscription, "mighty bull, beloved of Maā (?), lord of the two lands . . . crushing every foreign people . . . mighty king . . . strong in years." 39C. Personal name of Rameses II.

40. Standing statue. Ovals of Rameses II. three times repeated, twice horizontally and once vertically, with "giving life for ever and giving life like Rā"; also twice repeated, "beloved of Anubis (or Reshpu ?), lord of the papyrus marshes.[1]

41. Grey granite statue, attributed by Mr. Petrie to Rameses II. (Mr. Petrie agrees that this is probably of OSORKON II.) 41B. Cartouche on shoulder, "*Åmen mer sa Bast Uasaårken* Osorkon (II.) beloved of Åmen, son of Bast." 41A, C, D. Portions of standard inscription round base resembling that of Shashanq I. on the sphinx 15C, and therefore probably Bubastite, and of Osorkon II. 41 D. "[Live the Horus, strong bull . . . . . .] crowned in Thebes ? lord of the two lands [Osorkon II.]." 41A. "Wearer of the two diadems, uniting the two portions (i.e. Upper and Lower Egypt, the portions of Set and Horus), like the son of Isis, pacifying the gods. . . ." 41C. A squeeze of this shows that the fragment begins with [hieroglyphs] and ends with [hieroglyph]. ". . . the two lands [golden] Horus, wielder of might, smiting his enemy (singular), strong, spreading wide [his] terror . . . ." These titles of Osorkon II., I believe, do not occur elsewhere.

42. Fragment of red granite statue, portion of cartouche, and title "Lord of the two lands."

43. Granite triad. 43A. Side inscription, Rameses II., "beloved of Ptaḥ Tathnen." In the horizontal line Tathnen is phonetically spelt. In the vertical line it appears to be implied by the determinative, as elsewhere. Inscription on back, 43B. The four centre lines are taken up with the titles of Rameses II. "beloved" of Tum, of the moon god Åāḥ, of Khepra, and of Tum again. On the right side, "Harkhuti gives all happiness to the king Rameses II., beloved of Harkhuti," and on the left "Ptah gives all life and purity to the king Rameses II., beloved of Ptaḥ Tathnen (?)," Ptah and Harmachis therefore, with Rameses, formed the triad represented on the monument. They were the two chief gods of Lower Egypt, Ptaḥ of the civil metropolis of Lower Egypt, Memphis, and Harmachis the royal deity of the religious capital, Heliopolis. The latter half of the standard name in these lines besides the usual "beloved of Maā" varies to "son of Åmen (god of Thebes)," "son of Ptaḥ (god of Memphis)," "beloved of Rā (god of Heliopolis)." Such variations occur not uncommonly, but seldom cause any trouble in identifying a king.

44. North obelisk of the Hall; on Pyramidion, Rameses, Harkhuti (Harmachis), lord of heaven, and Tum, lord of the two lands [of On]; vertical lines, "Rameses II. (in standard *Maā mer, Sa*

[1] M. Naville read the combination of signs following [hieroglyphs] in the last word as a fish caught by a snare, and taking [hieroglyph] as part of the geographical name, translated "Anubis, lord of the lake of the net, of the fishing lake." This was from the original, but the squeeze, which so often proves clearer, seemed to me to show plainly a monogram of [hieroglyphs] and [hieroglyph] and Mr. Petrie agreed with me about the reading. I fear, therefore, that M. Naville's interpretation must be given up, in spite of its interest, and appropriateness to Lake Menzaleh.

Tum, and . . .), smiting the lands of the Sati, crushing the nine bows, reducing every foreign land to non-existence; strong of heart in war, a very Menthu in conflicts, a *māher* of Ānthȧ, bull of . . ., lord of diadems, . . . youth . . . valiant in arm . . . *Ȧmen mer Ramessu*, like the sun." Māher would seem to be a technical Semitic term for some grade in the college of devotees to Anaitis (*Ānθȧ*). There were male and female slaves devoted to Anaitis, with which one may compare *Māher Ānθa* and *Banta Ānt*. Māher was adopted into the Ramesside vocabulary as a proverbial expression for a man trained to hardship, a courageous warrior or pioneer, a "brave."

45. South obelisk (Rougé, Inscr. ccxcvi., gives the fourth side, but omits the middle line). On pyramidion, Rameses II., Ptaḥ nefer[ḥer] and Ptaḥ res ȧnbuf (or Tathnen ?), "the very valiant." Vertical lines "Rameses II. (in standard name "strong bull with horns ready," "beloved of Ptah" and "beloved of Maā"), valiant like Menthu, bull, son of a bull, subduing every foreign land, slaying their chiefs, directing his face (boldly) in battle, he is first in the combat; he conquers the land of Kens (Nubia) with his valour, he spoils the Thehennu (Libyans); very valiant like . . ., bull in the land of the Retnu (Syria); he conquers every land with his strength (?), he brings them to Egypt, (he) the lord of the two lands, Rameses II."

46 and 47. West pair of obelisks in the temple. 46. (Northern) on pyramidion, Rameses II. offering to "Tum, lord of the two lands, and? [of On]," "to Har[khuti ?]," "he gives wine to his father" and to "[Ptah Tath]nen ?"

Vertical lines, Rameses II. (in standard son of Ptah, beloved of Maā, and . . .) . . . mighty, strong of heart like Menthu in the conflicts, (protecting) his soldiers, making a mighty overthrow of . . .

South obelisk 47. On pyramidion Rameses II., Harmachis, "Shu son of the Sun," and "Amen . . ."

Vertical lines, "Rameses II. (in standard ". . . of Rā," "beloved of Maā" and ". . . of the two lands"), strong bull, wearing the two diadems, protector of Egypt, binding foreign countries, golden Horus, master of times (mighty in years, N.), great in victories (so far standard inscription), carrying away the chiefs of the Rethenu (Syrians) as living prisoners, crushing the land of the Hittites."

48, 49. Middle pair of obelisks in temple.

48. North obelisk.

Vertical lines; centre line, usual title and standard inscription of Rameses II. as on 47 with the addition "beloved of Amen rā, king of the gods." Other lines, "Rameses II. (in standard "strong bull, mighty and valiant" and "strong (?) bull, beloved of Menthu ?)," he . . . the foreign lands, he penetrates them, he makes them bring the produce of their work to his palace . . . very terrible ?; extending his boundaries to the ends of the waters ? (mouths of the rivers ?); none can turn his arm from his desire; . . . foreign land, opening its roads, he subdues it with his might (and brings it) to Ta merȧ (Egypt), Rameses II., giver of life, like Rā, for ever."

Scenes of offering beneath these lines.

49. South obelisk. On pyramidion, Rameses offering to Tum, lord of Heliopolis . . . , and Amen rā suten neteru.

Vertical lines. First line, standard inscription of Rameses II., beloved of Harmachis. Other lines, "Rameses II. (in standard "beloved of Rā" and . . .) opening the land . . . the land of Kheta, conquering it with his might, making a great overthrow in his victories: . . . the well-beloved, like Tum, making bright the two lands, shining like the two horizons, image (N.) of the universal lord, reigning in Heliopolis, lord of duration like the sun, Rā in heaven, Rameses II., living for ever."

At the base, "The life of Horus, the good god Rameses II.," "gives white bread to his father, performing the service of giving life" before "Amen rā, king of the gods, who gives all pure life, like Rā, every day."

50. Western obelisk in temple. On pyramidion, Rameses II. offers to "Shu, son of Rā, the great (?) god."

Vertical lines. "Rameses II. (in standard, "beloved of Rā," "strong and valiant," and "bull, son of Khepra?" or "bull Khepra?"), strong of arm, lord of the scimitar (?), protecting his soldiers; all lands are bowing before his terrors, king placing his boundaries at his will; none can stand before him; his scimitar (?) is victorious. Tum magnifies him as king of the two lands; he causes Egypt and Deshert (Arabia) to submit to him (N.); he gives him valour like his creator (N.)."

At the base, Rameses II. "offers a tray" or cake? to "Tum, lord of Heliopolis, great god, lord of heaven."

In a second scene the king "gives wine" to "Shu, son of Rā, great god, lord of heaven, lord of earth, giving all life and stability."

In a third the king "gives a tray" or cake to "Seb, father [of the gods]."

51, 52. East pair of obelisks in middle of temple.

51. North obelisk. On pyramidion names of Rameses II. without cartouches in the boat of Rā over scenes of the king offering to Tum, lord of the two lands (and of?) On to "Ptah *ūr ȧmaχf*," to "Har khuti," and to "Ptah *neb maāt*."

Vertical lines, "Rameses II. (in one standard "beloved of Menthu") Menthu among the kings, repelling millions, valiant like (Set?) when he enters the conflict; mighty king, smiting every land, spoiling the land of the Naḥsi (Negroes), harrying (seizing) all lands with the strength of victory, possessing the land anew as at the first."

52. South obelisk. Pyramidion similar to 51, Rameses offers to "Harkhuti, great god, lord of heaven," to "Tum, lord of On," to "Ptah Tathnen," and to "Ptah neb maā (lord of truth), father of the gods."

Vertical lines, "Rameses II. (in one standard name called "son of Ptah"), king, son of Tum, mighty and valiant, smiting every land with his scimitar, bringing them to Egypt: King with victorious scimitar, striking the Sati, strong in arm and valiant, saviour of his soldiers . . . victorious . . . upon (their?) horses . . ."

53, 54. Eastern obelisks. 53 North (Rougé, ccxcvii., gives all four sides). On pyramidion, titles of Rameses II.

Vertical lines, "Rameses II., royal child of Tum, the much beloved, warrior mighty with the scimitar, rescuing his soldiers: . . . uniting his limbs, beloved like the sun's disk, going forth in heaven . . . Kash (Ethiopia), subduing the land of the Shasu, valiant like (Set?), a bull in the land of Rethenu."

54. South obelisk similar to 53.

Vertical lines, "Rameses II. (in one standard "beloved of Rā") . . . strong in his arms, bull, son of a bull: sacred (or mighty) . . . of Rā coming forth from the horizon?; he puts all lands beneath thy? feet . . . battlefields (N.), none can stand before him in any land."

55. Refaced obelisk in temple (see 21). On pyramidion Rameses offers to "Har khuti" and "Har neb setu" or "khaskhet."

Vertical lines, "Rameses II. (in standard beloved of Seb, Rā, and Maā), king, very mighty, valiant and mighty with the scimitar, beloved of Menthu, overthrower; he hits his mark? always in a moment, he is courageous . . . he is the offspring of Tum? issuing from his limbs . . ."

The occurrence of the god "Horus of the foreigners" again is interesting.

56. Sandstone obelisk in wall of Pylon. "Rameses II. (in one standard called "son of Tum"), great ruler of . . ."

57. Fragment of obelisk. On pyramidion, Rameses II. and Shu.

58. Fragment of obelisk. On pyramidion, Rameses II. "gives wine" to "Tum, ruler of On," and "Shu, son of Rā."

59. Fragment of obelisk. On pyramidion, "Rameses II. gives wine" to "[Harmachis], great god, lord of heaven," and "a figure of Maā to [Tum of] Heliopolis."

60. On pyramidion, Rameses II. offers to "Set . . ." "Har khuti," "Tum, lord of On," and "Horus. . . ."

Vertical lines, standards of Rameses II., "very valiant," "son of Tum," "beloved of Maā," "beloved of Rā."

61. Refaced obelisk; cf. also No. 13. On pyramidion, names of Rameses II.; in vertical lines, "Rameses II." in standard called "beloved of Maā," "beloved of Rā," "son of Amen."

62. Part of obelisk, with names of Rameses II. in standard, also "beloved of Amen? (or Menthu)" and "Rā."

63A, B. Fragments of inscription on base of obelisk, usual titles of Rameses II.

64. Pillar, with sixteen scenes of Ramessu offering (1) to "Ptah nefer her," (2) "*Ba neb Dadat* (Mendes)," (3) "*Sepdu nefer ba n rā*, the beautiful mummied hawk Sepdu, the soul of Rā" (god of the city of Goshen), (4) "Set, the most valiant, son of Nut," (4) . . ., (5) "Shu, son of Rā," (6) "Seb, father of the gods," (7) "Set, great god, lord of heaven, the most valiant." (The rest are illegible.)

65. Pillar. Inscriptions of Rameses II. of the usual style, mentioning the Thehenu (Libyans); the second line from the left contained the standard inscription: in the last line it is said that "he reduced the land of Kheta to non-existence."

Note also in "Tanis," I., pl. xii.

No. 5. Alabaster lid from Qeneh with name of Pepi, son of Hathor, mistress of Ant (Denderah) (see p. 15).

No. 25. Blue pottery disk with name *Rā nefer àb* of Psammetichus II.

No. 32. Seal from South Tell of Zuwelên ". . . singing priestess of Mut . . . perfected."

The rest of the inscriptions are in the plates of the present volume.

66. White limestone altar, Rameses II.

"Live? the (the living, N.) King of Upper and Lower Egypt, lord of the two lands; *Rā user maā setep n rā*, son of the Sun, lord of diadems; *Àmen mer Rāmessu*, giver of life like the sun every day, beloved of Thoth, lord of Sesennu (Hermopolis in Upper Egypt), great god, lord of heaven," repeated inscription running both ways.

Thoth of Hermopolis was a very important god, and it is not surprising to find an altar dedicated to him at Tanis.

67. White limestone altar, Rameses II.

"Live the King of Upper and Lower Egypt, *Rā user maā setep n rā*, son of the Sun, lord of diadems; *Àmen mer Ramessu*, giver of life . . . beloved of Menthu, lord of Uast (West Thebes), great god, lord of heaven."

68. Two sandstone shrines, almost identical. On outside of roof vultures alternate with names of Rameses II. Down the middle ". . . the dignity of (N.) Tum as lord of eternity, lord of diadems, *Àmen mer Rāmessu* upon the throne of Horus, like Rā." On edge of roof "as exists the sky, so (N.) are thy memorials established, O King Rameses II. . . . Rā in his? rising; thou art like (N.) the circuit of the disk, lord of diadems; *Àmen mer Rāmessu da ānkh*." On right side, ". . . Tum resting upon thy handiwork, King Rameses II. Thou dost flourish as king for ever and ever."

Back of shrine. Upper scene. Beneath the winged disk Tum and Harmachis give the sign of life to the hawk upon the standard name of the king. "He gives all life, all stability, and purity, all health, all happiness to King Rameses II."

Lower scene. Rameses II., "beloved of Seb

and Shu," offers to "Seb, father of the gods, and Shu, son of Rā." In a general way at the sides Rameses II. is styled "beloved of Tum, lord of Heliopolis," and "of Harmachis."

On sides of shrines in centre Rameses II., "beloved of Tum, lord of On" (var. "of the two lands of On, great god"), "offers white bread and performs the service of giving life" to "Tum, lord of Heliopolis."

On right, the king, "beloved of Harmachis," "gives wine, performing the service of giving life" to Harmachis, great god, lord of heaven (var. "lord of the great temple of Heliopolis").

On left, the king, "beloved of Khepra (var. Khepra in his boat)" gives incense? to "Khepra in his barge."

Inside shrine. On right side, "the king, of pious acts, Rameses II." "gives wine" to "Tum, lord of the two lands of On," also called "Tum lord of the two lands of On, great god, lord of the great temple of Heliopolis," who "gives all life and all health."

On left much broken, apparently the same scene with "Khepra, great god," instead of Tum.

69. Fragment of scene from top of stela. Rameses II. "offers incense to his father Harmachis," or Ptah (?).

70. Fragment similar to last. Rameses II. offers to "Harmachis, lord of heaven."

71. Fragment of commencement of inscription on granite stela. "Horus, mighty bull, beloved of Maā (Rameses II.) . . . many, subduing . . . Rameses II."

72. Fragment granite stela. "All [lands] beneath his sandals."

73. Fragment granite stela. l. 1, " . . . Rameses II. giving life . . ."

l. 2, . . . ye . . . making you guardians upon the road . . .

l. 3, "every day"

l. 4, "give to me"

l. 5, "my spirits . . ."

74. Fragment granite stela. l. 1, Rameses II.

l. 2, . . . (Cf. 44, middle line, N.)

l. 3, ". . . bearing their labours. . . ."

75. Fragment granite stela. l. 1, "slaying."

l. 2, Rameses II.

l. 3, . . .

76. Obverse. l. 1, ". . . mighty, strong in valour . . . his arm."

l. 2, ". . . Menthu, done by his arm, fighting, preserving his might, bull of Baal ?"

l. 3, ". . . King Rameses II."

l. 4, ". . . The great chiefs of all lands at home and abroad felt reverence for him. (When) his spirits came they bowed their heads ?"

Reverse. l. 2, King Rameses II.

l. 3, ". . . than millions of soldiers united in destruction (N.)."

l. 4, King Rameses II.

77. Portion of granite stela. l. 1, ". . . with his strength ? upon the foreign land, sallying forth . . ."

l. 2, "son of the sun, *mer Åmen Rāmessu*, king, wielding power, subduing . . ."

l. 3, "all lands fighting, with him, King Rameses II."

l. 4, "The very valorous upon horses. He seized his bow, he shoots . . ."

l. 5, ". . . tens of thousands by his own might, he was stronger than thousands, he was at its head (N.), he knew . . ."

l. 6, "King of Upper and Lower Egypt, Rameses II., great ruler, rampart of Egypt, remembered by . . ."

78. Granite stela; cf. De R. (Inscr. pl. lxviii.), from whose copy this translation is made.

"Live ? the Horus, mighty bull, beloved of Maā, trampling [every land beneath his feet, bringing away] their chiefs ? King of Upper and Lower Egypt; Rameses II., giver of life for ever.

(2) mighty king, strong in battles, valiant in fight against 10,000, overthrowing on his right, slaying upon his left like Set in his time of fury (N.).

(3) mighty bull, repelling every foreign

people, opposing them with the might of his arms; defending Egypt, smiting the nine bows; every land trembles before him; he? is as a

(4) lion who hath tasted battle; no land can stand before him; King of Upper and Lower Egypt, Rameses II.; entering the combats.

(5) he doth not turn back: he marches at the head of his warriors, strong upon his horses; he seizes his bow, he shoots on his right, he does not miss; he stands firm on the ground, mighty, valiant.

(6) and victorious; his arm holds the mace and the shield; he dashes the chiefs beneath his sandals, (they) know not how to receive the onset; every foreign land flees before him, his terrors are like fire pursuing them.

(7) King Rameses II. living for ever. He spoiled the lands of the Sati with his might; he brings their chiefs as living prisoners.

(8) . . . With the strength of his might, a youth, mighty . . . victorious like Menthu, strength of the plains (?) (this half-line is omitted in Rougé, and the end of the next misplaced).

(9) husband of Egypt, protecting her from every foreign land, his spirits are courageous. . . the negroes with his might; he slays the Anu of the vile Kush. (10) by the might of his arms victorious, he makes Egypt rejoice, Ta Merȧ to be glad of heart, king [Rameses II.].

(11) spoiling the chiefs of the Sati in their lands, he destroys their inheritance? . . . he makes them . . .

(12) slain beneath his sandals he makes (read *seχem* in R. after P.) his onslaughts upon them, he harries the western desert, making it . . .

(13) . . . Menthu upon his right fighting, King Rameses II. he travels . . .

(14) to him with their products, he opens . . . the Sharutani failing in (N.) heart.

(15) them he seizes . . . . . the ships fighting in the midst of [the sea] . . .

(16) before them . . ."

Other side, not in Rougé. (l. 1) "Live the Horus, mighty bull, beloved of Maā, carrying away all lands with the force of his might, King Rameses II.

(2) king, strong in arm, mighty in valour, prince, victorious, watchful, smiting every land, great in spirits, mighty in valour, smiting the nine bows, reducing the foreign lands to non-existence.

(3) ruler . . . bold warrior, protecting Egypt with his scimitar; the land is possessed with fear of him, the mighty ones yield (? rare word) before him, their limbs fail.

(4) fear is within their hearts (N.), their bellies . . . King Rameses II., every land trembles . . .

(5) making their hearts firm, their spirits . . . calling upon the gods when he comes and rescues them? . . .

(6) which no light shines . . . upon their horses; he smites the foreign lands, he overruns them.

(7) making a great overthrow in the land of the Hittites . . . fighting in the plains (N.), namely, the king, Rameses II.

(8) . . . smiting the foreign lands, marching at the head of his soldiers.

(9) . . . bull . . . Menthu on his right hand . . .

(10) Rameses II., giver of life, smiting every foreign land beneath his feet."

78 *bis.* "l. 1 . . . .

l. 2, I will provide you . . .

l. 3, Rameses II. he said to his messengers . . .

l. 4, camping-station provided with everything . . ."

79. Granite stela, scene Rameses II. and Ptah neb maā, "who says I give to thee all offerings (?), all happiness."

On the other half, Rameses II. and Set āa peḥti, "who says I give thee all pure life and victory." Behind the king, "preserving life behind him like Rā."

80. Portion of granite stela.

81. Granite stela (cf. De Rougé, Insc. pl. lxvii., from which this translation is made), scene *a*. Rameses II. and Set āa peḥti, lord of heaven, making him live. *b*. the king, beloved of Seb.

Inscription, "(1) the Horus, strong bull, beloved of Rā, trampling all [foreign countries beneath] his [feet], King Rameses II. master ? of victory, setting a watch, mighty and valiant, harrying all lands with victory. Strong, mighty in valour like Set, strong of arm, King Rameses II., giving life, smiting every land with his scimitar, carrying them to Egypt. He smites the inhabitants of the South land, he slays their chiefs, reducing the rebellious countries to non-existence.

Great of spirit, wielding courage, smiting the Sati, King Rameses II.

Prince whose fame reaches to heaven, making a great overthrow in the land of the Shasu. King Rameses II., giver of life. The chiefs bring their works to [his palace]."

82. Stela of Rameses II. with defaced inscription. In one of the scenes Rameses offers to "Tum, lord of the two lands of ? On.

83, 84. Portions of one obelisk of Rameses II. 84 should be placed immediately above 83.

83A, 84A, line 1, standard inscription of Rameses II.

l. 2, ". . . he came, he celebrated a festival . . ."

83B, l. 2, ". . . the camp of his soldiers . . ."

85. Portion of obelisk, "like Tum ? lofty in station (duration, N.) like the sun's disk."

86. Portion of obelisk of Rameses II.

87. Portion of granite architrave with name of Rameses II.

88. Portion of granite architrave, cartouches of Rameses II. alternating with a kind of monogrammatic, Rā user maā setep n (?) rā.

89. Portion of granite architrave with name of Rameses II., "beloved of Tum, lord of On."

90. Portion of unfinished granite architrave with name of "Rameses, beloved of Tum;" apparently the temple is compared to "the horizon in heaven" in which Tum rested.

91, 92, 93. Portions of granite architrave with name of Rameses II.

94. Portion of granite sanctuary with name of Rameses II.

95. Portion of the same; "giving wine to his father, performing the service of giving life."

96. Portion of the same, the god is named ". . . Rā of the East, Tum."

97. Portion of the same.

98. Portion of the same. "Offering of wine as a gift of Rameses II.;" the god says "I give to thee the festivals of thirty years of Rā."

99. Similar.

100. Portion of the same. Rameses II., beloved of Harkhuti and other gods.

101. Portion of the same. Rameses II., "beloved of Tum, lord of the two lands of On." The inscription at the side begins with *Unn*, a strong form of *is*. "Thus it is: the king, &c."

Rameses II. "offers a figure of Maāt."

102. Granite column. Upper inscription, "(1) good god, mighty in rule, like his father Rā in heaven, brightening the two lands like his horizon.

(2) Rameses II. . . . lord of *Sed* festivals like his father Ptah Tathnen ?

(3) Standard inscription.

Middle inscription, Rameses II., "may he be joyful (N.) together with his *ka*." Rameses II., "beloved of Amen rā, lord of the thrones of the world, lord of heaven, and of Tum the lord (?). Harkhuti, great god, lord of heaven."

Lower inscription, "son of the sun, of his body, loving him; Rameses II., beloved of Ptah, lord of heaven, king of the two lands," and "son of the sun, of his body, loving him; lord of the scimitar Rameses II., beloved of Ba neb Dada (Ram *Ba*, lord of Mendes)."

At the side of the erased scene "his admirer, who loves him, his son coming forth from . . ." The latter half of the personal name of Rameses II. is erased, probably to make way for Sa Bast

Uasaàrken (Osorkon II.) or for Shashanq III., both of whom would also alter the Rā to Bast by changing the hawk's head to that of the lion.

103. Granite column, with fragments of similar inscriptions, "he made it as his memorial to his father . . . Rameses II., beloved of Harkhuti."

104. Portion of granite column. "Good god, likeness of Rā, avenging (fabricated "by" N.) Harkhuti, making the lower crown of Tum." This perhaps refers to the myth of Horbehud crushing the rebellion against his father Harkhuti. On the other side is part of the standard inscription, "golden Horus" being written in a curious way more frequent on papyri than on stone monuments.

105, 106, 107, 108. Fragments of column inscriptions.

109. Part of doorway, names of "Rameses II.," "Ptah, lord of heaven," and "Mut, lady of heaven."

110—118. Fragments probably of the great colossus.

112. "(says) the Nile god Hāpi." This inscription, no doubt, belongs to the scene of the Niles, a portion of which appears in 110A. See p. 10, col. 1, for Mr. Petrie's note on 110; but the columns of small inscription on 112 being parallel to the large ones make it probable that they are contemporary and Ramesside, the scene to which they belong being placed at right angles on the curved surface of the statue?

114. "[Amen] rā, king of the gods dwelling in . . ." The name of the city is unfortunately lost.

119—122. Miscellaneous granite blocks, inscriptions of Rameses II.

123. Portion of the lintel with title of the winged disk. "The *Behud*, great god, the ray, lord of heaven, coming forth."

124. Granite block with name of Rameses II.

125. Granite block with traces of historical inscription relating to the building of the temple by Rameses II.? ". . . with good stone of Ān: north . . ."

126. "He places Maā upon his hands."

127. Portion of lintel.

128. "The Behud, great god, ray coming forth from the horizon."

129. Erased inscription of Rameses II.

130.

131. ". . . as ruler, happiness, upon the throne of Horus."

132. Inscription of Rameses II. on block re-used by Siamen.

133. "I am lord of the scimitar to every land."

134, 135. Granite blocks with names of Rameses II., "beloved of Seb, father of the gods."

For other inscriptions of Rameses II., see Nos. 172, 173, and 174.

15. No. 136. Standing statue, MERENPTAḤ.

Beginning from right side, l. 1, "Live the Horus, strong bull, son of Amen, King of Upper and Lower Egypt, lord of the two lands; *Mer Ȧmen ba n rā* (beloved of Amen, soul of Rā), son of the Sun, lord of diadems; *mer Ptaḥ ḥetep ḥer maā* (Merenptah resting on Maā), beloved of Amen, lord of the diadems? of the world."

l. 2, Same as last, but "son of Ptaḥ Tathnen" in standard, and "beloved of Ptah Tathnen."

l. 3, "Son of Amen" in standard, "prince strong in years."

l. 4, "(great) in rule, Ra as king."

l. 6, "Ra as king of the two lands."

l. 7, Merenptah, son of the Sun, beloved of Amen; lord of the diadems and crowns, giver of life, like the Sun, the first for ever and ever *twice over*."

Round capital of sceptre Merenptah, "beloved of Amen, lord of the diadems (?), of the two lands."

The usual title of the standard of Merenptaḥ is *ḥāā m maāt*, "rejoicing in truth," as on the other statue.

137. Standing statue Merenptah.

Side of sceptre. Translation doubtful, "giving

truth? to Rā daily? King Merenptah, beloved of Ptah Tathnen (the god) whose feathers are high, who is furnished with horns."

138. Name of Merenptaḥ on limestone block re-used by Siamen.

139. Granite block, Merenptah and Tum nefer "the hawk." (The name of Nefer Tum is determined by the feather crown that he wears and by the seated figure of a god.)

140. Granite block, Merenptah and . . .

141. Block of Seti II., "lord of the two lands, *Ra user χeperu mer ȧmen*, Rā, strength of all creatures, beloved of Amen, lord of diadems, Seti Merenptah" and "Tum . . ."

142. Sandstone kneeling statue of Rameses III. holding table of offerings. "Live the Horus, strong bull, great in rule, King of Upper and Lower Egypt, lord of the two lands; *Rā user maā mer Ȧmen* (the veritable strength of Rā, beloved of Amen), son of the Sun, lord of diadems, Rāmessu *ḥaq Ȧn* (ruler of Heliopolis) giver of life;" on table of offerings, "live the good god . . . Egypt? Rameses III."

143. Grey granite statue, "Rameses III., beloved of Amen rā . . ."

144. A. ". . . hundreds of thousands of Sed festivals (i.e. periods of thirty years each), tens of millions of years."

16. No. 145. Block of Siȧmen, re-used by a later king. "King of Upper and Lower Egypt, piety? to his father, *Rā netr χeper setep n ȧmen*, godlike, offspring of Ra, chosen of Rā, son of the Sun, lord of diadems; *mer ȧmen sa ȧmen* (Siamen), beloved of Ȧmen rā, lord of the thrones of the earth."

146. Block with titles of Siamen, re-used by a later king. "Live the Horus, mighty bull, beloved of Maā, son . . . . . of Ȧmen, issuing from his limbs." This fragment of the standard title of Siȧmen, from the base of a column, appears to be unique.

147.

148, 149, 150. Fragments with name of Siamen

151. Siamen and the god Khem ȧmen, who says, "I give to thee the nine bows as thy property (N.)."

152. Name of vulture Nekhebt.

153. Fragment with cartouches of Siȧmen and illegible inscription.

154, 155, 156. Fragments.

157. Fragment of scene of *Rā user maā setep n rā Ȧmen mer sa Bast shashanq neter ḥaq Ȧn*. Shashanq III.

158. Similar to last.

159. Fragment of same date with cow-headed goddess Hathor, of N . . h.

160. Fragment of same date with Moon god Thoth, lord of Hermopolis Magna.

161. Fragment of same date (?) with Khem-like god.

162. Fragment with Sekhet? mer? Pteḥ āa . . .

These inscriptions, from 157, are on blocks of the pylon built by Shashanq III. The scenes with which it was covered represented the king worshipping a number of divinities.

17. No. 163. Stela of Taharqa.

Latter half in Rougé, Insc. lxxiii.-iv. (translated by Rougé, "Mélanges d'Archéologie," I. p. 21, and Birch, Trans. Soc. Bibl. Arch., 1880, p. 193). His copy is different in some places. The stela is much weathered. Mr. Petrie's excellent copy was revised by M. Naville from the squeezes.

l. 1. [says the king Taharqa, I was the younger son of my father? . . .], he [gave] me a goodly field . . .

l. 2. . . . around it? he prevented the locusts from devouring . . .

l. 3. . . . he took (as his share) of it the animals. I took as my share the harvest.

l. 4. . . . . all the flax? and corn . . .

l. 5. [I was brought up?] amongst the king's children . . .

l. 6. [lo I was] loved by my father more than the (rest of) the royal children.

l. 7.

l. 8.

l. 9. [Now when] my father Àmen [had placed] all lands beneath my feet.

l. 10. . . . [Eastward] to the sunrise (N.), westward to . . .

l. 11. . . . as sister of the king, palm of love, royal mother.

l. 12. . . . Behold I had parted from? her as a youth of twenty years.

l. 13. [For] he (that is king Taharqa?) went to the north land. Now she descended the river to[1]

l. 14. [and reaching this city] after many years she found me crowned . . .

l. 15. . . I had received the diadems of Rā, I had united the two uræi upon?

l. 16. [my forehead? the god . . .] was protecting my limbs. She rejoiced exceedingly,

l. 17. [looking upon] the beauties of his majesty, even as Isis views her son Horus crowned upon the throne

l. 18. [of Seb (Masp.)], after he had been as a youth in the marshes (*Seš*) of [Natho (or the papyrus beds).

l. 19. Then] all foreign lands bowed their heads to the earth, to this royal mother, [they] were

l. 20. . . . to the earth (?), their great ones together with their little ones

l. 21. [were doing obeisance?] to this [royal?] mother, saying, "as Isis received

l. 22. [Horus so the queen finds] her son the King of Upper and Lower Egypt, Taharqa (*Tahelq*) living for ever.

l. 23. . . . Thou art living for ever in prosperity.

l. 24. . . . he (the god Amen?) loves him who knows his will, he causes to join

l. 25. . . . beautiful things that he (thy father?) did to thee, thou mighty king.

l. 26. . . [as Horus . . .] to his mother Isis. Thou art crowned upon [the throne of Seb?]."

[1] See Addenda for the correct reading.

18. No. 164, 165, and 166. Tablets now in the British Museum. I have compared the plates with the originals and can guarantee the readings in the following, as far as they go. The inscriptions are carelessly cut.

164. Limestone tablet from shrine in Ptolemaic chapel. Above "Beḥud, the great god, lord of heaven."

On the right the "lord of the two lands, *Au netrui menχui setep n àmen rā Ptah . . . ānχ*, offspring of the gods Euergetes, chosen of Amen, Lord of diadems, *Ptualmīs ānχ Teta Ȧst mer*, Ptolemy, living for ever, beloved of Isis (Ptolemy IV.?),"

and the "lady of the two lands, *Arsīn sen mer* Arsinoe Philadelphos,"

stand before (1) "Khem, lord of Ȧmt, Horus, dwelling in Set ḥāā."

(2) "Ḥor Sa Ȧst Sam taui, the prince (appears to have the crown of Lower Egypt), great god, dwelling in Ȧmt."

(3) "Uat of Ȧmt, eye of Rā, lord of heaven, mistress of all the gods."

She says, "I give to thee (*sic*) all pure life, all victory, all prosperity."

165. Limestone tablet from a site south of the temple.

Two scenes, (1) the King of Upper and Lower Egypt, lord of the two lands, *Rā usèr ka meri Ȧmen*, strength and ka of the Sun, beloved of Amen, son of the Sun, lord of diadems, Ptualmīs (Ptolemy II. Philadelphos).

Offers to (*a*) "Khem, Lord of Ȧmt."

(*b*) "The Net, regent of the two lands, princess, lady of thrones (traces of same cartouches as in 166); *Alsīn mer senu*? (very indistinct), Arsinoe Philadelphos (loving her brother?).

(2) The same king offers to "*Hor sam taui pa χred*, dwelling in Ȧmt, and Uat, lady of Ȧmt, eye of Rā, lady of heaven, mistress of the gods."

166. Limestone tablet from chapel. King Ptolemy Philadelphos, "son of the sun *neb ta*" (so on original), and "*Arsȧ* (*sic*) sen mer" (Arsinoe

Philadelphos), whose second cartouche *χnem ȧb suten* ? *neteru mer* is legible and may be translated "uniting the heart of the king, beloved of the gods." She is again entitled (on the original) *Net neb taui* and *Erpet*. As to the title Net, her second cartouche has been found only in *Lower Egypt*, at San and Tell el Maskhûta. Thus Net must mean queen of Lower Egypt, and not simply "queen" or "queen bee" as might otherwise be supposed. At Tell el Maskhûta the first oval of Arsinoe begins "uniting the heart of *Shu*."

There is a squeeze of another tablet from the chapel without inscriptions, showing a Ptolemy in Egyptian dress, Philadelphos (?) offering to (1) Khem, (2) Horus, (3) Uat, and (4) a queen Arsinoe (?).

167. Back of basalt statue of the Ptolemaic or Roman period, from great temple. Inscription doubtful.

168. "Hor neb mesen [dwelling in T'a]l." For T'al, the capital of the fourteenth Sethroite nome, see the memoir on Qanṭarah. "Khensu [pa] khred (the child), the very great, son of Ȧmen." Both of these gods appear on the statues of Teos, from Tanis, Brugsch, Z.F.A.S., 1872, p. 16 ff.

169. "King Ptolemy restoring the places (temples). . ." The cartouche corresponds best in Kgsb. with cartouche K of Ptolemy XI.

170. Limestone block. "Ptolemy (in the standard *nem mesu* "renewing birth") performs the ceremonies of . . . house of (?) writing" before the goddess "*Mer?* or *Meḥit? Ȧst* (Isis) raising high the offerings of the house of gold." (The king holds a large paddle.)

(She says) "I am going at the head of the house of . . . my arms are warding off Shu and Tefnut (?), while there goes and brings . . . to me (?) . . . They place them in the hidden house."

Beneath is a bull galloping, called "Horus in Bennut in his form of a black bull."

"They bring ? him to ? the house of gold."

Upper lines: "the water to . . . in order to enrich the earth with products (N.).

Horus dwelling in Bennut, bull with horns ready (to attack).

Climbing he ascends the two Niles.

He performs his wish, he searches out . . . that he made."

The standard name *nem mesu* does not occur in Lepsius. The cartouche belongs perhaps to Ptolemy IX.

19. No. 171. Statue from Tanis at Bulaq. On breast Ra khā kheper (Usertesen II.).

"The hereditary princess, the great favourite, the very gracious, the consort of Rā khā kheper, beloved mistress of the two lands, royal daughter . . ."

"The hereditary princess, the great favourite, the very gracious, the consort of the wearer of the two diadems, beloved, mistress of women, the lady, the king's daughter, of his body, Nefert perfected."

172. Statue of Rameses II. at Bulaq.

On back, Rameses II., "beloved of Hathor, lady of Mat'" and "Ȧpuat sekhem taui." "All life, stability, and purity, all health to the hereditary (heir-apparent)."

Front of right standard, Rameses II., "lord of *Sed* festivals like his father Ptah . . . beloved of the southern (?) Apuat regent of the two lands."

Front of left standard, Rameses II. ". . . subduing the foreign peoples; Ra, father of the gods, joining the two lands; beloved of Hathor, mistress of Mt'a, regent of the gods."

Other parts are prayers in behalf of the heir-apparent Merenptah. They are: "all life, sam (*stability*), and health" (on left standard); "all power and victory" (on right standard); "all life, stability, plenty and health for the hereditary chief of the two lands, the royal scribe, the chief general, the royal son, the Sam . . . . . . Merenptah justified" (right side).

The Ȧpuat mentioned was god of Lycopolis

(Siyût), and the Hathor of Mat′ was worshipped in the Lycopolite or the Hypselite nome.

173. Seated statue altered by Rameses II.

On back, Rameses, "beloved by Set," "Tum-Kheper," and "Nut"; and "conciliating the two hawk gods," i.e. Set and Horkhuti (?).

On the sides he is "beloved of Tum lord of On, Horkhuti, Ptah lord of truth, Amen rā lord of heaven."

174. Seated statue of Rameses II.

"The good god, son of Ptah, beloved of Sekhet-Bast, Rameses II. Thou art even as Ptah."

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20. The series of inscriptions translated above forms almost a *corpus* of the inscriptions of the great temple of Tanis. A few important ones are indeed omitted. The stela of 400 years, for instance, was re-buried by Mariette and could not be found. Some have been previously copied by the learned De Rougé, and his publications of the stelæ are scarcely to be surpassed. But there was still much to be gleaned by Mr. Petrie, and, except where an inscription was inaccessible by any ordinary contrivance, we now have a complete set of those remaining on the ground. Moreover, some entirely new discoveries were made in the Ptolemaic chapels and temples that are of great importance for the geography of the district.

Now that the inscriptions are known *en masse*, it is worth while to see what conclusions may be drawn from them (1) as to the local worship of Tanis, (2) as to the position of Tanis in the political geography of Egypt, (3) as to the history of the kings. I therefore append a few notes on each of these questions.

The local mythology of a city is to be learnt from the dedications of its temples and of the monuments adorning the temples. Often it is found that nearly every monument bears a dedication or an expression of homage to a particular god or goddess brought into connection with a particular geographical name, and the name of the city and its local worship can then be identified at once. At Tanis the case is very different, and nothing can yet be considered certain with regard to it.

The dedications of the middle kingdom all, with only two exceptions,[1] relate to the deities of Memphis and those of the underworld. Ptah res ȧnbuf neb ānkh taui, Ptah nefer ḥer, Uȧsar neb shetaīt are titles of the deities, which being the chief gods of the capital, were no doubt at that time representative of Lower Egypt. We only learn from this, that if the statues and architraves were originally dedicated in the temple of Tanis,[2] the mythological position of the city was not at that time prominent enough to force the Pharaohs of the period to venerate the local god by placing his name upon these monuments.

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[1] One exception is the obelisk of Neḥesi, which I was inclined to attribute to the twenty-second dynasty, but Mr. Petrie has kindly communicated to me his reasons for the earlier attribution. They are (1) that the style of cutting in the hieroglyphs, though rough, is like that of the thirteenth dynasty, and unlike the work of later times, the edges of the signs being sunk deeper than the central parts. (2) That it has been re-used at a later date, and bears no sign of usurping earlier work, as the later inscriptions usually do. (3) He quotes instances from which it seems certain that [hieroglyph] was used for *n* in the thirteenth dynasty. (4) He has seen a scarab which bears the name, "royal son Neḥesi," in the style of that time. These arguments seem conclusive, and lead to the important result that Set was in some manner recognized at San before the Hyksos invasion. Harshef, the deity of Heracleopolis Magna, appears on the apex. This monument is distinctly dedicated to Set, lord of re aḥtu, "the entrance of the fields," which if not actually the name of the district round Tanis, was possibly a designation of the entrance of one of the roads from the eastern desert. The objection that Horus, the conqueror of Set, was more likely to be the guardian and lord of all these roads, does not perhaps apply to all periods of Egyptian history. The same myth may have different sides, and each side may have a time of popularity or of preference by the autocrat. However, *re aḥtu* may have been in Upper Egypt: cf. Br. Rec. I. vi.

The other exception is the re-used obelisk of the middle kingdom, in which Hor neb khaskhet appears.

[2] The large block of limestone inscribed with the name of Usertesen III., as De Rougé, who records it, points out, Mél. l.c., is strong evidence that the monuments of the early dynasties were originally at Tanis, and not brought there at a later period.

After the fall of the native dynasties the Hyksos have left memorials in the temple. The name of the king Ȧpepī, beloved of Set, is the only one now legible. This dedication tells us nothing of value for the local mythology. Set was the especial deity of the Hyksos, and appears on an altar of the period found in Cairo (and therefore, perhaps, from Heliopolis) as "Lord of Avaris."

The nineteenth and twentieth dynasties bring in a flood of divinities. The god of Thebes, the capital of Egypt, holds perhaps the third place, the first being given to Ptaḥ Tathnen,[1] with whom Rameses II. continually compares himself. This god was again, perhaps, a form of the Memphite god, and held a very high place in the worship of the king. On an almost equal footing appear the gods of Heliopolis, the emblems of living and conquering royalty. Tum and Harmachis with Shu are the gods to be attributed to the pre-eminent religious influence of that city. Uatī ap taui is brought in owing to her connection with the marsh lands of the Delta, and Horus of the foreigners, or of the desert hills, similarly occurs once in this dynasty.[2]

Amongst the other gods, while Menthu is often made use of in warlike boasts of Rameses, the only one of any prominence in the dedication is Set, who is called "the very valiant," and once, on a monument of Merenptaḥ, "lord of Avaris." Set was the Hyksos divinity and an Asiatic god, and the kings of the nineteenth dynasty not only bore names compounded with that of Set, but also frequently dedicated monuments to him. It is not reasonable, therefore, from these occasional mentions of Set in the dedication, to conclude that Set was the especial god of the city. Set, lord of Avaris, appears also in a dedication by Merenptaḥ at Tel Muqdam, Mar. Mon. Div. 63; while if Tanis were Avaris, and Set the especial deity, we should expect to find that the dedications of the nineteenth dynasty in the temple, unless very strongly influenced by other causes, were monopolized entirely by that god.

In the twenty-first dynasty we find no special dedication beyond that to Ȧmen rā as god of the Theban capital. In the twenty-second Ȧmen rā continues. The only exception in or about this period is on the pillar of Āa ārq rā, which is of doubtful period. Unfortunately it has not been seen by any one except Mariette; but it seems probable that it belongs to the time between the Ramessides and the Saites rather than to the middle kingdom. The dedication upon this to a goddess Per . . . is hard to restore.

I have examined a number of the objects found in the tombs at Zuwelên by Mr. Petrie. The eyes, &c., are distinctly of the twenty-second dynasty in most cases, while some are twenty-sixth. A scarab from the town? bears the throne name of Osorkon II., which was adopted also by other kings of the same family; and the bones from the jars have been identified as those of cats by Mr. O. Thomas, assistant in the Zoological Department of the British Museum. This throws some light on the condition and religion of Tanis at the period. The ushabti of the priestess of Ȧmen Ānkhsnȧst (see Nebesheh, p. 46) must also be of the twenty-first or twenty-second dynasty.

There is a great blank after the twenty-second dynasty, and with the exception of a statue at Bulaq, the only materials for filling it up are the Ptolemaic remains found by Mr. Petrie. These point two ways. The monuments in the chapel are dedicated to the deities of Ȧmt, the capital of the nineteenth nome; the block from the temple is concerned with a black bull, Horus in the city of Bennu. And Bennu was the name of the territory of the fourteenth nome.

[1] Compare the decree of Ptah Tatunen or Tathnen at Abusimbel (E. Naville, Trans. S.B.A., vol. vii. p. 119, etc.), and below, p. 34, note.

[2] De Rougé, Mél. l.c., also mentions Sekhet *nebt Ȧnt*, mistress of the valley, and Hor āa peḥti, as occurring at Ṣân.

The monuments of the chapel must probably give way to the single block from the temple, especially as Ȧmt seems to have been situated at Nebêsheh.

The search for a local mythology and really local worship has not been successful. When we have sifted out the national gods who change with the dynasties (the Ptah, Osiris, and Sokar of the middle kingdom; Set of the Hyksos; Set, Harmachis, Tum, Tathnen and Ȧmen of the Ramessides; Ȧmen also of the Bubastites) there is no residuum left sufficient to certify a local worship. Set, Uati ȧp taui, and Horus of the foreigners, wear a semblance of localization. The preference perhaps should be given to the first on the strength of the obelisk of Neḥesi and the strange monument called the stela of 400 years.[1] Horus of the foreigners, on the pair of obelisks of the middle kingdom adopted by Rameses II., is probably local only in a general sense, and proves that the north-east of the Delta was at an early period full of non-Egyptians.

21. The position of Tanis in the political geography of Egypt is not much easier to determine. The fact that there was no hard and fast local worship seems to prove that it was not a capital city in the earliest times; the religion of a district or of a family must have fixed itself in their chief settlement in times of extreme antiquity, and the centre of a cult seems to have continued by a natural process as the centre of a district and the capital of a nome: although after the overthrow of old traditions at and before the Hyksos period, and the neglect of the temples of Lower Egypt by the succeeding native dynasty, the nineteenth dynasty seems to have made a new distribution to some extent, traces of which appear in the list of Rameses II. in the temple of Memphis, while other lists of the same period follow the earlier lines.

It seems very probable that Brugsch was right in identifying Tanis with the royal city of Pa Rāmessu mer ȧmen. Its temple was filled with the name and monuments of Rameses II., who erected in it to represent himself the largest monolith statue in the world. No city but, perhaps, Thebes, Memphis, and Heliopolis can have shown such a monument of his reign as this temple itself formed.

If this be granted, Rameses seems to have planted one of his capitals not in a religious centre, but in a position the importance of which had been noted by the Pharaohs of the middle kingdom, and close to the very centre of the Hyksos rule—a position which commanded the northern route to Syria and placed the king after the conquest of that country in easy communication with all his dominions.[1]

There was no strong local cult, and Rameses in renewing the temple, which had no doubt been entirely neglected since the Hyksos rule, introduced the worship of the gods who pleased him most. Ptah Tathnen of Memphis, Harmachis and Tum of Heliopolis, Ȧmen of Thebes,

[1] Does this not really allude to the victorious introduction of the Syrian Set into Lower Egypt by the Hyksos, rather than to the era of a king Nubti? The supposed Hyksos king has not the usual Rā in the name. If so it records the four hundredth anniversary of the conquest of Lower Egypt, by which Set (or Nubti) became king both of Upper and Lower Egypt. It was erected on the order of Rameses II. by Seti, who was governor of the foreigners and of the fortress of T'al here Horus of Mesen, the especial enemy of the Asiatic Set, was worshipped. It would thus be a sign of the tendency of Rameses II. to make a patronizing alliance with the Asiatics and their gods, and his desire to adopt the worship of the foreigners. It was Rameses II. and his father Seti that first raised the northern Delta from the disgrace into which it had fallen, probably as the seat of growth of the Hyksos, and restored its temples.

The head-dress of Set on the monument is very curious. The cap is that of Upper Egypt with a lotus flower instead of the uræus, while from the apex hangs a long ribbon or cord, forked at the end which reaches below the knees. It is probably this ribbon that is seen behind the figure of Set on the statue of Merenptah, son of Pa mer kau, from Nebesheh.

[1] The inscription of Abusimbel (published by Ed. Naville, Trans. S.B.A., vol. vii. pl. i. p. 119, &c.) says appropriately that it was built "to strengthen the two lands of Egypt" (see l. 16 of the stela), and it is evidently counted as one of the most important achievements of the king.

held the chief places. A chapel was given to Set āa peḥti or Sutekh, the Hyksos god, and much honour shown to him. Thoth of Hermopolis also probably had a chapel, and certainly an altar.

We must recollect that the limestone walls have entirely disappeared, and that while occasionally limestone monuments were saved by being covered up with rubbish, we have only a portion of the decorations of the temple to assist us in our researches, and practically none of the temple itself. There is a fragment of a local name, no doubt of the name of Tanis, in Inscription 114. It perhaps preserves a portion of the sign ḥa, "house," i.e. of Rameses II. The name of the city of Rameses II. occurs on the Roman or Ptolemaic statues of Teos, from San, in the Bulaq Museum, and therefore remained to a very late period.[1]

That Tanis was Avaris is not probable. As to the Biblical Rameses: the land of Rameses in which the Israelites were settled, Gen. xlvii. 11, was approximately the same as Goshen, v. 6. There is also the store-city Rameses or Raamses, Ex. i. 11. If the land of Rameses, which was "the best of the land," means the district of the city of Rameses, then the latter must be sought for near Goshen. If, however, the district is not connected with the city, then Tanis—Pa Ramessu mer ȧmen—Pa Rames is probably Raamses. Cf. M. Naville's "Goshen," especially pp. 17 and 20.

There is also the question whether Rameses, from which the Israelites started, was the city or the district. From Tanis to Tel el Maskhuta (Pithom) the distance in a straight line is thirty miles, and would be at least two days' journey for the mixed multitude.

In all probability Tanis was the royal city in the field of Zoan where, according to Exodus and Psalm lxxviii. v. 43, Moses performed the miracles before Pharaoh.

That Tanis was considered to belong to the district of the fourteenth nome may be considered nearly certain. In Roman times it seems to have been the capital of a separate nome, the Tanite, with the worship of the same hawk god as the fourteenth. This separate nome has not been identified in the Ptolemaic lists, and on the blocks of the temple built by the Greek dynasty the city seems to have the name of Bennu, the name that the territory of the fourteenth nome bears in the lists. The capital, i.e. the religious centre, at that time was still T́al, which probably lay at Tell Belîm. T́al remained a nome capita also in the Roman period, but its district was then only the Sethroite nome, outside the arms of the Nile.

There are still many questions to be settled in this region. Let us hope that the papyri of Tanis will help us out of some of the difficulties.

22. Historically, one looks for light from the sum total of these inscriptions on the question of the Tanite dynasties. But not much is to be obtained from the monuments. The evidence of the preference for Ȧmen rā, king of the gods, is in favour of the hypothesis that the Theban and the Tanite kings of the twenty-first dynasty were identical, and that Thebes was their original home, Tanis being only adopted as their chief seat in Lower Egypt, as seems to have been the case with Bubastis under the succeeding dynasty. There is no trace at Tanis of the XXIII. dynasty, which Africanus calls Tanite.

The early monuments of Tanis are provokingly suggestive of having been brought by Rameses II. to adorn his new capital. It has never been absolutely proved that this was not done. The truth about the age of Tanis can only be ascertained when deep excavations are made in the mound itself or a sufficient examination of the extensive cemeteries has been carried out.

[1] The inscription mentions Amen of Rameses in Pa Rames (i.e. Pa ramessu mer amen). Other geographical names are *Khent ȧbt*, name of the sixteenth nome, T́ar its capital, Mesen *nut āat*, "the great city," *ȧatu nu seχet t́an*, "villages in the fields of Zoan."

The latter are in danger of being entirely worked out by the Arabs before the explorer comes upon the ground.[1] The Saite kings may have built a separate temple in the city. Only one monument later than Taharqa seems to have existed in the great temple; but the site was at least inhabited then, for Mr. Petrie found the cartouche of Psammetikhus II. on a porcelain disk. The decree of Canopus must have been placed in a Ptolemaic temple on almost the same ground as the great temple.

The stela of Taharqa is an important monument, and it is very unfortunate that it is not more perfect. It is probable that the stela is not only a record of the visit of the queen-mother to Tanis, and of the submission of the people to her and her son, but is also intended to put forth the claims of Taharqa to the throne by recounting the king's early favours to him, and then the nomination of his mother as queen-mother. The stela throws a good deal of light on the family of Taharqa. It is clear that he belonged to the royal stock, but was not in the direct succession, and no doubt he gained his throne chiefly through Shabatok's defeat and his own success in the Assyrian war. A feud in the family is hinted at in the comparison of Taharqa to Horus, and the following genealogical table is probably not far from the truth:—

I. Kashta, King of Thebes?

II. Shabako (King of Thebes, and of Lower Egypt by conquest).	IV. Ameniritis, claimed as daughter of Kashta: supported claim of Shabako and Shabatok, reigned also in her own right, and married Paankhi, who thus became nominally king; put down by Taharqa?	? Aqleq? succeeded to the rights of Ameniritis.
III. Shabatok, contemporary with Shabako, defeated by Sennacherib, and displaced by Taharqa?	V. Shepenapt, daughter of Ameniritis and Paankhi, gave rights to her husband Psammetichus I., in Lower Egypt, one year? after death of Taharqa.	VI. Taharqa (Tirhaka) her son, King of Ethiopia and Egypt by force and conceded right of his mother.
		VII. Urdamane, stepson of Taharqa, king with Taharqa, and after Taharqa's defeat by Assurbanhabal remained King of Ethiopia. He invaded Egypt, but was driven back by Assurbanhabal. The same as Amen ta nuath of the hieroglyphic inscriptions?

That the five members of the families of Shabako and Ameniritis held together and reigned contemporaneously is rendered probable by their names being found upon one stela at Turin. Ameniritis is also found in conjunction with Shabako. Their monuments never mention the family of Taharqa, and those of Taharqa are silent about them.

There is a point worth noting about the queen of Ptolemy Philadelphos. In Lower Egypt she appears to have had a second royal oval, and she bore in addition to the usual titles of the queens, the regal title Net, implying sovereignty over Lower Egypt. This adds another to the list of honours paid her by the king. The title Net was not found at Pithom, but appears plainly on the two stelæ of San.

It is important, now that the "Livre des Rois" of MM. Brugsch and Bouriant is in the hands of so many who take an interest in Egyptology, to point out that the king's name, Sa Menthu, which is retained there, does not really exist. M. Naville (Insc. Historique de Pinodjem III., p. 16) showed that all the monuments on which Sa Menthu was supposed

[1] In 1884, Mr. Petrie made some trials at Zuwelên at a time when he was taking the first steps in obtaining those dated series of common objects which have already altered the whole aspect of an excavation to those who pursue the study. As long as the cemeteries of Tanis can wait, his method will attain greater precision year by year; but destruction of tombs for the sake of amulets to sell to dealers and travellers is going on at a terrible rate throughout Egypt.

to occur, really bore the name Saȧmen, and with Wiedemann drew the conclusion that Sa ȧmen of Tanis and other places was the same as Ḥerḥor Saȧmen of Thebes.

M. Naville, in a private letter to me, states that he finds it difficult to explain the discovery at Ṣan of the Ptolemaic tablets in the chapel, unless Tanis was in the nome of Ȧm peh at that period; and since the blocks of the Ptolemaic temple, which bear the name of Bennu, may merely form part of a nome list, he thinks it is most probable that Tanis was a second principal city in the same nome with Nebêsheh.

I had considered this possibility before, but rejected it for two reasons. Of the supposed nome list, the only city name that has survived is Bennu, the territory and capital of a nome to which strong arguments point independently as being the Tanite. This would at least be a wonderful coincidence. Moreover, the capital of the fourteenth nome is referred to again under the name of T'al on the tablet No. 168, and of Mesen on the statue from the temple, 167, as well as on the statues of Teos, which omit all reference to the gods of Amt.

M. Naville also makes the interesting remark that neither of the nomes of Ȧm, that is, of Nebêsheh and Bubastis, occur in the lists of Seti I. at Abydos, and suggests that these nomes may not have been organized at the time. It may be said, however, that the East of the Delta seems to have been more honoured by the early kings than the West. Possibly the architects of Seti I. lacked space for the full list, and had to be content to omit those nomes which, like Athribis and many of the Eastern nomes, came late in their arrangement of the list.

In "Tanis I." the following corrections can now be made:—

P. 6, col. 1, l. 5, the statue is of Usertesen I. (above, p. 16).
P. 6, col. 2, l. 18, the statue is also of Usertesen I. (above, p. 17).
P. 15, col. 2, l. 10, *for* Ramessu II. *read* Osorkon II. (above, p. 21).
P. 15, col. 2, ll. 11 and 13 from below, *for* Amenemhat II. and Usertesen III. *read* Usertesen I.
Pl. xiii., 3 and 4, Usertesen I.
Pl. xiv., 3, Osorkon II.
Pl. xv., 3, is of a later Ptolemy; so also p. 32, l. 8 (above, p. 30).
Index of Pl. xii., 1, Usertesen I.?

ADDENDA TO THE TRANSLATIONS.

M. Maspero has kindly written to me in reply to some questions about the stela of Taharqa. After some important remarks of which I have availed myself in correcting the genealogy, as well as a point which I have noted in the translation, he concludes by saying:—

"Kashta est roi de Thèbes probablement mais non d'Égypte. Il me parait certain qu'après l'expédition de Piankhi Miamoun la Thébaïde resta un fief de l'Éthiopie, indépendante de la dynastie qui regnait dans le Delta."

The squeezes of this stela, which had gone astray, have at the last moment been found. After a very careful examination of them I can make the following corrections in the Plate (ix. No. 163):—

l. 1. For [hieroglyphs] read [hieroglyphs]. [hieroglyph] is very doubtful.

l. 4. [hieroglyphs].

l. 5. There are several indistinct signs beneath [hieroglyph].

l. 6. [hieroglyphs] After *benu* there is nothing distinct.

l. 7. Last part very indistinct.

l. 9. [hieroglyphs], etc.

l. 11. The first parts looks like [hieroglyphs] (*sic*).

l. 12. [hieroglyphs].

l. 13. [hieroglyphs] *r ta meḥ*; [hieroglyphs].

l. 18. [hieroglyphs]. I doubt whether the ends of all the lines are not broken away.

l. 22. [hieroglyphs].

l. 23. [hieroglyphs].

Some other slight alterations will suggest themselves as probable, although they cannot be confirmed by the stela.

NUMBERING OF PLANS AND INSCRIPTIONS.

The general arrangements of the numbering have been fully stated in Part I. (see fly-leaf before the inscription plates); hence it is only needful here to give the list of numbers of blocks on the plan, with corresponding numbers of inscriptions on those blocks, so as to enable any one to find the inscription of any given stone.

Plan.	In-script.	Plan.	In-script.	Plan.	In-script.	Plan.	In-script.	Plan.	In-script.
7	33	59	49	100	147	147	123	204	106
8	80	60	26	101	4	152	24	206	105
9	34	61	27	102	16		122	208	19B
10	43	62	52	103	3	155	121	211	69
11	161	63	68	104	144	158	142	212, 213,	101
12	157	65	134	105	66	159	120	214	82
13	158	66	135	106	137	160	150	215	77
15	162	68	35	108	131	163	60	217	19C
18	160	69	36	111	130	164	79	219	99
19	32	70	136	112	129	167	58	220	100
22	159	71	29	113	2	168	57	226	138
25	93	72	28	115	67	169	98	228	94
26	118	73	31	116	154	170	84	229	96
27	56	74	30	117	21	173	119	236	145
28	111	75	41		55	175	153	238	
29	113	76	48	118	139	176	107	239	90
33	112	77	51	121	125	177	83	240	
34	110	79	63	122	149	179	97	241	62
36	114	80	68	124	(127)	180	22	242, 243,	81
38	152	81	38	125	128	183	23	244	64
39	103	82	39	128	(127)	186	146	247	89
42	102	86	17	129	(127)	187	132	248, 249,	65
43	45	87	8	130	127	190	76	261	13
44	104	89	163	134	109	194	73		61
47	44	93	163	136	59	195	92	262	88
49	50	95	9	138	148	196	78	264	87
51	15	96	1	139	126	197	19E	269	42
52	133	97	5	141	141	198	19A	271	53
54	37	98	17	142	140	200	92	276	54
57	46	99	11	144	124	202	78 bis	279	10
58	47								

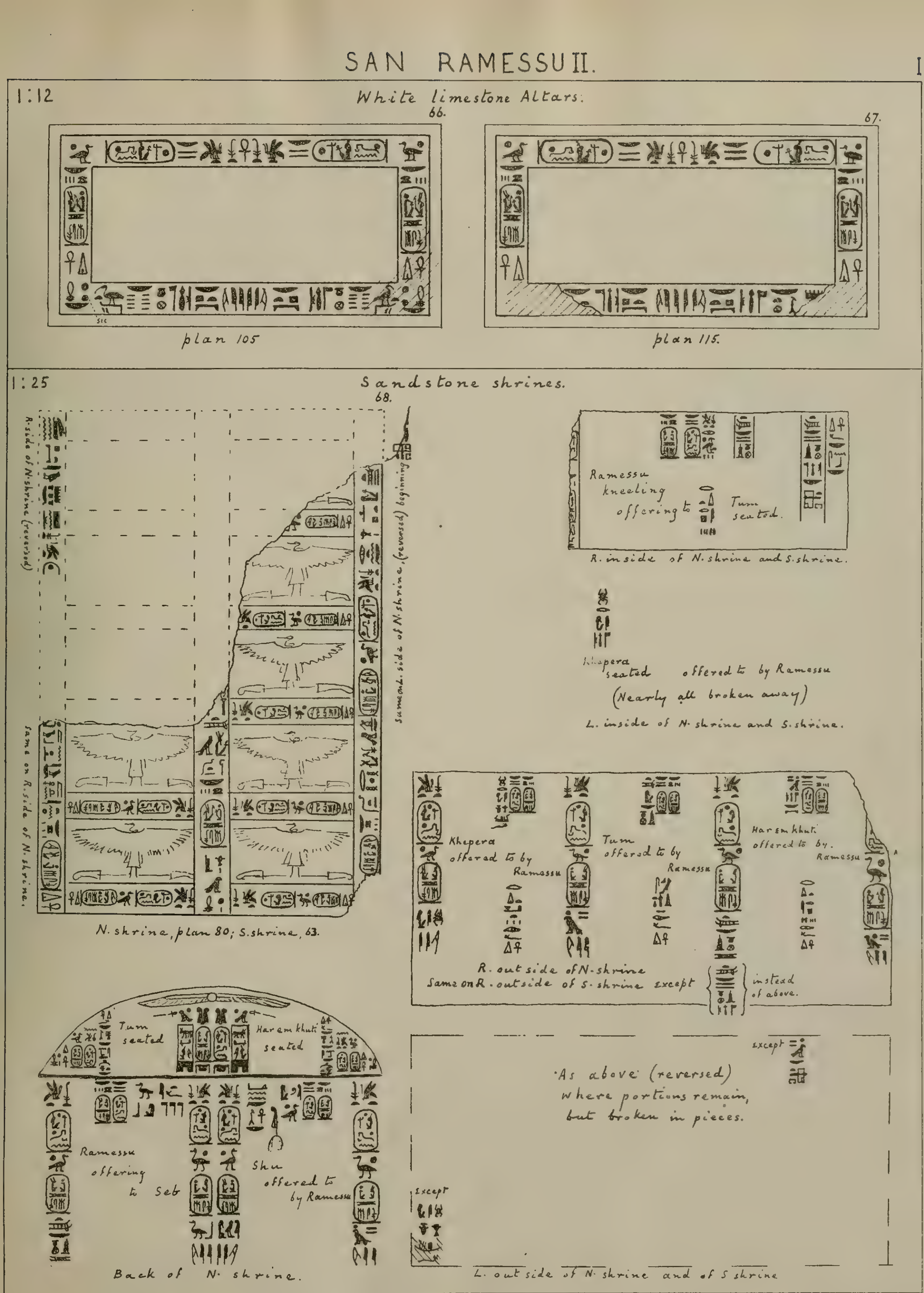
(Errata in plan numbers attached to plates of Tanis I. : Inscrip. 32 should read *plan* 19; Inscrip. 45 should read *plan* 43.)

CLASSIFIED INDEX TO INSCRIPTIONS.

(d) Geographical Names.

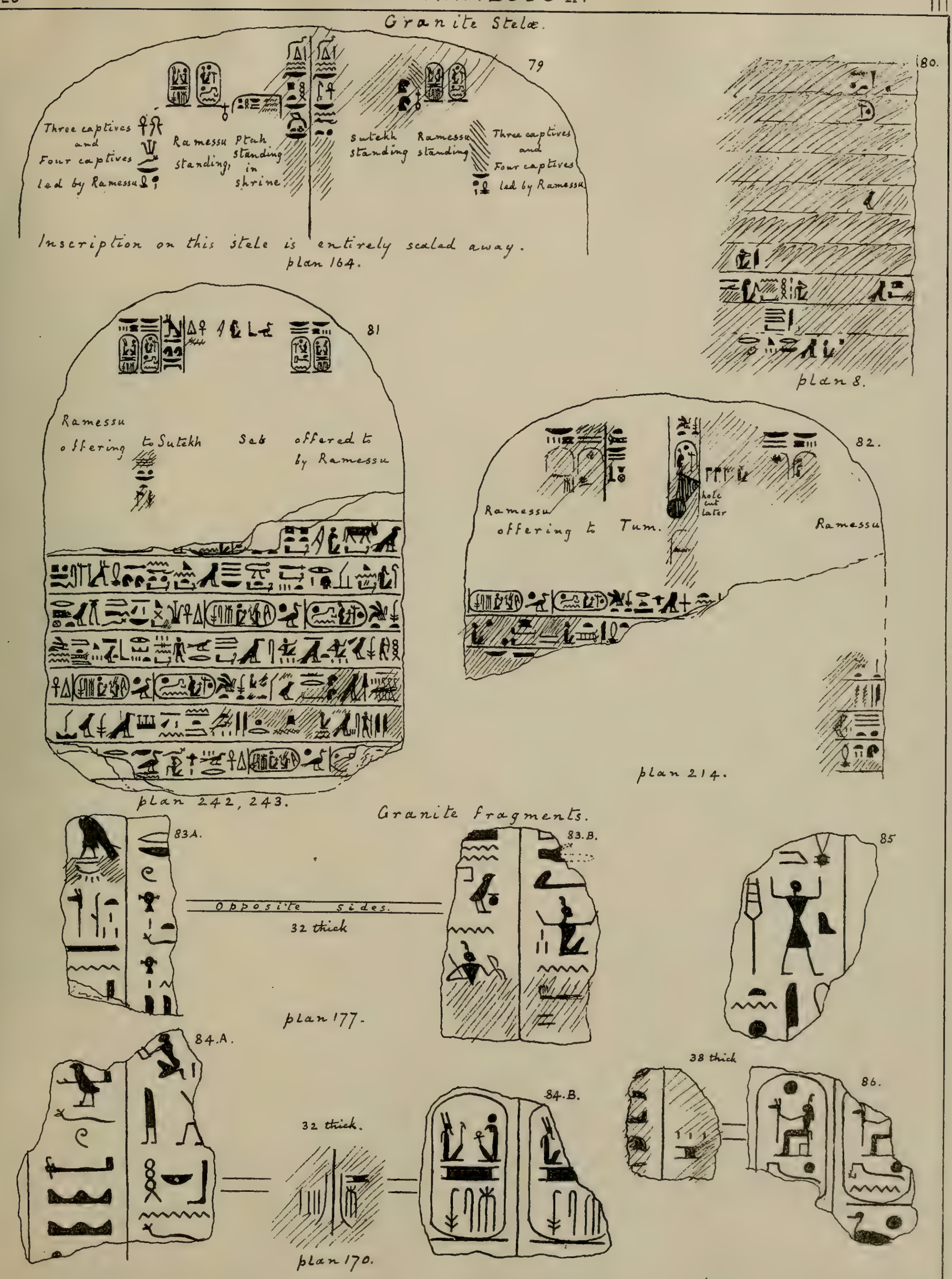
(e) Some Rare Words.

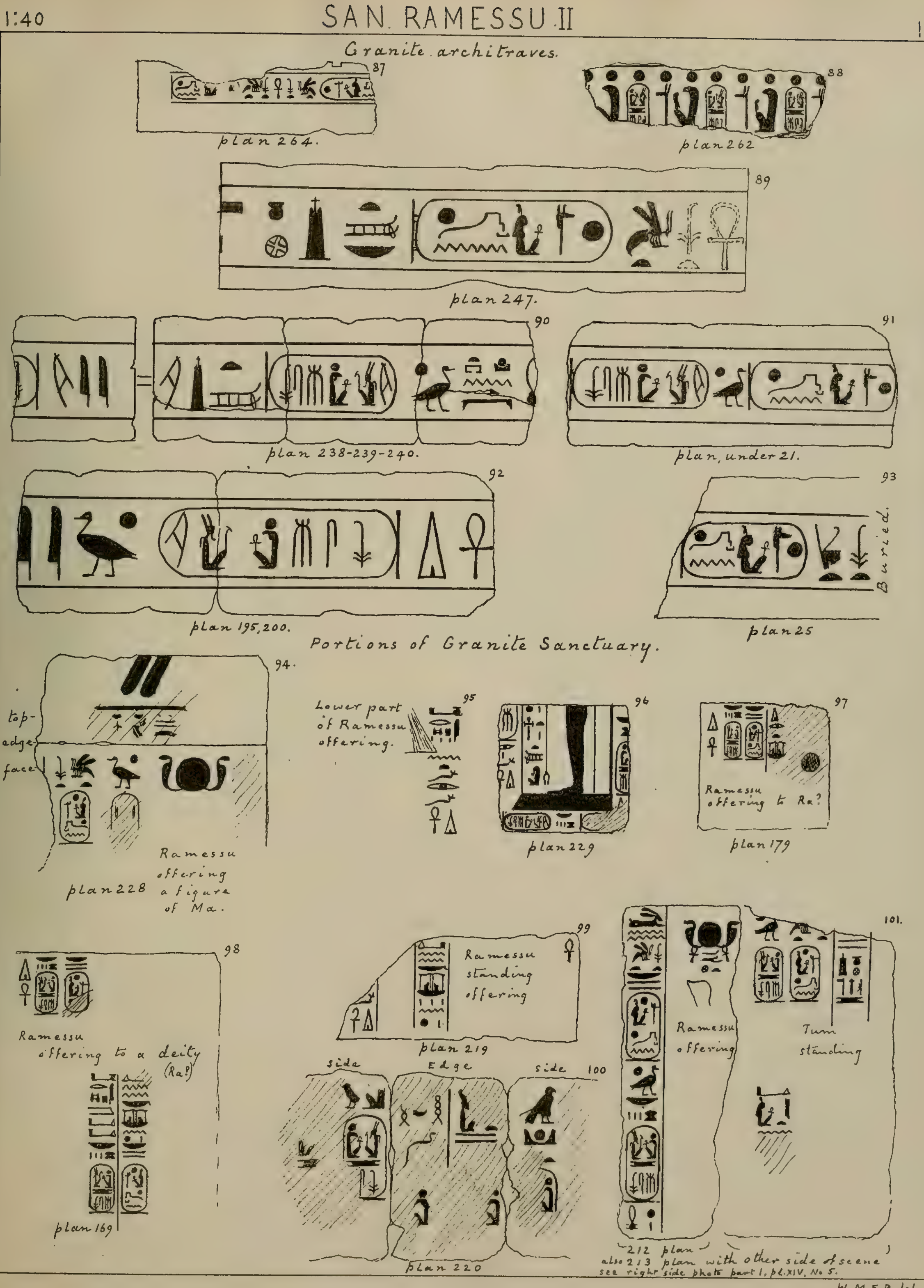
GENERAL INDEX.


1:12
White limestone Altars.
66.
67.
sic
plan 105
plan 115.
1:25
Sandstone shrines.
68.
R. side of N. shrine (reversed)
same on R. side of N. shrine.
same on L. side of N. shrine, (reversed) beginning
N. shrine, plan 80; S. shrine, 63.
Ramessu kneeling offering to
Tum seated.
R. inside of N. shrine and S. shrine.
Khepera seated
offered to by Ramessu
(Nearly all broken away)
L. inside of N. shrine and S. shrine.
Khepera offered to by Ramessu
Tum offered to by Ramessu
Har em khuti offered to by Ramessu
R. out side of N. shrine
Same on R. out side of S. shrine except
instead of above.
Tum seated
Har em khuti seated
Ramessu offering to Seb
Shu offered to by Ramessu
Back of N. shrine.
except
As above (reversed) where portions remain, but broken in pieces.
except
L. out side of N. shrine and of S shrine
W. M. F. P. del

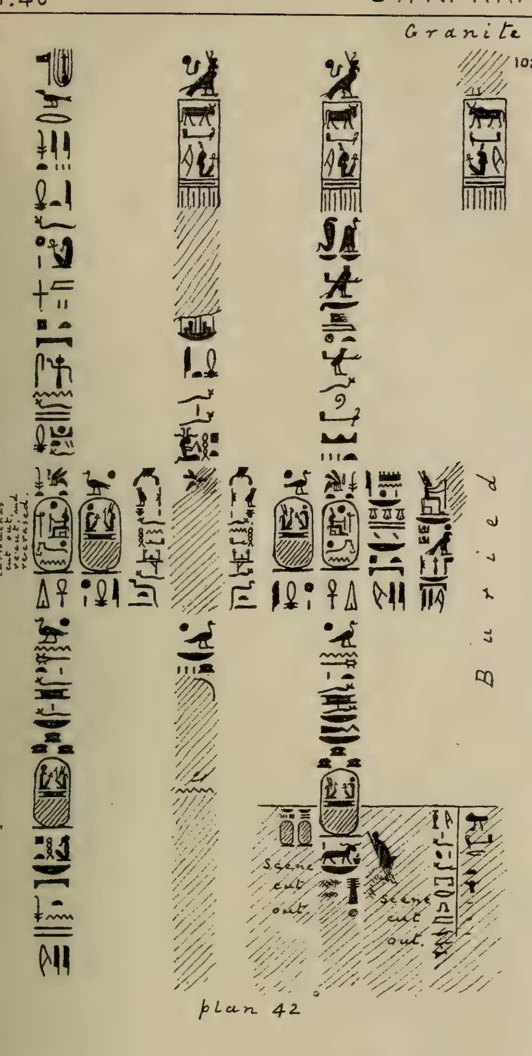

Granite Stelæ.
69.
Ramessu offering incense
16 thick
plan 211.
70.
71.
14 thick back de-faced.
72.
73.
Base. plan 194.
75.
14½ thick back de-faced.
74
17.2 thick back plain
76
Obverse Reverse
17.5 thick
plan 190
77
17½ thick back defa
plan 215
78
Ramessu offering to two deities. (Much decayed)
Ramessu offering to two deities. (Much decayed)
end.
78 bis
see foreground of photograph, part I, pl XIV fig 5. plan 196.
plan 202.

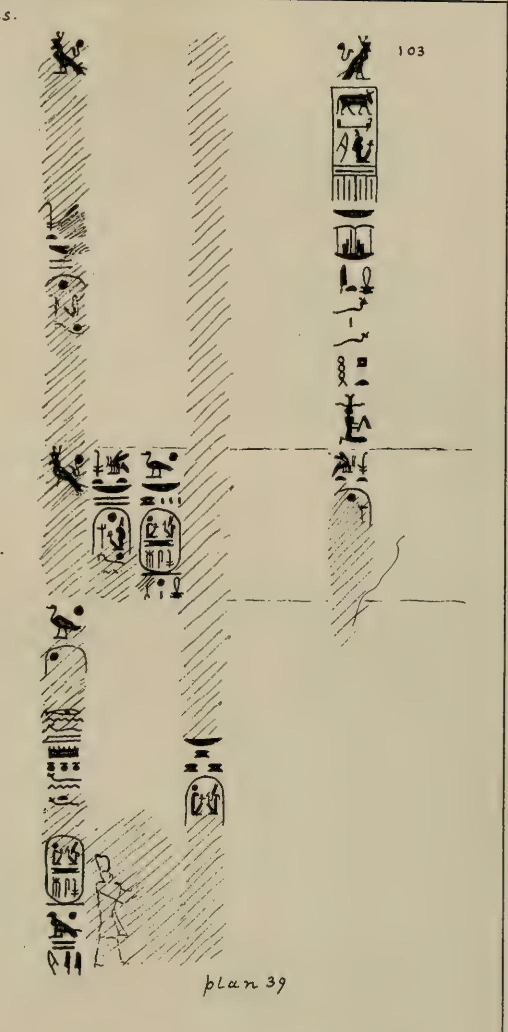
W.M.F.P. del.

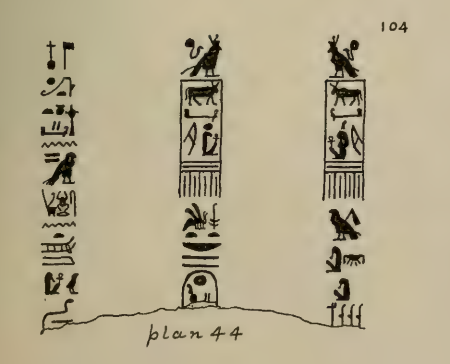

Granite Stelæ.
79
Three captives and Four captives led by Ramessu
Ramessu standing
Ptah standing in shrine
Sutekh standing
Ramessu standing
Three captives and Four captives led by Ramessu
Inscription on this stele is entirely scaled away.
plan 164.
180.
plan 8.
81
Ramessu offering to Sutekh
Seb offered to by Ramessu
plan 242, 243.
82.
Ramessu offering to Tum.
hole cut later
Ramessu
plan 214.
Granite fragments.
83A.
83.B.
Opposite sides.
32 thick
85
plan 177.
84.A.
32 thick.
84.B.
38 thick
86.
plan 170.
W.M.F.P. del.

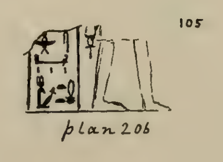

Granite architraves.
87
plan 264.
88
plan 262
89
plan 247.
90
plan 238-239-240.
91
plan, under 21.
92
plan 195, 200.
93
Buried.
plan 25
Portions of Granite Sanctuary.
94.
top-edge-face
Ramessu offering a figure of Ma.
plan 228
95
Lower part of Ramessu offering.
96
plan 229
97
Ramessu offering to Ra?
plan 179
98
Ramessu offering to a deity (Ra?)
plan 169
99
Ramessu standing offering
plan 219
side
Edge
side
100
plan 220
101.
Ramessu offering
Tum standing
212 plan
also 213 plan with other side of scene
see right side photo part I, pl. XIV, No 5.
W.M.F.P. del.

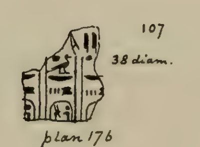
Granite columns.

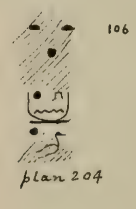






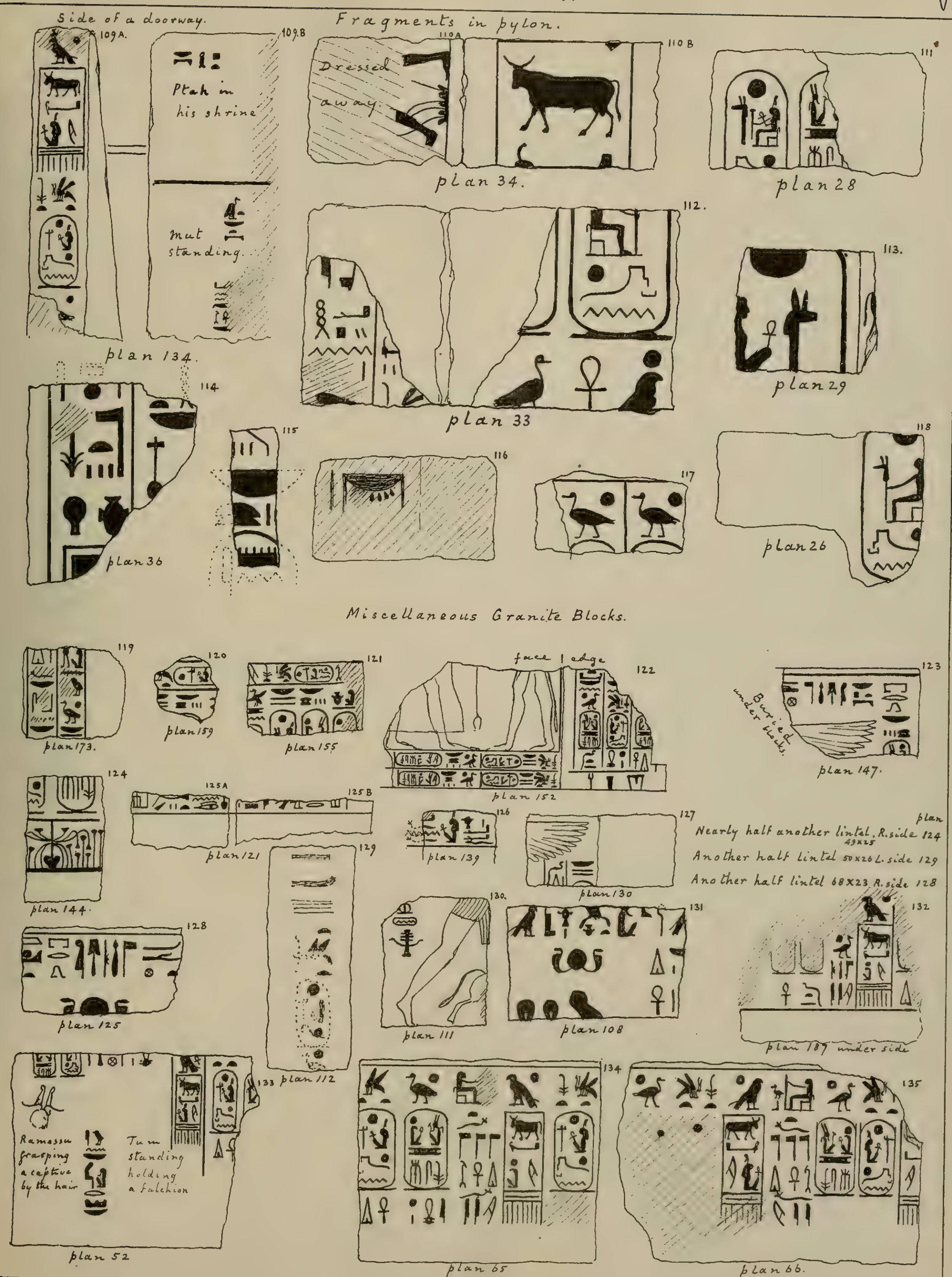




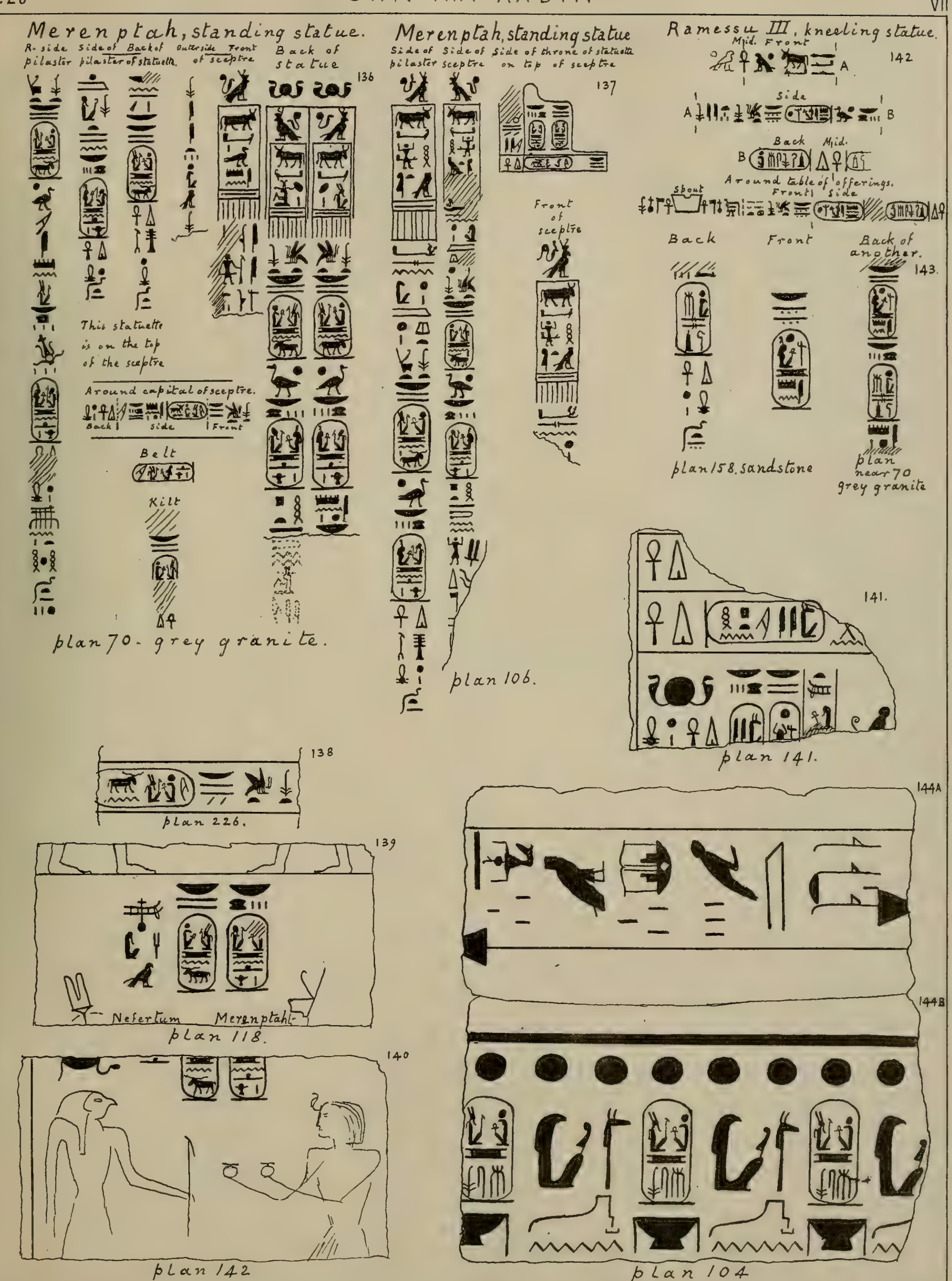




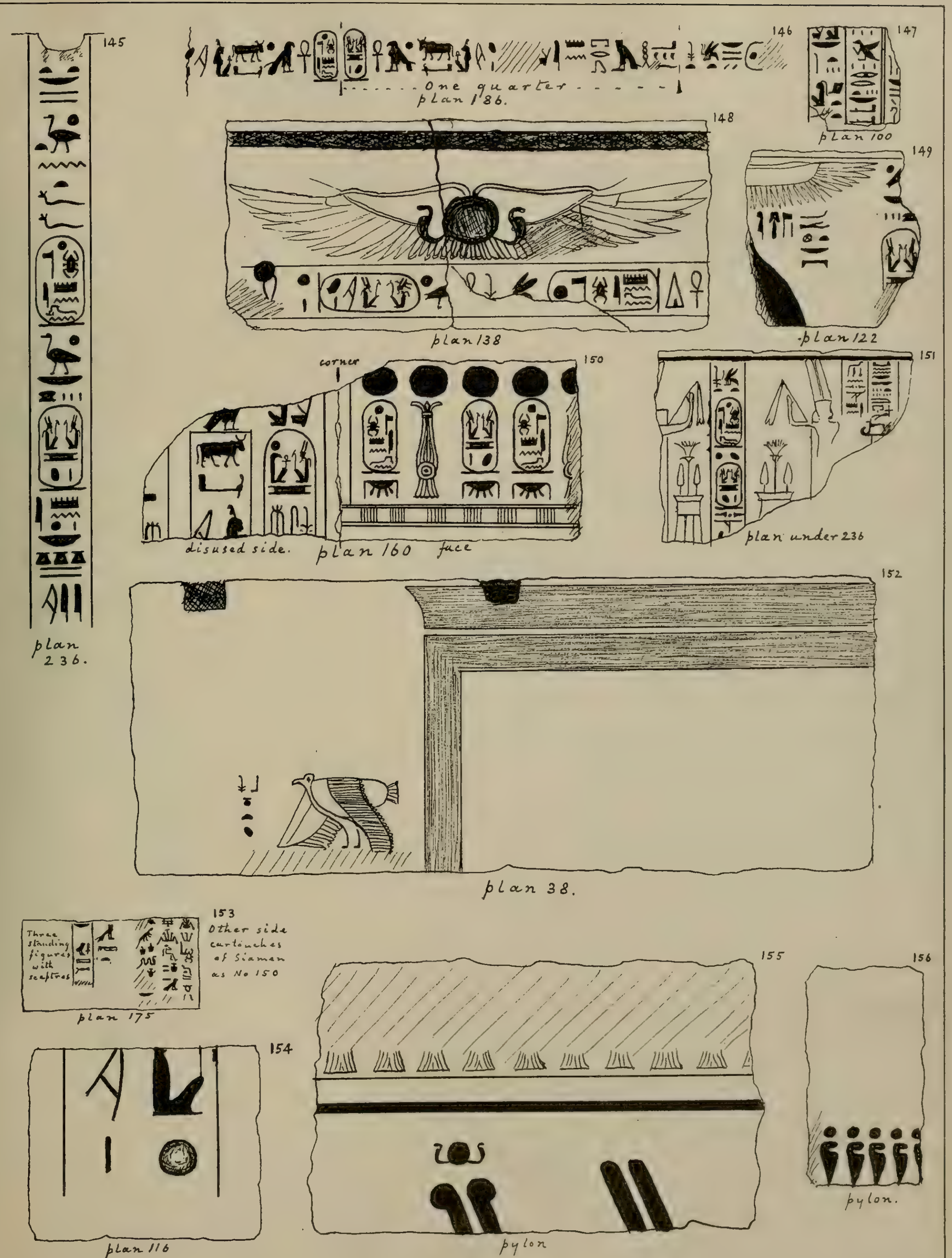
W.M.F.P. del.

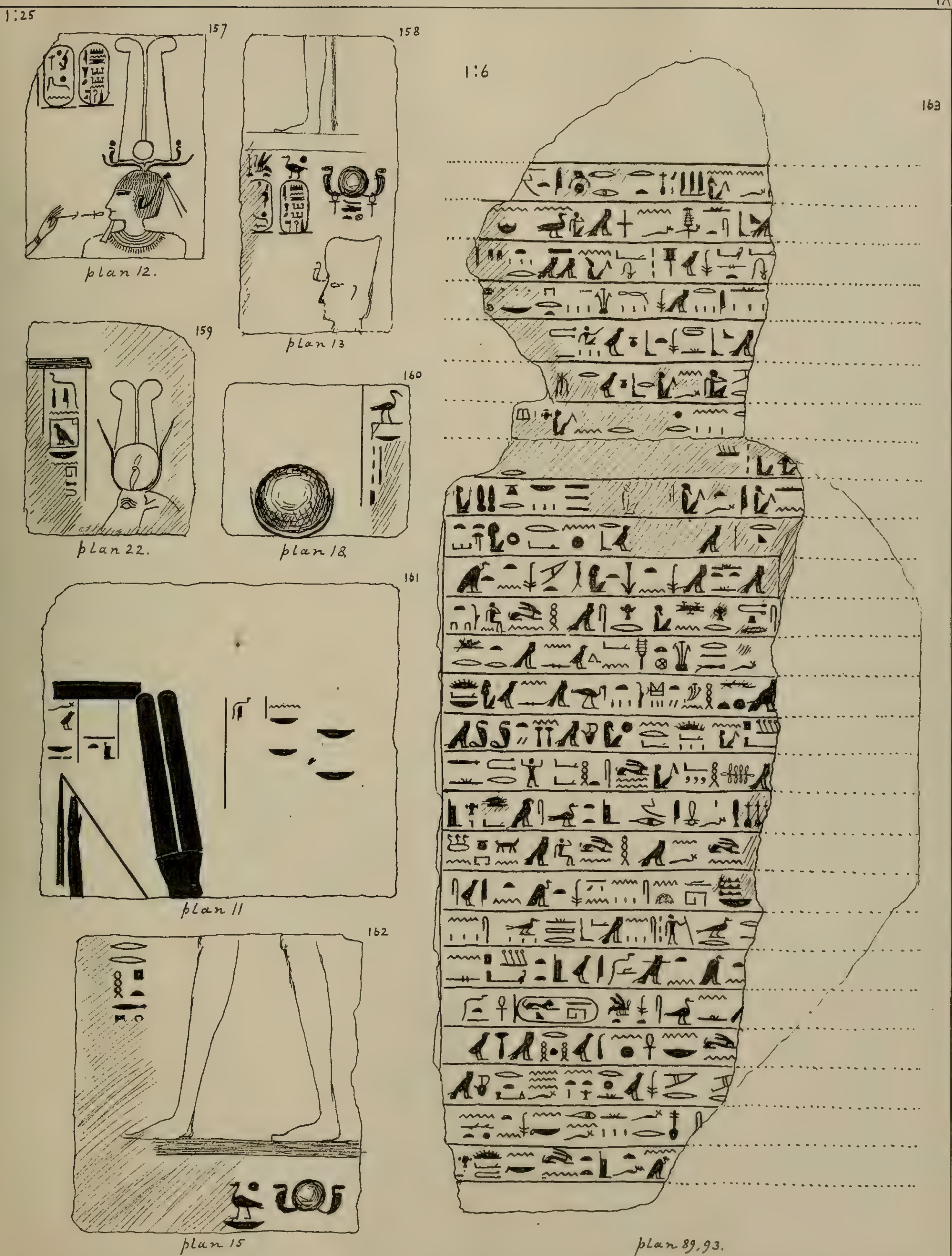

Side of a doorway.
Fragments in pylon.
109A.
109.B
Ptah in his shrine
Mut standing.
plan 134.
110A
110 B
Dressed away.
plan 34.
111
plan 28
112.
plan 33
113.
plan 29
114
plan 36
115
116
117
118
plan 26
Miscellaneous Granite Blocks.
119
plan 173.
120
plan 159
121
plan 155
face | edge
122
plan 152
123
Buried under blocks.
plan 147.
124
plan 144.
125A
125B
plan 121
126
plan 139
127
plan 130
plan
Nearly half another lintel. R. side 124
49x25
Another half lintel 50x26 L. side 129
Another half lintel 68x23 R. side 128
128
plan 125
129
plan 112
130.
plan 111
131
plan 108
132
plan 187 under side
133
Ramessu grasping a captive by the hair
Tum standing holding a falchion
plan 52
134
plan 65
135
plan 66.

W.M.F.P. del.


Merenptah, standing statue.
R. side pilaster
Side of pilaster
Back of statuette
Outer side of sceptre
Front
Back of statue
136
This statuette is on the top of the sceptre
Around capital of sceptre.
Back
Side
Front
Belt
Kilt
plan 70 - grey granite.
Merenptah, standing statue
Side of pilaster
Side of sceptre
Side of throne of statuette on top of sceptre
137
Front of sceptre
plan 106.
Ramessu III, kneeling statue.
Mid. Front
142
Side
Back Mid.
Around table of offerings.
Spout
Front
Side
Back
Front
Back of another.
143.
plan 158. sandstone
plan near 70 grey granite
141.
plan 141.
138
plan 226.
139
Nefertum
Merenptah
plan 118.
140
plan 142
144A
144B
plan 104

W.M.F.P. del.


145
plan 236.
146
One quarter
plan 186.
147
plan 100
148
plan 138
149
plan 122
150
corner
disused side.
plan 160
face
151
plan under 236
152
plan 38.
153
Three standing figures with sceptres
Other side cartouches of Siamen as No 150
plan 175
154
plan 116
155
pylon
156
pylon.
W.M.F.P. del.


1:25
157
158
1:6
163
159
160
161
162
plan 12.
plan 13
plan 22.
plan 18.
plan 11
plan 15
plan 89, 93.

W.M.F.P. del



Limestone Tablet.

1:5 164

Uati standing. Horus standing. Khem standing. Ptolemy and Arsinoe standing

sic

(see photo. Tanis I. XV.3.)

Limestone Tablet.

1:4 165

(sic)

Ptolemy offering lands to Horus and Uati

Arsinoe standing Khem standing Ptolemy offering lands.

see photo Tanis I. XV.2.

1:5 166

1:4 167

corner.

168 On small tablet

By leg of granite statue. 169

1:5 170

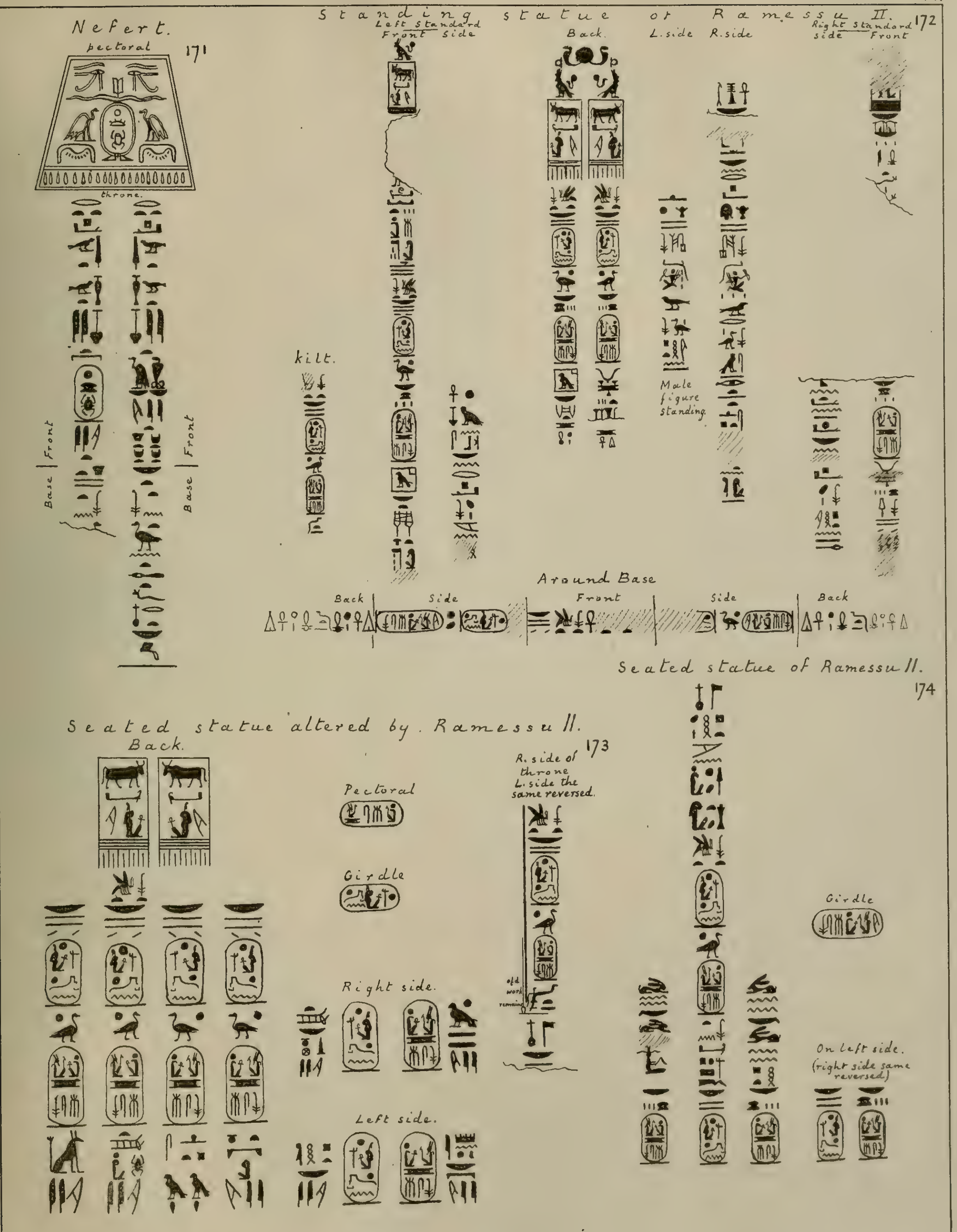
Ptolemy advancing.

Horus seated. Isis standing.

Bull galloping.

Site outside of Great Wall in South.

W.M.F.P. del.


Nefert.
pectoral
171
throne.
Front
Base
Front
Base
Standing statue of Ramessu II.
172
Left Standard
Front Side
Back.
L. side R. side
Right Standard
side Front
kilt.
Male figure standing.
Around Base
Back
Side
Front
Side
Back
Seated statue of Ramessu II.
174
Seated statue altered by Ramessu II.
Back.
173
Pectoral
Girdle
R. side of throne
L. side the same reversed.
old work remaining
Right side.
Left side.
Girdle
On left side.
(right side same reversed)

W.M.F.P. del

Section.

ledge

High Nile

Low Nile

lamp niche.

Water level, May 1885.

hole for amphora

hole for amphora

joint probed

STONE-LINED WELL

N·OF AVENUE OF COLUMNS

GREAT TEMPLE, SAN.

SCALE 1:60

0 10 20 FEET.

Plan.

W.M.F.P. mens et del.

NEBESHEH (AM)

AND

DEFENNEH (TAHPANHES).

BY

W. M. FLINDERS PETRIE.

WITH CHAPTERS BY

A. S. MURRAY,

KEEPER OF GREEK AND ROMAN ANTIQUITIES, BRITISH MUSEUM,

AND

F. LL. GRIFFITH.

FOURTH MEMOIR OF

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1888.

"Antiquity! thou wondrous charm, what art thou?"

ELIA.

CONTENTS.

PLATES.

PREFACE.

In placing before the public another record of explorations in Egypt, it seems a fitting opportunity to define the general principles which I have had in view in conducting and publishing these researches. The need of some such definition is apparent from certain misconceptions which I have observed; and as it may serve to some extent as an end in itself, as well as an explanation with regard to this work, I need not apologize for stating it.

Just as one person has, for economy of time and means, to perform many different functions in carrying on such work; so, in the same way, it is needful for one expedition to be made to serve many different ends, in such wise that the explorer in striving for one end should not disregard the rest. In working on any site the opportunities are many-sided, and our research should neglect none of them if we would use well our advantages. The collector, whose desire it is to see something beautiful in a museum, should remember the larger and more scientific interests; the student of art, who seeks to recover links in his dim pedigrees, must remember how much history can help him; the linguist, whose idea of Egyptology is restricted to hieroglyphics, may recollect that Egypt is not the name of a dead language, but the country of a grand civilization. To look to modern times, our own thoughts and doings will be found quite as well recorded by the homely Metropolitan Board of Works, as in the archives of the War Office.

Our object then should be not only the discovery of an historical text, or a geographical identification, or a new construction in the language, or the development of an art, or the history of pottery, or the details of manufactures, or the mode of living, but all of these together—the whole body of archæology. Archæology is the history of men's thoughts and works; it is to the history of

mind, what mineralogy, and geology, and palæontology, are to matter.* Doubtless language and political history are the grand sciences within the domain of archæology; but they are only sections, and not the whole.

Another point not to be overlooked is that the condition of objects has little to do with their true value. Perfect and pretty things are no doubt very useful to serve as lures for attracting the public to the education prepared for them; but it often happens that for real instruction a broken thing is worth more than one whole, and in no case should we neglect an injured specimen because it has been better originally. A Frenchwoman, it is reported, said on seeing the Parthenon sculptures, that she "did not come there to see a hospital of cripples;" but then she should rather have visited the Crystal Palace or a wax-work show. A museum is in the first place a treasure-house for systematic and scientific research, and in the second place an educational establishment for the public; in no case should it descend to the past indignity of a collection of curiosities or a place of amusement. To reject anything because it is not popularly attractive is a concession to mere showmanism. Let us suppose, in biology for instance, that a set of preparations illustrating each of the main discoveries of recent times were placed on one side of a gallery, and a row of execrably stuffed beasts on the other; does any one doubt which side would be worth most? Or doubt that the populace would flock to the worthless side?

The lines, therefore, on which exploration should be conducted, are the ascertaining of all facts concerning the history and ways of the people whose remains we are examining. But a difficulty at once meets us in the discrimination of what is accidental and what is general, in the immediate valuing of each isolated fact as it appears; in short, in dealing with a larger amount than can be recorded or preserved, and abstracting from it as we go along what is intelligibly connected. A perfect excavator would need a perfect memory, since it is impossible to record or preserve a tenth or even a hundredth part of all that is seen and found. There is no more troublesome question than, What is worth keeping? Sometimes one trifling chip of pottery may be worth

* Nothing shows better the ignoring of true archæology than the journalistic heading "Archæology and Art," two titles which have the same relation as archæology and history, or archæology and poetry.

keeping and recording, when thousands of sherds and pieces of bronze have been rejected. The difference between collecting things because of their value in themselves, or because of the information their site, position, and age impart, is just the difference between a bibliomaniac collecting "tall copies," and the historian who studies the copies regardless of large paper or fine binding.

Now it will be evident that, for all purposes of true archæology, specimens of which the age and locality are unknown have lost more than half their value. Yet it is unfortunately just such specimens, collected by dealers and travellers for the sake of their value in themselves, which form nearly the whole of all collections, public and private. Here lies, then, the great value of systematic and strict excavation, in the obtaining of a scale of comparison by which to arrange and date the various objects we already possess. A specimen may be inferior to others already in a museum, and yet it will be worth more than all of them if it has its history; and it will be the necessary key, to be preserved with the better examples as a voucher of their historical position. When it can be said that a dated collection consists mainly of objects already in a public museum, it shows how invaluable such a series will be for helping to reduce the undated and unlocalized chaos to some order, and for stamping it with an historical value. The aim, then, in excavating should be to obtain and preserve such specimens in particular as may serve as keys to the collections already existing.

Whenever, therefore, I have the opportunity of carrying on such work, I wish to glean every fact which can be intelligibly built into the general fabric of archæology; and specially to attend to such details as have not yet been recorded, and can only be ascertained by means of close attention to every step of the work.

Much of the work described in the present volume has been carried on with the help of Mr. F. Ll. Griffith, who has also contributed some chapters on those matters to which he paid particular attention. As I have only briefly visited Gemayemi, and not seen the Kantara remains at all, he of course writes quite independently. Of the plates Mr. Percy Newberry has again aided me this year by drawing five, and Mr. Griffith has done six plates of inscription;

the remaining plates are of my own drawing: and I wish here to disclaim any intention that these should be looked on from an artistic point of view; they are simply representations of antiquities, and their only value consists in their scientific accuracy. Mr. Spurrell has also generously helped me with a serious task, by weighing nearly a thousand weights; and only those who have done such wearisome work will know how to appreciate such service.

I much regret that circumstances make it likely that I shall carry on my work in Egypt independently of the Fund, with which I have had the pleasure of opening so much new ground.

W. M. FLINDERS PETRIE.

BROMLEY, KENT,
November 26, 1886.

INTRODUCTION.

The work of this year has lain at places scarcely ever visited by any European, and at which no exploration had previously been attempted. Naukratis was wholly unknown, even as an ancient site, until I first visited it two years ago, and its exploration only dates from last year. Nebesheh, on the opposite side of the Delta, was never seen by any archæologist, until my flying visit when I was at Tanis; and Defenneh, though seen by one or two passing travellers, was untouched and unheeded until I settled there at the end of last March.

Of Naukratis I need say but little, having already described it. I stayed less than a month there, merely to induct Mr. Gardner; but in that time I saw the cemetery successfully opened by him in the mound which had been suspected the year before to be probably the site of it, and he also found the temenos of Hera. The temple of the Dioscuri came out, so far as it remained, as I cleared more in the area of the temenos which I found last year; and, most happily, within ten days I had the clue to the temenos of Aphrodite, and identified the temple. There the pottery of the finest Naukratite ware, with the dedications, came abundantly to light, and a rich field was opened, which was most successfully worked out by Mr. Gardner. Other points of interest also appeared; all of which will be duly recorded in his forthcoming volume. At Tell Nebesheh the ground was wholly different: there was no flourishing native village as at Naukratis, but only a few scattered huts of settled Bedawin, or Arabs as they should be called in their present state, in contradistinction to the fellahin, in whom old Egyptian blood is prominent. These people live here under their aged shekh Nebesheh, almost cut off from the world; except in the driest months there is but one path through the marshes, and that impossible for any but a native to find, while on most sides are desert or marshy tracts down to Lake Menzaleh. The old shekh was delighted to have his solitude enlivened, and his affection was almost embarrassing. He had seen much in his life; about as old as the century, he had in his younger days been the shekh of the Bedawin, far and wide on the E. of the Nile, about Esneh: he had fought along with Ibrahim Pasha in his campaigns, and was never weary of telling long tales of his doings with Ibrahim and Abbas. Falling into some disgrace with the Government, he was pitchforked out of his high position, and sent down to near Naukratis, in the quagmires about Tell Afrin; then after a while removed again, and given the grant of two or three hundred acres of marshy ground where he still lives. He feels his change and his present state, and longs for some one to listen to the stories of his old wild days; he is truly solitary, with only a few rough attendants, and one son who is but a sorry result for all the six and forty wives which the old shekh is credited with having had in times past. He provided us with a guest-room, and a smaller roofless room adjoining; the walls of both were tunnelled by rats and white ants, who had to be kept in check respectively by heaps of broken shabti and insect powder. With some iron roofing from my house at San, this place was inhabitable, and Mr. Griffith or myself occupied it for full three months.

Of Defenneh no real account could be obtained; before I left England I was told that it was inaccessible until near the summer. At San I was told there was no water there to drink. At

Nebesheh I heard of a farm there. All of this information proved wrong. The best time there would be in the inundation, for then there would be a full supply of fresh water; and the place, and the way there, is dry desert all the year. The water begins to turn brackish in the canal about the time I went there, in March, and fluctuates between better and worse according as more or less is let down from the upper canals. Some of the scrubbiest corn is grown on a few patches S.E. of the site, but it is attended to by its owners from the nearest inhabited place a dozen miles off, and no trace of any habitation is to be seen beside the ruins and a stray tent of the Bedawin. These tents they pitch out in the remotest edges of the lake, hidden by bushes; and it is only when their fires send up a ruddy glow at night that they can be found. All the marsh ground of the north Delta is more or less inhabited by men who have fled from the conscription, and two of my stoutest workers were men of Zagazig, who had thus saved their liberty by settling on the borders of the inhabited land near Defenneh. Lon before I went there, my people at Nebesheh were all clamorous to go with me, and the questions about my intentions were more pressing as time went on. When at last I started, we formed a procession of about forty, with two baggage camels of mine; the men with bundles of bread on their backs—for no food can be bought in the desert,—the boys with the hoes, and the girls with the baskets on their heads, with a few *kullehs* and utensils. In spite of the work still being carried on at Nebesheh by Mr. Griffith, the difficulty only was to keep the people back from going. This settlement at Defenneh was a sort of experiment I had often wished for; I went with only my faithful *reis* Muhammed—a lad of about twenty,—and his younger cousin, a fine, sturdy boy named Tulbeh; the rest were all stray workers whom I had never seen till a short time before. We had no soldiers, no police, no shekhs, no guards, nor any of the usual machinery of Egyptian rule; there was no authority to be invoked under several hours' journey. The experiment answered better than I could have supposed; though I had up to seventy people there, far from all dwellings, in the desert, I never had the least trouble with any one, and I never heard a squabble between them during the whole two months. They worked as well as I have ever known them work, they obeyed completely, and a thoroughly contented and happy spirit was always seen. Not only so, but the Bedawin around, who used to hunt for stray antiquities and weights, were as quiet and respectful as could be wished; our camp used to be left without any guard, and only a pin in the flap of my tent, while we were half a mile away; yet nothing was ever disturbed, nor had we any complaint to make. I never spent two months more smoothly than while heading our desert camp. Yet the people had not much to content them; they came without any shelter, and nothing but what they wore; they had dry bread to eat, and brackish water to drink; and they worked for sixpence a day, most of them for but five days of the week, as they had to walk twenty-five to forty miles to fetch their food. Some of them, indeed, never left the place, but had a donkey-load of provisions brought over once a week. Their shelter they made up, partly by digging a hole in the sand mounds, partly by booths of thin tamarisk bushes; some were content with a lair hardly more than a dog's hole, while some made an approach to distinct chambers in their construction. With all this, a merry party they were; excepting one or two older men, there was scarcely a lad over twenty or a girl over fifteen in the whole lot. Each night a blazing row of camp-fires flickered their yellow flames up into the starlight, all along the line of booths which skirted the canal banks; mounds of sand tufted over with dark tamarisk bushes (in which they mined their dwellings) backed the line, while the distant ruins of the kasr showed dimly on one side, and the gleam of the sluggish canal on the other. Parties would go into the half darkness, and form a circle to hold a *zikr* of

the howling derwishes, for we had one holy man among us who led such devotions; and the grim sawing howl would go up by the hour together. Perhaps some girls would sing on in their wild Arab unison on another side, or a group of boys enjoy a hearty game. Such was our feast of tabernacles, where we had at last got clear of the official curse of the mammon of unrighteousness.

One result, which was very plain, is that it is hopeless to try to begin work in an out-of-the-way place, unless you can carry over with you a party who already know and trust you. At Nebesheh I had to wait some days before a working gang could be got together; but so soon as they knew the work, they were ready to go anywhere to continue it. This experience at Defenneh has also a decisive bearing on the real hardships of the much abused institution, the *corvée*. It is clear now what natives will gladly do, and what they will go without, for the lowest ordinary wages, and without any compulsion. The real hardship is taking ten men to do the work of one, and removing them beyond reach of their homes. Otherwise, shelter and food supply they will manage easily without any arrangement, and do a long tramp in the bargain.

I must not conclude this without acknowledging what is a necessary part of my facilities for work, the characters of my overseers. By continual selection and weeding, I have now three or four men whom I respect and trust more, the better I know them. The three brothers—Mahajub, Said, and Muhammed—abu Daud el Gabri have proved unequalled for sturdy independence, unceasing goodwill and kindliness, obedience, and readiness for any service, asked or unasked; while Tulbeh, their little cousin, promises to be quite their equal. Though they never stand between me and my workers in any matter, yet it would be impossible to maintain such a good spirit and straightforwardness in the work with men inferior to my good friends.

TELL NEBESHEH.

CHAPTER I.

POSITION AND HISTORY.

1. One of the furthest outposts of cultivation, bordering on the salt desert swamps which surround the marshes of Lake Menzaleh, is the low mound of Tell Nebesheh. Originally known as Tell Farun, with the great monolith shrine called Ras Farun—or "Pharoah's head"—it acquired the name of Tell Bedawi from the settlement there of a number of Bedawin about a generation back. Neither of these names, however, were convenient to use, as very similar names existed elsewhere, and would cause confusion in future; so the third name of Tell Nebesheh, so called after Shekh Nebesheh, the old chief of the Bedawin, seemed the best to adopt permanently for archæological purposes. The other names are, however, better known, and are sometimes marked on maps. The position, as may be seen on the War Office map (Tell Badaui), is about 8 miles S.E. of Tanis or San, and about 9 miles N.W. of Salahieh.

At this point one of the many sandy rises of ground that occur in this district swells up from beneath the general plain of Nile mud. All the eastern part of the Delta clearly shows its desert origin; it is a piece of rolling sandy country, just like the entirely desert regions outside of the Delta; but being at a lower level it has been inundated by the Nile, and a sea of mud deposited over nearly the whole of it, leaving only the tops of the sandy hillocks and low ridges exposed in the midst of the black soil. Thus these "gezirehs" or islands, as they are called, crop out at every few miles, and have formed from the earliest days the sites for dwellings, temples, and cemeteries. Tanis is built upon one of the largest of these islands; the double cemetery of Sueilen is on another; and Tell Gemeyemi, Tell Nebesheh, and many lesser sites rest on the gezirehs around.

The present appearance of Tell Nebesheh is a low dusty rise of ground, with sand hillocks on one side of it, as it is seen in crossing the swamp, three miles of which lie between the edge of the regular cultivation and this furthest outpost. The whole site is about a mile across, with the temple at the west end (see general plan on pl. xvii.) projecting into the cultivated ground; the town adjoins it on the eastern side, and east of the whole is a hillocky, sandy plain covered with tombs. The highest part does not rise more than fifteen or twenty feet above the country. On the south of the plain is the mud-house of the Bedawi shekh, Nebesheh, and on the east and north of the plain are the mud-huts of the Bedawin settled there.

2. But though the present elevation of this mound is so slight, it must have had a far more imposing appearance when it first attracted settlers there in the early days of the twelfth dynasty. The changes which the Delta has undergone within historic times are as great, perhaps, as those of almost any other country. Egypt is so often spoken of as unchanged land, ever the same, owing to the similarity in many respects of its ancient people and ways to those of the present time, that the great physical changes which have taken place, in especially this eastern side of the country, are liable to be overlooked altogether. Some new and important evidences of the past state of the land have come to light in this last year; and, broadly speaking, we may say that when the ancient inhabitants settled and built

here it was not, as we now see, almost all a level plain, but retained much more of its desert features, having high hills of sand still remaining.

Not only has a levelling action been constantly at work in the filling up of the valleys by the mud deposits of the river, until they are all but obliterated, but a converse action has been at work in the denudation of the exposed parts by the wind; thus, from being a piece of native desert such as is seen around Ismailiyeh, or almost anywhere outside of the Nile valley, the country has approximated to a perfectly level plain, filled up and worn down until its original elevations have all but disappeared. The deposits of the Nile we know to have averaged about four inches per century in depth; being this or rather more at Naukratis in the rise since Greek times, at Tanis in the rise of water-level since Greek times, and about this same amount at Heliopolis and Memphis. Hence at the time of even the twelfth dynasty (to say nothing of earlier times), the black plain must have been about fifteen feet lower than it now is, and all the elevations accordingly standing by this amount higher above the general level of the country.

But this is probably only half of the tale. The denudation of the high sandy ground by the wind is something hitherto quite disregarded, but is now seen to be a great factor. At Nebesheh the tombs at first sight appeared as if they were merely the ruins of built tombs which had stood above the ground; perhaps a foot or two, perhaps only an inch or two, remain of their walls, sometimes even two or three walls have wholly disappeared. But these tombs, while they seem to have been like the modern Arab cemeteries of dome tombs, yet bear in most cases the evidence that they were really all subterranean chambers. Not only may they be found in every stage, from being nearly entire beneath the ground, to being almost swept away, but they have usually the well of access remaining (see Nos. 1, 11, 38, and 42, for instance, on pl. xvi.); and no such chimney with foot-holes could have been built by the side of a sepulchre above ground. Now these tombs were naturally sunk to various depths when they were constructed; some only just beneath the surface, others to a greater depth more resembling the profound tombs that pierce the cliffs of the Memphite hills to their very base. From the almost complete removal of some tombs of the sixth century B.C., and the height of those tombs which have escaped denudation, it may be safely said that at least six feet, and more probably ten feet of the whole surface of the ground has been blown away within little more than two thousand years. Hence the hills of the twelfth dynasty must have stood some fifteen feet higher than their present tops. The plain being also by about as much lower than it now is, there were thirty feet more of apparent elevation, or a total of about fifty feet in place of the twenty feet or thereabouts now to be seen.

Not only does this affect so vastly what we now see, but there can be no doubt that many parts now covered by the black plain stood then some feet above it as sand islets ; so that the country then more resembled a piece of desert with its valleys covered by the inundation, than a plain of mud broken by a few low rises of sand.

3. To turn briefly to other places, the extent of this denudation is fully borne out by the state of the camp at Defenneh. There a solid brick wall, fifty feet thick, and doubtless more than half as much in height, has been completely carried away, swept off the surface of the ground, without leaving an inch above the plain, within twenty-five centuries. The bearing of this evidence on the state of the hydrography of the country, especially of the isthmus of Suez, is all-important. If fifteen feet of sand has been scoured away, or even less, it must have completely modified the water depths; for it must be remembered that all this storm of dust must be dropped somewhere, and the water and wet country is an ever-ready trap for it, into which all goes in, but none comes out again. The Bitter Lakes, and other stretches of water

across the isthmus of Suez, are less in area by far than the country around them, which has been scoured by the wind, so that a foot off the country would mean much more than that depth of deposit in the water. It will thus be seen that, so far as this evidence goes, a depth of twenty or even fifty feet of sand may have been laid over these lakes during historic times; thus completely altering the conditions of the water communication, without any need of relying on geologic changes of upheaval. From other considerations it is not likely that the changes have been so extensive as this scale of denudation would produce; but at least we have here to reckon with a factor capable of doing all that we need to account for, and even more.

This fact of the denudation opens our eyes in a melancholy way to the reason why early cemeteries seem to be unattainable in the Delta. If tombs of the nineteenth, and even of the twenty-sixth, dynasty are often so scoured away that barely anything remains of them, it is a simple conclusion that earlier tombs, perhaps of double that age, have vanished into air, entirely denuded away may be a couple of thousand years ago. Only tombs of exceptional depth, or preserved by some accidental protection, would have any chance of coming down to our days. We may see this also shown by the proportions of tombs of different ages at Nebesheh; one of the nineteenth dynasty, two or three of the twentieth, half a dozen or a dozen before the twenty-sixth, and a hundred or more of the twenty-sixth and Persian periods. Yet the place was grander, to judge by the remains of the temples, under the twelfth and nineteenth dynasties, than in later times. What, therefore, with fifteen feet of mud over all the works of man in the plains, and fifteen feet of denudation sweeping away the tombs in the hills, there is a poor chance of recovering the remains of early ages, except in the rocky sites of Upper Egypt.

4. From the statues found in the temple it is clear that this place was of importance in the twelfth dynasty; its history is probably parallel to that of Tanis, and these two sand-hills of Nebesheh and Tanis were very likely settled at the same time. How far they were related is yet undecided. At first it seemed as if Nebesheh might have been a cemetery of Tanis, and it is not certain that this was not the case to some extent; especially since we see that the temple and cemetery of Nebesheh are larger and more important than would be expected in proportion to the size of the town. Sueilen, about three miles from Tanis, was certainly one cemetery of Tanis; and if a funeral procession once took boat to a place three miles distant, there is no reason against their going eight miles.

The name of the city Am, capital of the nineteenth nome of Lower Egypt, is closely connected with Nebesheh, having been found there on eight different monuments; and since three of these were in the temple (to the exclusion of all other town names), one of them being on a list of the temple festivals in honour of Uati, lady of Am, there is scarcely a possibility of Nebesheh not being this city of Am. This leaves still the question whether there was a separate nome for Tanis, or whether that lay in the nome *Am Pehu*, of which Am was the capital. The latter seems the more likely; and thus Nebesheh would be the legal and religious capital, Am, while Tanis, owing to superior position and importance, overshadowed its legal superior,—much as Chatham exceeds Maidstone, and Liverpool and Manchester eclipse Lancaster. Then in the reconstitution of Greek times, Nebesheh, having dwindled away, the nome was called, from its most important city, Tanis. Such seems, so far as we know, to be the probable case; and the discovery which I made three years ago of two tablets, at Tanis, naming Uati lady of Am, Khem of Am, and Horus of Am, points to there not being a religious centre of equal importance to rival it at Tanis.

This fixing of Am, and the nome of Am Pehu, at Nebesheh is a step of the first class in the geography of the Delta. Am had been supposed to be equivalent to Buto, somewhere in the central

delta (owing to Uati being its goddess), and had otherwise been placed at Pelusium. Now it is safely fixed by the monuments, both in and out of the temple, to the region of Nebesheh, and most probably to the mounds themselves.

5. Founded in the twelfth dynasty, or earlier, the temple of Am underwent, like Tanis, a complete rearrangement by Ramessu II. How far he redecorated the temple, or founded a new building, we cannot learn until we extract the foundation deposits of the great temple; but it is certain that he practically appropriated the place, as he did Tanis, and re-established the worship of Uati, dedicating a beautiful statue of that goddess in highly polished black syenite. He also dedicated a pair of colossi of himself, in the same material, beside covering the walls with his inscriptions, and erecting clustered columns like those of Gurneh. In fact, the temple of Gurneh may very likely enable us to realize that of Nebesheh as to general appearance. Private persons apparently also offered monuments, as a large crouching figure was found here in this temple. Merenptah continued to favour the place, as a unique monument of a free-standing column was placed by him at some distance in front of the pylon, by the side of the roadway.

Setnekht and Ramessu III. placed their names on a sphinx here, but throughout the decadence of the empire the place appears to have been neglected. The tombs of this time are poor, and no monuments of Siamen, or the Bubastites, have been found. The flourishing time of the Renascence at last brought favour to Am, though strange to say it did nothing for Tanis. It rather seems as if two cities were too much to support in this district in later times. Tanis rose again under the Bubastites, while Am was effaced; then Am was re-established under the Saites, while Tanis was neglected; again Tanis flourished under the Ptolemies and Romans, while Am sunk to be a mere village, and the temple was finally ruined.

Though no monuments of the earlier part of the twenty-sixth dynasty have been found in the temple, yet this place arose by the time of Aahmes to be of considerable importance. Apparently some Cypriote mercenaries were stationed here in the military reorganization of Psamtik I., when he established the Greek garrison at the fortress of Tell Defenneh, seventeen miles to the east. Tombs with Cypriote pottery and spears have been found here, and in one case earlier than a tomb which is of the twenty-sixth dynasty, and therefore early in that dynasty. Aahmes undertook the rebuilding of the temple, but apparently considering the old site in the middle of the temenos as too large to refill, and perhaps too much encumbered with rubbish, he adopted a new site at right angles to the old one, and at the north-east corner of it (see pl. xvii.). Here he erected a new temple to Uati, of large blocks of limestone, with a pavement two courses in thickness. Bringing from the old temple the beautiful statue dedicated by Ramessu II., he placed it in a great monolithic shrine of red granite, which weighed nearly sixty tons. The remains of the Ramesside temple were doubtless largely used up for this new temple, as they were for the pylon which Aahmes constructed in the entrance to the temenos. The other statues which adorned the early temple were removed and placed in the later temple, though not all of them.

At the same time the tombs here rose in splendour; in place of small chambers of crude brick, with rudely formed pottery coffins, we find fine limestone chambers, and sarcophagi of the best class sculptured in basalt, and even encased in outer cases of limestone. The place, however, seems to have suffered severely at the Persian invasion; and it is most likely that the great destruction of the statues and shrine happened at that time, since we find that the temple was desecrated in the Ptolemaic times, and small workshops and houses established in the temenos, even just in front of the temple of Aahmes. The

town, however, continued to be inhabited in the Ptolemaic period, though apparently deserted before the Roman conquest. Another town had, however, sprung up at the north end of the cemetery, and this lasted until late Roman times (see small plan on pl. xvii.).

CHAPTER II.

TEMPLES.

6. On first visiting Tell Nebesheh three years ago, I saw there a great mass of granite, which from its rounded top appeared to be the bottom of a sarcophagus turned up on end. This proved, however, on digging to be the back of a shrine, with a semicircular top (see pl. iv.). It was known all over the neighbourhood as the *Ras Farun* (Pharaoh's head) or *Taget Farun*, and might be seen for a mile or two, standing up high above the ground. It was one of the first places I began to work on at Nebesheh, and I soon found that there were remains of a building near it. This building we cleared all over, and traced the limits of its foundations (see pl. xiv.), finding several inscribed monuments lying broken up and scattered about among the blocks of paving which remained.

Shortly after arriving, and before beginning work here, I noticed, while making a plan, a line on the ground, on one side of which the tufts of coarse grass grew scattered about, while on the other side the ground was nearly barren. Suspecting at once that this was a wall, I traced it as well as the surface would allow, and found that it enclosed the ground around the shrine. This showed that I had a large temenos to deal with; and after working a few days at the shrine, I began to try for the pylon of the temenos. This was found very quickly, and the foundations of the pylon were uncovered: here were more monuments, a pair of sphinxes of the twelfth dynasty (one broken to chips), and a pair of colossi of Ramessu II., one much defaced, but the other nearly perfect. Mr. Griffith found these statues while I was away.

Having thus defined the temenos and pylon, I observed how much to one side the temple site was which I had first found (temple of Aahmes, pl. xiv.); and the site in the middle of the temenos looked very much as if some building had stood there, being a flat space of blown dust, with more or less of chips of stone around it. Several pits dug in it brought up nothing, until one showed at 12 feet below the surface a vertical face of mud with sand against it. This was unmistakably the retaining wall of a foundation, filled up with sand, on which to lay a building; and sinking a row of deep pits, we tracked this at last all round the site of the building, and found all the corners of the area. (First temple of Uati, pl. xiv.). In this way we recovered two temple sites which were quite unknown before.

7. Before entering on the description of these remains, it will be well to notice what has been observed here, and in other examples, to be the Egyptian mode of founding a building in the Delta. First a space, each way about a foot or more larger than the intended building, was marked out, and a wall of crude bricks built around it; in some cases the space was excavated in hard rammed mud: the bottom of the space was quite flat and level. This enclosure thus formed a shallow sunken chamber, which was partly filled with clean desert sand, and on that sand the building was placed, standing clear of the retaining walls of the foundation, with a few inches, or two or three feet of sand filled in between its foundation courses and the wall. The depth of the sand enclosure varies greatly; it may be only a few inches, a mere ceremonial film, as at Naukratis; it is usually 2 or 3 feet; but at the little Ptolemaic site on the south side of the mounds of Tanis, a pit has been excavated through the mass of dirty rubbish-ground to more than 12 feet deep, and filled up with dirty sand and chips for 4 feet, and with 8 feet

of clean sand over that. The foundation deposits are always placed in the sand, about two feet inward from each face of the corner-stone, and a foot or so below the stone. This same order of building a retaining wall around the foundation is followed even when the building stands on a sand plain. The retaining wall is sometimes of stone, possibly in the earlier periods. Such is the regular system of foundation, which has been traced during my work in Egypt by the comparison of half a dozen different buildings.

8. Turning now to pl. xiv. we will notice the details there represented. The great temenos wall is far from regular in its plan; but this may be to a great extent accounted for. On the general plan (pl. xvii.) it will be seen how closely the cultivated ground approaches it on the S.W.; the ground falling away there into a small canal. The dip must have been still greater before the plain rose by deposits, and may well have caused the builders to contract the enclosed space at that corner. The north side, it will be seen, is also askew to the axis. But while planning the temenos, and in fact while excavating to find the edges of the wall, I was puzzled by two strange changes in its thickness, at the northern ends of the east and west sides. I carefully fixed the position of these variations, and when I came to plot them found that, quite unexpectedly, they were opposite one to another; so that a line drawn parallel to the axis of the temple, as on the plan, exactly connected the two points. It seems, therefore, very probable that originally the temenos wall on the west side was parallel to the temple; but after being ruined, say in the post-Ramesside times, it was rebuilt rather further out, and retaining a portion of each of the old corners. A still later addition to it was noticed at the north-east corner, where it has plainly been thickened on the north side. Some further details might appear if it were it completely uncovered; but I could not spare time or men for more than a row of small pits and trenches around it, just to show the position of the inner and outer faces in three or four spots on each side. The wall is 30 feet thick at the thinnest point, increasing to 45 feet elsewhere, and 63 feet at the exceptional part on the N.W. It was not so gigantic, therefore, as the great walls of Tanis (80 feet), Sais, or Buto, but still was a vast piece of work, being just half a mile in circuit; if 30 feet high, which is the least we can expect (Buto is over 30 feet, and Tanis 27 feet, after all their denudation), then it would contain 100,000 cubic yards of brickwork.

9. At 170 feet in front of the propylon of the temenos stood a monument of Merenptah, which is—so far as we know—unique. It is a column of red granite, now broken in three parts; its surface is divided by the large curves of a sub-clustered form, the projection of each rib of the surface not being sufficient to interrupt the sculpturing of groups on its sides. Around it were scenes of adoration and offering by the king before different gods. Unhappily it is too much decomposed on the surface to show much of the sculptures. The top was quite flat, without any sort of capital or even moulding around it; but on the flat surface stood a group, of the king kneeling, overshadowed by a hawk which stands behind him. The total height was 12 feet, and the diameter is 31 inches. No other example of a statue on the top of a column has been found in Egypt, until Roman times, I believe; nor any case of free-standing columns placed far out in front of a building, to flank the avenue of approach. Statues of Ramessu II. were placed as far out as 230 feet in front of the pylon of Tanis, but no columns. This column was doubtless one of a pair, as it would never have stood alone on one side of the road; but though many trenches were dug around this region, no trace of the second column could be found. Architecturally, such a column seems Asiatic rather than Egyptian, remembering the two great free-standing columns, with special names, placed in front of Solomon's temple; and again the great column remaining at

Persepolis, some way in front of the bulls which lead up to the great square building there.

Passing this column, and a square base of limestone lying on the other side of the roadway, we come to the propylon site, in front of the gateway. Though none of the stonework, except part of the substructure of the pavement, remains, we can hardly doubt from the form of the shallow chamber filled with sand, that a propylon stood here. The central hollow (shaded with dots) is the deepest, having 34 inches of sand in it beneath the pavement slabs; while the side hollows had only 6 or 8 inches of sand. No foundation deposits were found in these spaces, which were discovered and cleared by Mr. Griffith after I left Nebesheh. The width of this propylon must have been about 70 feet, judging by the foundation space. In front of it two drains were found; they were cut in limestone, with two equal upper and lower pieces fitted together. The outside is cylindrical, 2 feet or rather more in diameter; and the inside is hexagonal, each face about 6 inches wide, three sides of the hollow being cut in the upper, and three sides in the lower stone. Another, similar, drain was found at the S.E. of the great temple site.

10. Beyond this sand foundation of the propylon is a deep and massive pavement of four courses in thickness; the top course, which runs on over the sand hollow, is 13 inches thick, and those below it 27, 21, and 20 inches respectively. The last of these reaches to 9 inches below the water-level of the beginning of April. Thus the whole four courses of this pavement are 81 inches thick, and reach up to 72 inches over the present low-water level.

Just beyond the propylon, guarding the entrance to the pylon, were two seated colossi of Ramessu II. One of these remains lying on the pavement in a fair state of preservation, the face is rather bruised, and part of the beard and uræus knocked off, but otherwise it is perfect. It is carved in black syenite, and is 82 inches high over all, and therefore considerably over life size. It is an original work of Ramessu II., and has not been appropriated by any other king. On further search, the fellow-statue was found, a good deal injured, to the north of this.

The whole of the substructure of this pylon has been built from the ruins of the temple of Ramessu II., evidently by Aahmes, when he re-established the place with the new temple. On many of the blocks are portions of hieroglyphic inscriptions of a large scale, and one of them bore a fine portrait of Ramessu II., happily quite uninjured as to the face, though the back of the head is lost. This we were allowed to remove, by M. Maspero's permission, and it will, I hope, be added to the Fine Art Museum at Boston. The central pavement has been less injured than other parts of the substructure of the pylon; for the reason that, not having to bear any weight, the stones were smaller and inferior, and hence less worth removal. The sides of the pylon are, on the contrary, nearly all cleared away, leaving only a few large blocks of the lowest course. The edge of the pavement substructure which remains, shows that the passage was about 10½ feet wide, and the mass of the pylon on each side about 14 feet wide, and 30 or 40 feet through from back to front.

At the inner side of the pylon stood two sphinxes of black syenite. One of these remains complete, with the exception of the head, and a flake off the left flank; it is 67 inches long. The other, on the north side, was broken up into chips, and thrown down into a deep hollow left by the extraction of the foundations. These sphinxes have a most remarkable history of appropriation, which seems to show that they were valued. First carved, and well carved, under the twelfth dynasty apparently, they bore the founder's name on the usual space between the paws and on the chest. Secondly, they were appropriated by a high official, probably of the thirteenth to seventeenth dynasties, the same apparently who appropriated an altar which we shall notice farther on. He cut a long inscription all round the base, which has unfortunately been

nearly all erased in later times. Thirdly, there is an erased space on the right shoulder, which doubtless contained cartouches. Fourthly, there is an erased space on the right flank, which also contained cartouches. Fifthly, there is an erased space similarly on the left shoulder. Sixthly, there are cartouches of Seti II. on the chest. Seventhly, there are cartouches of Set-nekht on the left shoulder. Eighthly, there are cartouches of Ramessu III. cut across the ribbed lines of the wig on either side of the chest. Aahmes forebore any further claims on this defaced animal. Indeed, it seems very probable that the head had been knocked off before his time. The broken surface is very much smoothed by repeated rubbing, in spite of the hardness of the stone; if it had been only broken when the place was in course of demolition finally, there would not be likely to have been enough passing to have gradually worn away the surface. It seems rather as if it had been injured before Aahmes placed it here, and had been worn by loungers and passers, while the new temple was frequented.

Within the pylon, in the area of the temenos, are various pieces of substructure remaining; pavement was found between the pylon and the temple, and just at the S.W. of the pylon is a piece of banded lotus column placed at the base of some masonry. This is valuable as showing the style of the destroyed temple of Ramessu II. The ribs of it are semicylindrical, without any ridge or break in the curvature, like the clustered columns of the temple of Gurneh; and from the appearance of the foundation of the first temple, it seems most likely that such columns formed a colonnade in front of the temple, like the colonnade of Gurneh. This drum was measured as about 6 feet diameter; or the colonnets as 22 inches each across, which would give a circuit of 175 inches for the whole, there being eight colonnets around it.

11. Of the first temple scarcely anything remains *in situ*, so far as our excavations have gone. The retaining wall of the foundation was traced by pits around the circuit of it, and a piece of substructure remains at the S.E. corner, on which a statue of an official was found lying. Along the front is a broad bed of sand in a hollow, for a foundation; beyond this is a mass of brickwork (shaded in the plan); and then, beyond that, was another sand hollow for another foundation. All around the rest of the building there is only the retaining wall, with clean sand against the face of it; this sand was about 30 inches wide, and immediately within it, where the stones had been extracted, the ground is formed of dirty earth and stone chips. The sand has been partly dug out in removing the stones, and is heaped up outside, over the top of the retaining wall; while all around the area is a bank of earth and chips, which reaches up to the present surface of the ground. These particulars were observed by sinking pits cutting through the wall, sand, and earth, so as to show a clean section. The depth is 10 or 12 feet below the present surface of blown earth accumulated in the temenos.

When I left the work in Mr. Griffith's hands, after finding most of the circuit of the foundation by pits, I urgently desired him to finish clearing the form of the foundation, and to extract, if possible, the foundation deposits. This, unhappily, he was unable to do with the most strenuous efforts, owing to the depth below the water. At the N.E. corner he went to 25 inches below water, at the S.E. to 35 inches, at the S.W. to 25 inches, and at the N.W. to 40 inches below the low-water level of April; yet in no case was any deposit reached, or the bottom of the retaining wall discovered. In the S.W. corner a fine limestone wall was found below the brick wall, flush with the face of it, and forming the lower part of the retaining wall. This limestone wall was of three courses, each 20 inches thick, and 12 inches deep back; the courses beginning at 6 inches above water-level, and being found by probing to a depth of 54

inches below the water. The sumptuous work of placing a fine limestone lining to a mere underground retaining wall suggests that a fine deposit probably awaits the explorer here; but the permeability of the great sand bed of the foundation enables the water to flow in so readily, that it is impossible to reach it without some extraordinary means, such as freezing the soil, a diving caisson, or pumping the whole area around dry with large pumps. As has been observed in Chapter I., the water-level of the country has risen 10 or 11 feet since this temple was founded, perhaps even 15 feet, if it is the original foundation of the twelfth dynasty. Hence the deposits may easily be 6 or 8 feet below the present water-level.

At the S.E. corner there remains one course of substructure, of which the joints are shown on the plan; its base is 12 inches over the water-level, and it is 16 inches thick. There are traces of the blocks above having been set back 8 inches along the front; just as the blocks of the Aahmes temple foundation recede. On the block with a spot on it was a mason's mark. Now it is evident that this wall did not run round the front of the building, as it has a smooth facing in line on the north side; and from the mass of brickwork (shaded) ending so flatly on the west, and the disturbed soil going down to below water-level there, it seems that a more massive and important wall existed on the west of this brick mass. It seems likely, then, that this brick represents the space within a colonnade in front of the temple; that the real front of the temple stood on the west of it; and a colonnade, flanked by antæ, stood in front of the temple. From the drum found by the pylon, and the intercolumniation of the colonnade of similar columns at Gurneh, we may conclude that there were two columns on either side of the entrance. In classical phrase it would thus be tetrastyle *in antis*. A dotted line is placed around the area of the building, showing the probable size of the interior, up to the inner face of the stone walls. The size of the temple, therefore, was about 208×92 feet outside, and 155×70 feet inside: that is to say, about the size of the temple of Amenhotep III., or either of the temples of Ramessu III. at Karnak.

The only statue found here was lying on the northern part of the substructure, at the south-east corner. It is a figure represented as seated on the ground, with the arms resting on the knees in the usual position. It represents an official, Merenptah, son of Pa-mer-kau, whose ushabti were found in a tomb in the cemetery (No. 35). Between the hands is the cartouche of Ramessu II., showing the age, and on the front were two divinities standing; one is Uati, lady of Am, and the other is defaced. The inscriptions mention also the mother of Merenptah, Ta-usert, and two other sons of Pa-mer-kau; evidently this family were the great people of the district in those days. The whole statue weighs about a ton. Probably other sculptures lie beneath the sand in the area of this temple, but as it would take several weeks' work and cost a hundred pounds to clear it out, and there did not seem much prospect of obtaining fresh information, it still remains to be examined. There is some chance of finding Hyksos remains here, or inscriptions of officials of their period, which would perhaps make further work desirable.

12. We now turn to the second and smaller temple built by Aahmes II. The only remains of this *in situ*, above the foundation enclosure, are portions of a thick double pavement near the front, and the back of the great granite shrine still standing erect upon a block of quartzite sandstone, which rests on some other blocks of the pavement. The front is peculiar in form, having a projection, unlike the usual flat front of Egyptian temples. As a porch or portico seems to be unknown elsewhere in temples, it seems probable that this was a small platform in front of the entrance, perhaps approached by one or two steps, for the basis of the statues of quartzite sandstone which stood on

either side of the door. The thrones of these two statues were found lying in the hollow left by the abstraction of the double pavement. They were seated figures of Usertesen III., with standing figures of his daughters at either side of his knees. The sides of the throne were sculptured with the group of the two Niles holding the lotus plants twisted around the *sam*. One of these thrones is in good state, the group on the side being in perfect condition. The total height of the statues was about 6 feet. No trace of the upper parts was found.

The temple itself would seem to have been about 76 × 47 ft. outside, and therefore probably not more than 66 × 37 ft. inside. The roof would, therefore, be doubtless supported by two rows of pillars, dividing the breadth in three parts. Perhaps some indication of the internal divisions of it may be seen by the foundation deposit, found near the middle of the area. If this was only a sole central deposit, it would probably have been put in the middle, and not 80 in. to one side. It seems most likely that this was placed beneath one jamb of the door of the cella. If about 30 in. inward from the face of the stone, like the other deposits, it would imply that the doorway was about 100 in. wide; and it seems not improbable that the door might have been of the same width as the shrine, which is just 100 in.

In the area of the temple were several blocks of red granite remaining, sculptured with scenes of offering, and cartouches which have unfortunately been entirely erased. Beside these the lower part of a beautiful statue of Uati, in highly polished black syenite, was found, bearing a dedication by Ramessu II. on the back. From the size of this fragment, broken off just above the hand holding the papyrus sceptre, and at the ankles, it seems probable that it was about 75 in. high when perfect. This, with the crown, would apparently just fit the great granite shrine, which was about 90 in. high inside above the bench in which the base of the statue would be placed (pl. iv.). It seems very probable, therefore, that this was the statue of the temple, originally placed in the great temple by Ramessu II., and then removed and enshrined afresh by Aahmes on founding the new temple.

Beside this a group of three persons seated was found, holding a table of offerings in front of them, on the front of which a long inscription records the festivals in honour of Uati, the lady of Am, and other divinities of the place (see sect. 30).

13. Finally, at the north end stood the great granite monolith shrine, which first drew me to examine the place (see pl. iv.). This is over all 15 ft. 4 in. high, 8 ft. 7 in. wide at the base, and 10 ft. 4 in. from back to front; the total weight being about 58 tons. This does not quite rival the great shrine of Thmuis, as that is 18 ft. high, and wrought to a fine pyramidal top, instead of being rather roughly rounded; but still it is a fine piece of work, the sides being flat and well polished, and the edges neatly bevelled off to avoid their being accidentally chipped. At the back, however, the stuff ran rather short, and both the back edges are sloped away irregularly. The front was decorated along the top by a frieze of crowned uræi surmounting the globe and wings, so familiar in late work. Up the sides of the doorway were two columns of inscriptions, unhappily defaced. All that can be traced is marked on the drawing in pl. iv. The banner begins with S-men, and this limits it to Aahmes II., Nekht-har-heb, or Nekht-neb-f. As there is no trace of the two latter kings here, and Aahmes is known from the foundation deposits to have built this temple, there seems no doubt but that he had this shrine made on re-establishing the worship of Uati at Am. The dotted outline will show how the statue, of which the lower part was found, would fit in the shrine.

The plan and elevation here given are, of course, a restoration, as will be seen from the sketch of the present state of the shrine on the

same plate. The materials for this restoration were the fragments found lying around the shrine when excavated. In all, twenty blocks were carefully examined and measured. The depth from back to front was determined by the present back, the piece of sculptured front shown in the elevation, and a block which went between them and could be identified by the fractures. The only uncertain points in this restoration are the height of the doorway, and the verticality of the doorway and inscription, or its parallelism with the slightly sloping side, and also the thickness of the reveals or jambs of the doorway. That these did not extend up to the bench in the inside is certain, as there is a piece of the side near the bottom which is only 20 in. thick. The positions of the hieroglyphs on the sides were all measured on the fallen jamb, which lies a little way in front of the shrine. The bench inside has a recess in it, evidently intended to hold the base of the statue. What the arrangement of the statue and its base block was, we can best realize from the alabaster statue of Queen Ameniritis, still fixed on its base block of grey granite, in the Bulak Museum.

14. Beside the large monuments, two pieces of statuettes were found in the chips of the temple. The first piece found within this temple, on the second day of digging, was a fragment of the legs of a statuette in limestone, much injured, but yet bearing the precious mention of the city of Am close to its upper fracture (see pl. x. 12). Two and a half weeks later, a torso of a very fine green basalt statuette was found, with a delicately cut inscription on its back, apparently of the style of the thirtieth dynasty; this again bore the name of Am, but close to its lower fracture (see pl. x. 11). Beside these the group with a table of offerings, and the statue of Merenptah, both mention the city of Am, making four notices of it in this temple.

We will lastly notice the small objects, the foundation deposits. In pl. vi. will be seen the positions of these finds in relation to the corners of the brick retaining wall of the foundation. The bricks of this wall are 17·9 × 8·9 × 5·2 inches. The S.W. was the first deposit for which I tried. Here we came down on the pottery, and after removing that carefully I found I was below water-level. Scraping out the sand, I groped down below the water, scarcely expecting to find anything; but after going nearly a foot below the water I brought up a porcelain plaque, which on hastily rubbing the sand off it showed the name of Aahmes. Many more plaques were found by further groping, and this proved to be the richest corner of all, having a double supply of plaques, and some pottery stands not found elsewhere. After this, I next excavated the other corners with more space, and arranged to have baling kept going actively all the time I was at work below water-level. In this way I was able to lay bare all the deposits regularly, and draw and measure their exact positions, as shown on pl. vi. At the N.E. no deposit could be found, although we searched far lower and wider than for the others; and as a double set of plaques was found at the S.W., I can only suppose that the N.E. corner was accidentally not prepared properly, and that the surplus was put in the S.W. After the corners, a set of pottery was found near the middle of the area, probably below one jamb of the door of the cella, as already noticed. No plaques were placed with this, though I cleared it to a far greater depth than the other deposits. The pottery was two feet over water-level, and I searched to below the water.

On looking at the types of the deposits (pl. v.), the stone plaques are ground but not highly polished, and the gold and silver are marked by punching with delicate punches, curved and straight. No. 9 is of green limestone apparently, rather hard. The green glazed plaques are varied; the two cartouches appear one on each side, but the title is either *nuter nofer* or *suten sekhet*. The lead plaque is distinctly not inscribed; and the copper is too much corroded to show whether it

was inscribed or not. The types of the pottery vessels plainly show them to be ceremonial imitations of various vessels of larger size and sometimes of different material. They may, therefore, be the cheap substitutes for more valuable vessels which were deposited in earlier times under temples, either as the vessels consecrated by having been used in the ceremony of the foundation, and therefore not to be used again for other purposes, or else as models of what were to be used in the temple. The view of consecrated articles buried to prevent their re-use seems the more likely; and it would explain the models of tools found at Naukratis and Gemeyemi as not the models of what *would be* used in the building, but as representing the tools which would otherwise have been forfeit to the gods as having been *already* used in the foundation ceremony;—much as if the silver trowel used at a modern masonic ceremony should be left in the mortar beneath the stone, or a cheaper substitute for it. The vessels Nos. 12 and 13 are evidently copied from the bronze *situla* with a swinging handle; Nos. 18 and 19, again, look as if modelled from metal prototypes; Nos. 24, 25, and 33 may well be imitations of stone vessels; and Nos. 11, 15, 29 and 35 are clear copies of the larger pottery vessels of the twenty-sixth dynasty, such as I found at Defenneh (see pl. xxxiii. 4, xxxiv. 19, 21).

The full catalogue of all that was found in these deposits is as follows, referring to the numbers on pl. v. :—

		S.E.	S.W.	N.W.
1, 10	Green glaze	1	5	1
5	Gold	1	2	1
6	Silver	1	2	2
7	Lead	1	1	1
4	Copper	1	1	1
2	Lapis lazuli	1	1	1
3	Cornelian	4	4	3
8	Limestone, brown	1	...	1
8a	„ mottled	1	1	1
9	„ ? green	3	4	2
9a	Felspar, green	...	...	2
	Bitumen	...	...	1
	12 varieties	15	21	17

Pottery.

	S.E.	S.W.	N.W.	W. Central.		Total.
11	3	2	1	15	+ (1)	22
12	2	1	...	2		5
13	1	...	...	...		1
14	2	1	...	1		4
15	...	1	...	...		1
16 } 32 }	5	7	6	1		19
17	...	...	...	3		3
18	...	1	...	...		1
19	...	1	...	...		1
20	...	...	1	...		1
21	...	1	...	...		1
22	...	...	...	1		1
23	1	...	...	...		1
24	1	2	2	1		6
25	...	...	1	...		1
26	1	1	2	1		5
27	...	1	...	...		1
28	...	...	1	...		1
29	...	...	...	2		2
30 } 31 }	6	2	6	4	(1)	19
32 (see 16)						
33	...	2	2	...		4
34	1	1	...	...		2
35	...	...	3	...		3
Totals	23	24	25	31	(2)	95

The two numbers in parentheses had lost their marks when I catalogued them in London; 16 and 32 are the extremes of a very common, but variable family of saucers; 30 and 31 are two forms of one other type; the numbers in each deposit seem to have been intended to be roughly equal. Very probably there may be another deposit, on the east side, matching that found on the west of the middle; but as the west central had no plaques, and a sufficient amount of pottery had been secured, I thought better to leave that alone for antiquaries of future ages.

15. The one other monument in the temenos which now remains to be noticed is the altar found outside the small temple, behind the shrine. This altar may have been originally in the temple, and have been rolled out; but as it was found outside, and lying just behind the shrine, and yet duly oriented, it seems more likely to have been placed by Aahmes at the back of the small temple. It was originally a work of Amenemhat II., carved with the usual low relief,

fine lines, and high polish of the twelfth dynasty. The upper surface has unfortunately suffered severely from the salt, which has scaled off much of it, and has also so swollen the syenite that the corners are flaked away likewise. This action of salt on syenite was still more shown by some sculptured fragments found close to the surface just N. of the altar. These were entirely frayed into their component crystals by the crystallizing force of the salt in the interstitial joints of the stone, so that the mass was held together—so far as it would hold—by the salt alone. Any porous material lying near the surface, where the salt crystallizes out of the soil, above the permanently damp earth, is always thus attacked, pottery being flaked to pieces, or large chips blistered out of it. Even mud bricks are frequently reduced to powder, and show as much salt as mud on cutting them through.

The inscriptions added to this altar in later times than the twelfth dynasty are, however, the most important part of it (see pl. ix. 1). They were engraved by a certain "chief of the chancellors and royal seal bearer," whose name and further titles are effaced. This person was one of a series of officials whose titles were singularly parallel to the English Lord High Chancellor and Lord Privy Seal. Such titles imply a unique position, or one which would only be held in duplicate by a viceroy in a different province, such as the Princes of Cush under the eighteenth dynasty. The further evidences of the power of the successive holders of this double office is seen from their having a series of scarabs, like those of the kings and members of the royal families of the twelfth and fourteenth dynasties, with their names and titles; many such are known, as for instance, Ha-sa-r, Ptah-ran, Ka-em . . . hes, Se-neb, Senb-su-ma, Senb-a, Hor-em . . ., and Herfu.

Beside this no other instance is known, so far as I remember, of a personage not actually reigning who has usurped royal monuments in a public temple, and even in a capital of a nome, as this chief chancellor has appropriated the two sphinxes before mentioned, and this monument, by long inscriptions. This altar gives, therefore, much fresh light on this obscure class of officials; it shows that they existed after the twelfth dynasty, though of course before the eighteenth, and that they usurped prerogatives otherwise reserved to reigning kings. So far we are on certain facts.

16. To turn now briefly to an hypothesis suggested by these facts. We find in the Hyksos invasion the rule of a hated and conquering race; yet a rule which did not at all crush out the civilization which it already found in Egypt. Further, after a time, it gradually imbibed the civilization over which it dominated. And yet it was a rule without much civil organization, if any, since it was only as Manetho says, "at length they made one of themselves king" after conquering and pillaging the country (Jos. Cont. Ap. i. 14). *Πέρας δέ* implies "finally," "at the end" of all the invasion, struggle, and capture of the inhabitants. The nearest historical parallel, by the light of which we must judge this case, is the Arab invasion of Egypt, and subjugation of the Copts: here the conquered were under the debasement of Byzantine rule, as the Egyptians of the thirteenth and fourteenth dynasty were living under the decayed forms of the civilization of the twelfth; but the conquerors were more civilized probably than the Hyksos, and more capable of organizing themselves; yet we see that they adopted the arts and the government which they found in the country to a great extent, and—like the Hyksos—became Egyptianized. But one thing they took much as they found it,—the bureaucracy who managed all the details of the needful administration of the country. The officials continued to be Copts, and there was probably little break in the inherited offices of the internal organization. Now this is exactly an explanation of what we can see under the Hyksos. They conquered the country as a military horde, without even a king; they levied tribute (1st Sall. Pap. line 2); but they probably

had the sense to let the natives collect it for them, and left the native organization to follow its own ways. A very curious evidence of this being in after times believed to have been the case, even when the Hyksos were as much Egyptianized as possible, is given us in the celebrated fragment of the first Sallier Papyrus, which at least shows us what was the tradition of their rule. In that we find, that even for a royal letter the Hyksos Apapi is said not to dictate his own words, but to be completely in the hands of his scribes, for "King Apapi sent to the Ruler of the South a notice, according as his scribes knowing in affairs said." This view explains the continuity so evident between the middle kingdom and the rise of the empire; it exactly agrees with the one or two fragments of information that remain to us, and it accords with the historic parallel of the later invasion from Asia.

Now to apply the facts we have noticed above :—There is a series of viziers, men who acted for the king over the treasury and taxes, and over the royal decrees and public documents, bearing the king's seal. These men lived after the twelfth, and before the eighteenth dynasty. And, further, they would seem to have acted for rulers who did not care about the public monuments, and would allow them to usurp them at their pleasure. Here we have the exact description of a native vizier of a Hyksos king. We have but fragments and suggestions to lead us, but every item that we can glean exactly falls into a consistent place on this hypothesis, and would be hard to adjust to any other. Leiblein has already pointed out how the fourteenth dynasty, with its short reigns averaging only two years and a half, represents viceroys of the Hyksos; but may these not be identical with the men who in the Hyksos country were reckoned as viziers, while by their own countrymen in the upper country they were counted as kings? They may have even had a different title, and acted as viziers in one part of the country, and as semi-independent kings in another part. Or the viziers may have been the lower title which the chief of the native administration had to adopt when the Hyksos made themselves a king. This is a point on which we must wait for more light.

But yet one further document may be quoted, as giving and receiving light on this question: the account of Joseph in the book of Genesis undoubtedly refers to the Hyksos period, and there we read, "Let Pharaoh look out a man discreet and wise, and set him over the land of Egypt,"—not, let Pharaoh give orders to his own officers. "And Pharaoh said unto Joseph . . . Thou shalt be over my house, and according unto thy word shall all my people be ruled; only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his signet-ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, Abrech; and he set him over all the land of Egypt." Here we read of the investiture of a vizier under the Hyksos, creating him royal seal-bearer, and giving him the honour of the second chariot. This we now see was not an extraordinary act of an autocrat, but the filling up of a regular office of the head of the native administration.

CHAPTER III.

THE CEMETERY.

17. The cemetery of Tell Nebesheh covers a large space of ground (see pl. xv.), but does not seem to have been arranged on any regular plan, or to have conformed to any lines of road across it. The tombs are placed, as will be seen, at almost all angles, though roughly to the cardinal points in general. The earlier tombs, however, seem to be inclined more to the east of north than the later; Nos. 4, 3, 5, 7, 8, 27, 31 of the Ramesside period are all considerably to the east, only No. 21 is less so. The Cypriote tombs are rather less inclined on the whole, Nos. 1, 17,

18, 26, 29, 33. The later tombs of the twenty-sixth dynasty, such as Nos. 28, 12, 42, 38, 39, are nearly due north and south; while No. 23, which is certainly of the Persian period, is even a little to the west of north; so is also the great tomb No. 77, which is probably late in the twenty-sixth dynasty. Note also the two tombs marked "earlier" and "later."

A far greater number of tombs were excavated than those here shown on the map—many times more than these in fact. But nearly all which were of interest from their form or contents have been planned and mapped. A few were lost from the record, as their numbers (which I always cut deeply in the brick walls with a knife) crumbled away while Mr. Griffith was finishing the excavations before my return to Nebesheh to make the plan. Otherwise, the record of all that was noticeable is complete.

There are here two entirely separate classes of tombs, if not three (see pl. xv. and xvi.). First, there are the great hoshes (as they may be called, from the Arab name for a large chambered tomb building), which were certainly built on the surface of the ground, and rose to probably 10 or 15 feet in height (see No. 76). The chambers in them sometimes communicated with one another, but no instance of an outer doorway is seen, and it rather appears that the access to the chambers must have been from the top, as in the subterranean tombs. Many of these have been rebuilt, sometimes two or three times, on the same lines, and many reinterments have taken place in them. Their state is consequently very confused; but in no case have I found anything earlier than the twenty-sixth dynasty, and they seem to have come into use at that time. The second class is entirely subterranean, with wells of access built by the side of the tombs, and provided with foot-holes in the sides (see Nos. 42, 20). The entrance to the tomb from the well is always carefully bricked up. Very usually there were two or more chambers opening off a common passage (see Nos. 1, 38). These tombs when more complex, as in No. 31, developed into hoshes, as in No. 28, which is nevertheless still subterranean. They also were lined with stone in the twenty-sixth dynasty (No. 46), and all such tombs have a wide well of access, with one or two ledges narrowing it part of the way down, on the side opposite to the doorway. These tombs developed into what must be reckoned a distinct class, the third; these are large square hollows, such as the Psamtikmenkh tomb, No. 77, which is 60 feet square, lined with brick walls and having stone chambers built in the space, and filling it up to the lining with a mass of constructions.

The positions of the bodies are not constant, though they generally lie east and west. Those planned in pl. xvi., and some others noted, give the following results:—*Ramesside.* Head 2 E., 2 W., 1 N., 1 S. *Cypriote.* 6 E., 1 S. *Saite.* 17 W., 3 N. Here a very clear distinction between the classes may be seen. The Ramessides were nearly indifferent, but the Cypriotes were exactly the reverse of the Saites. As the Cypriote tombs are, at least in part, contemporary with the Saite, this complete contrast shows a real and important distinction between the two classes. The position of the tomb well of entrance does not seem so fixed; though usually on the east, the Saites—who were most regular in placing the bodies—yet placed the well on the east or west indifferently.

18. The earliest tomb opened, was one built of red baked bricks, No. 35, almost at the extreme east of the cemetery. It had been much disturbed and broken up in early times; and I could not plan it, as the people fell on it in the night after we found it, and carried off all the bricks. This was early in my residence here, and before I had them well in hand; but it gave occasion for me to promise so absolute a decree of dismissal against the whole village, if any further disturbance of my work took place, that I never had a brick or a stone removed afterwards. This tomb was of Pa-mer-kau, ac-

cording to the two limestone ushabti found in it; and from a statue found in the temple, representing Merenptah, son of Pa-mer-kau, and bearing the cartouche of Ramessu II., it may be dated to the nineteenth dynasty. The style of the two ushabti (see pl. i., top line, numbered 35) also exactly accords with that period; and some fragments of wrought granite found in this tomb, again agree to a Ramesside period.

The employment of red brick in this tomb, and in the next to be described, which is also Ramesside, is of great importance. Hitherto I had never seen any red brick in Egypt of earlier times than the Constantine period; and it appeared to be a test of that age. Now we see from these cases, and from the discovery of red brick beneath the black mud brick of the twenty-sixth dynasty, at Defenneh, that baked brick was introduced in the Ramesside times in the Delta. There is, however, a distinction between these and the Roman bricks in point of size; those in tomb 21 are 13·5 inches long, and at Defenneh, 12·6; whereas the Roman are usually 8 or 9 in., and only at Dendera rise to 11·7. These early bricks seem to have been made much like the thick pottery coffins as to material; and differing in size as they do from other Ramesside bricks, they rather seem to be classable with the large articles of baked clay than with the crude mud bricks.

The next tomb in point of age is No. 21 (pl. xv., xvi.). This is entirely of red baked bricks, placed together dry, and irregularly bonded. The shaded part in the plan was of brick on edge; the rest of the bricks flat. The N. wall ran across the foot of the coffin recesses; and all the walls rose around the group of recesses, in a square well, to several feet high. The upper part had been disturbed in later times and much denuded, so that no further details could be obtained. The coffin in the E. recess was either of the slipper or lid type, not of two large pots mouth to mouth. It was of very hard, good pottery, painted with yellow bands outside on the red surface. On the outside, beneath the head, was a black line traced, forming an ellipse $4\frac{1}{2} \times 4$ inches, and the sand stuck to the pottery within the line. Over the head of this coffin were the two ushabti marked 21 on pl. i., made of rough red pottery; these are of a style never found again at Nebesheh. With these, over the head of this E. coffin, was the upper scarab marked 21 on pl. i.: by the name *User kheper ma*, it represents Ramessu V.; it is made of schist, white, and has been glazed. In the N. part of the middle coffin was a large heart amulet of red glass, decomposed to green on the surface. In the W. coffin was the lower scarab marked 21 on pl. i.; it is clearly Ramesside in style, and from the occurrence of *Si-Neit* in the titles, may be of Ramessu XIII. (Kgsb.); the character of the cutting is like the scarab cxliii. of Mr. Loftie's collection, which is of the same period; it is made of highly polished dark green jasper. These scarabs and heart amulet are now at Bulak. Probably also of the twentieth dynasty is the tomb of Nekht-Amen, No. 31. This was disturbed by the Arabs before I began to work that region, and they brought me six glazed-ware ushabti of the type marked 31 on pl. i. Further working here brought out pieces of the beautifully engraved alabaster vase (marked 31 also) and the two plugs of alabaster, probably from the ears. These objects were in the S.W. corner of the chamber containing the two coffins; probably the tomb had been rifled in early times, and the alabaster vessels smashed up in this antechamber. The southern chamber of the tomb was almost entirely lost by denudation, though more remained of the others owing to a great sand hillock rising on the N.E. side. The chambers were floored with bricks two deep, and were all mud plastered and white-washed inside.

Slight remains of other tombs, probably of the same age, were found on the S. side, and on the top of the same hillock; also remains of fine work in granite, &c., from destroyed tombs E. of No. 25. Further to the N.E. were more tomb chambers, No. 41, and in the N.W. one of the group were the two alabaster vessels, marked 41,

pl. i., standing in the S.W. corner; and in the same chamber three terra-cotta ushabti of Patekh, of the type marked 41, pl. i. From the style of the alabaster vessels and the ushabti it is almost certain that this tomb is of the twentieth dynasty.

Another early tomb of the nineteenth or twentieth dynasty was found at No. 4 (pl. xv., xvi.) with two limestone ushabti, see 4, on pl. i.

19. The best group of tombs of the twentieth dynasty was that of Ha-ra and Ra-mes-nekht, Nos. 3, 5, 7, and 8. The objects from these tombs are all on pl. ii. Tomb 8 I cleared entirely myself, and so it is certain that the very varying styles of the ushabti were all really found together. Beneath the coffin of pottery, which lay on a raised bench of brickwork covered with cement, were the ushabti, of sandstone, of limestone, and three of pottery beneath the head, and of limestone and two of pottery beneath the feet: they lay pointing in all directions. Across the head was the food vessel. That such very diverse types of ushabti should all be not only of one period, but belonging to one interment, is a strange and unexpected result. From the style of the stone ones, and from the green glazed ones of Ra-mes-nekht in tomb 3, it is fairly certain that this set of tombs is of the twentieth dynasty. Two heads from the pottery coffins, painted with black, red and yellow, were sufficiently well preserved to bring away; and parts of the coffins were brightly coloured with stripes of the same paint. The square box of pottery, found in tomb 3, is unhappily much broken up; it appears to have had a lid fitting in the groove around the top, and the pottery jackal of Anubis most likely was couchant on the lid. We now know from this tomb the age of several varieties of ushabti, and of these painted pottery coffins.

Tomb 27 (pl. xv., xvi.) appears, from the style of the ushabti, to be rather later, but still long before the Saitic renascence. We may provisionally call it of the twenty-second dynasty. It had been nearly denuded away, and the contents had been smashed up in early times, but I carefully cleared out what remained. The broken alabaster vessel, marked 27, right side of pl. i., had apparently a lid of slate (shown above it), with a knob of alabaster to cap the pin on which it turned, and another knob to serve as a handle. Beside this were pieces of a bowl, a small dish, and a symbolic eye, all in alabaster; pieces of two cups, one with a spout, made of blue-green glazed ware, ribbed; and five ushabti of blue-green, very rudely painted with black. All these are marked 27, pl. i. There were also pieces of an ivory flask, and of a blue glazed flat dish, rather like the colour of Roman glazed ware.

20. We now come to a wholly different class of tombs, which, from the pottery found in them, I have called here Cypriote. Though such pottery was not found in every tomb so named, yet as the bronze spear-heads and forks often accompany this pottery, and are never found in purely Saitic tombs with ushabti, I include them in this class. The Cypriote class, then, may be defined as having Cypriote pottery, or bronze spears or forks, and never having any ushabti. Moreover, as already noticed, the bodies always lie with the heads to the E. or rarely to the S., and never to the W. or the N. as in the Saitic tombs.

Yet we must not conclude that these belong to a wholly different period to the Saitic tombs; on the contrary, it will be seen on pl. xv. that tomb No. 2, a great brick-lined well of Saitic work, has cut into the corner of the group of Cypriote tombs, Nos. 17, 18. Hence 17 and 18 must have been disregarded when tomb 2 was made. Yet, on the other hand, after tomb 2 was ruined, and the stone sarcophagi in it smashed and looted, a later interment in a pottery coffin was made over them, and yet later still an interment near the present surface, with a bronze spear-head of the Cypriote class. Thus it is clear that these Cypriote tombs began early in the twenty-sixth dynasty, and probably lasted till the middle of the Persian period; perhaps even extending beyond

these limits. From the pottery, the spears, and the entire absence of ushabti, it seems certain that these belong to a colony of Cypriote mercenaries, brought over by Psamtik I. when he settled the Carians and Ionians at Defenneh, one day's journey to the E. of this site; and that this colony lasted for some two centuries or more.

As the contents of these tombs are nearly all illustrated on pl. iii., with the numbers of the tombs to which each object belongs, and the tombs are planned on pl. xvi., and mapped on pl. xv., it is only needful to notice such as were peculiar. The only tomb containing iron was 17, which contained both bronze and iron spear-heads in the positions shown in the plan. In the same tomb was one of the best preserved pottery coffins, the lid of which has been brought away, and is represented on pl. i. It has also a curious round hole, made intentionally, in the head of the coffin. Tomb 26 is of interest as having three gold earrings (see pl. viii., fig. 18) and a rude glazed scarab (fig. 19), together with an indistinct blue glazed figure of Mut. Tomb 33, beside five vases of pilgrim bottle type, had the curious vase in the mid-bottom of pl. iii., and pieces of pumice, sandstone, and alabaster, together with apparently a bronze knife, with hilt-plate and finial for the end of the handle (see pl. iii.). The positions of the spear-heads and forks, whenever noted, are marked on the plans.

The use of the curious bronze forks here found, is still undecided. They are generally found along with the spear-heads; yet they cannot be weapons, as they are never sharpened, and they frequently have a cross-bar. This bar also prevents our thinking them to be fishing spears. The only explanation that occurs to me is that they were the shoeing of the butt ends of spears. It will be remembered how the Egyptian sceptres always end in a fork at the base, which suggests that such a type was familiar. Again, for utility, it was needful to have a point which could be driven into the ground, to stand the spear upright; and yet a means of fastening a leather thong on to the butt end, so as to get better grip of the spear in charging, would not be at all unlikely. On the whole, therefore, it seems probable that the butt ends of the spears had a fork on them to stick in the ground, and to put a thong over, which could be fastened to the hand; and that a later form had a bar across the fork to prevent the thong slipping off in action. The fork from tomb 24 was intended to fit on to a naturally forking staff of wood.

The presence of this Cypriote pottery so commonly here, in the beginning of the twenty-sixth dynasty, suggests that it was really from this type of pottery that the Egyptians formed the "pilgrim bottle" type of red pottery made on a sand bag, and of green glazed pottery so often found with lotus necks, and inscriptions impressed down the edge. Such forms are, so far as I remember, unknown in Egypt until the Cypriote types were introduced.

21. The Saitic tombs are characterized by the stone sarcophagi, and the abundance of ushabti. As Mr. Griffith will describe the ushabti as a separate subject in Chapter V., there is not much to be said here of these remains. The usual course was to place one or two finely inscribed ushabti, with several rougher ones, and a few hundred small uninscribed ones, in a wooden box in the tomb. Generally the outline of the square box-full could be traced on clearing the ground. Thus in tomb 11 (Plan, pl. xvi.) were 11 ushabti together, and only one inscribed; again 16 ushabti, and only one inscribed, lying parallel, one on the other, with feet broken off. In the next chamber was a box with 5 ushabti, all plain; then a wooden box, which had been 26 inches square and 15 inches high, had contained 45 ushabti, of which only 5 were inscribed. This tomb had part of a wooden flooring and panelling which had been covered with stucco; possibly, however, this was part of a large flat coffin placed close against the wall. In tomb No. 39, again, were two boxes of ushabti; one had been about 17 inches square, and contained

154 ushabti; and another, 19 × 12½ inches, had 171, of which only 3 were inscribed. In tomb 46, which is stone lined, with a brick well of access on the west side, was a box 19½ × 22 inches, with 204 uninscribed ushabti; and another heap of 62 more, pell-mell in the corner. In tomb No. 39 (map, pl. xv., not planned) was a box of plain ushabti, lying on the legs of the two mummies.

The great tomb No. 77 is probably the finest of all in the cemetery. It still has the sarcophagi *in situ*, and the limestone pavement; but the whole of the stone structure which has stood in the great lining of brickwork has been removed. The two western sarcophagi are of limestone, rough-adzed on the outside, and with a band of hieroglyphs running all round on each of them. The inscriptions record a chief secretary of the city Am, Psamtik, son of Uat-em-hat; and Psamtik-menkh-ab, son of Aset-khebt, who held the same office. The great sarcophagus is of polished basalt, with the usual head, collar, and columns of inscription on the lid, found on the best examples of the twenty-sixth dynasty; the body of the sarcophagus is also of basalt, and has a line of titles around the upper part. The whole is encased in an enormous outer case of hard limestone, the body part is cemented in, and the lid was covered with a corresponding block of limestone. It belonged to Psamtik, son of Paserf and his wife Naisharu. For the inscriptions see Chapter V.

In the tomb 60, on the N.W. of the cemetery, is a similar coffin; but as the huge upper block has been only broken away, and the basalt lid broken up to force an entrance, this is in a very bad condition.

Tomb No. 42 of Pet-amen has another fine sarcophagus in it, but entirely of limestone; the lid sloping to a flat space along the middle, on which is a column of inscription of Pet-amen, a general (mer-mashau), son of Psamtik-mer-ptah and Ta-asar. This again mentions the city Am. The bricks of this tomb are 14·1 × 6·9 × 5·0 inches.

Out of the hundreds of tombs which we cleared, very few proved to have been unrifled before, and only one contained the bodies with a full supply of amulets undisturbed. This was tomb 23 (map, pl. xv.), where in seven chambers we found one undisturbed (marked with a spot), and in this were four bodies lying as in the plan (pl. xvi.). There were traces of the paint of wooden boxes left, sticking to the walls against which they had been placed, although the wood had entirely disappeared. It seemed that there had been wooden canopic jars, wooden boxes, and a wooden door just inside the bricking up of the doorway.

22. The amulets found on the four mummies were all carefully collected, and (excepting what were accidentally disturbed in A by the workman's pick, before the bodies were seen) the positions of nearly all of them were noted. I have mounted each set on a card in their original order, and noted the positions. Bodies A and B contained stone amulets, and bodies C and D, green glazed pottery amulets of fine work. The positions were:—

	A	B	C	D
Between eyes	... ...	... ...	... ...	{ 6 uræi { 1 eye
Mouth	... ...	Tongue piece (limesn.)	... ...	... ...
Back of neck	? Counterpoise (g. fels)	{ Counterpoise (g. fels.) { Eye (limesn.)	} Counterpoise	Counterpoise
Throat	... ...	... ...	... ...	Square eye
Below	... ...	... ...	... ...	{ Scarab with legs { Double disc
Below	? Serpent head (agate)	... ...	... ...	Serpent, neck and head
On collar-bones	... ...	... ...	Heart	
Right wrist	? 11 beads, (agate, lazuli, white quartz, beryl, jasper, syenite, brown silicate, red and green glass)	9 beads (agate, black silicate, beryl, green glaze pottery)	... ...	9 beads (possibly on neck)

	A	B	C	D
Left hand	... ...	... ...	Ring, scarab, steatite eye	? Scarab and ring
Top right breast	? Frog (lazuli)	... ...	Frog	
Left breast	? Square (lazuli); ? 9 hearts (agate, beryl, obsidian, basalt, wt. limestone, lazuli, brown, brown and white, and green silicates); ? Papyrus on tablet (beryl); ? Strips gold foil.	Frog (g. fels); 4 Hearts (basalt, limestone brown and white, lazuli); Square pendant (lazuli); Scarab (limestone) Plummet stand and square (basalt)	? Girdle tie (red glass) Square pendant (limestone)	
Above heart	... ...	Double feathers (basalt)		
Heart	Plummet stand and square (basalt) Large scarab (greenish syenite); 6 Scarabs (obsidian, syenite, beryl, brown silicate, greenish syenite, wt. limestone)	? Large scarab (slate) ? Scarab (basalt) Gold foil uræus 2 Eyes (limesn. and calcite)	... ...	Large scarab (brown basalt)
Left of heart	... ...	Gold foil uræus 2 Scarabs (basalt)		
Across chest	... ...	... ...	L. Human head hawk Tahuti Serpent Triad Scarab with legs Isis R. Nebhat	Triad, Hawk, Hawk, human-headed.
Lower part of chest	... ...	L. Altar? and scarab (limesn.) 2 Eyes (g. fels.) mid., Horus (lazuli)	Horus Tat	R. Ape L. Anubis (alabaster) R. Nebhat Neit Isis L. Papyrus ? Tahuti
Bottom of chest	... ...	Square pendant R. Eye (basalt)	... ...	2 Hearts (red glass) R. and L.
Stomach	2 Eyes (red glass, lazuli); 4 Tats (obsidian, lazuli, cornelian, br. and wt. silicate); ? 3 Girdle ties (obsidian, red and brown paste)	Gold foil uræus	2 Tats Girdle tie (red glass)	3 Tats 4 Tats
Navel	? 2 Discs on stand (basalt)	Girdle tie, red glass Disc on stand and heart (g. fels.)	3 Tats 2 Serpents	
Lower part stomach	Square pendant (limesn.)	... ...	Serpent	
Pelvis, top	? Papyrus (g. fels.)	... ...	Papyrus	
" right	Plumes (obsidian) ? Feathers (lazuli)	... ...	... ...	Plumes (brown glass) Feathers (alabaster)
" R. by spine	3 Eyes (obsidian, hæmatite, green silicate)	Eye (red glass)		
" middle	Eye (limesn.)			
" left	? Double fingers (basalt)	Double fingers (basalt)	... ...	? Double fingers (black glass)
Between thighs	Eye (jasper)			

(Limesn.) = white limestone; (g. fels.) = green felspar.

From these many positions of amulets are evidently constant; such as the *menat* counterpoise behind the neck; frog at top of chest; plummet stand and square by heart; large scarab at heart, and smaller ones with it; the triad (Isis, Nebhat, and Horus), and other divinities across the chest; the Tats in the stomach; girdle ties of red glass at the girdle; eyes in the pelvis; double fingers in the left of the pelvis. Many other positions are indicated here, but not confirmed

by several examples. The body B was pitched and gilt, eyes inlaid with white glass and thin glass edging.

Beside these, some other sets of amulets were found, but not in position on the bodies, and therefore not needing notice in detail. But of types not included above are, in tomb 39, the sun on the horizon; cartouche plaque, plain; breasts?; and in tomb 49, Tat with feathers; disc with feathers; and head-rest.

23. In the S.E. corner of the great *hosh* No. 76 we found, high up, a tetradrachm of Alexander III.; below this level a great miscellaneous bed of loose bones, ransacked out of tombs near, and all thrown in together; below that two sarcophagi built of stones and mortar, one of large blocks well laid, the other thinner; and below these again, at the bottom, the remains of a rich interment. There were silver cases for the fingers, and portions of foot-cases of silver with the toes modelled on them; 15 silver gilt figures of Neit seated, 3 of winged Isis, and an eye, similar. Cow's head in red glass; green jasper scarab, large size, from the heart; square and altar of Bast in lapis lazuli. Also great quantities of beads, over a dozen pounds weight; these are mostly of blue paste, some gilt; many hundreds of lapis lazuli, but mostly made in two pieces cemented together to save the labour of drilling the hole, which could thus be made by a saw-cut; many dozens of small round carnelian, of blue glass sloping to a ridge around the middle, and of silver made by coiling a piece of sheet silver. This interment, which from the style could not be dated before the twenty-sixth dynasty, had been made before the *hosh* was built in its present form, as a great deal was taken out from under the walls.

Among other articles from the tombs may be noted the large bronze pail and lid (pl. xx. 5), found deep in the sand in tomb 16. The pail has been wrought in one piece, with handles riveted on; and the lid seems to have had a leather (?) handle riveted on it. A pottery jar with two demotic inscriptions was found in the *hosh* W. of No. 76. In tomb 25 we found a few amulets and part of an armlet of horn, such as are known from Thebes; this is fixed by the amulets to the twenty-sixth dynasty. In a tomb S.W. of the plain, towards the town, some Arabs found a set of gold foil objects, shown in pl. viii. 10 to 17, which look most like Ptolemaic work. In another tomb near that, two large scarabs of jasper and basalt; two carnelian eyes; three crescents, tongue-piece, and figures of Hapi and Tuaut-maut-f, all in gold foil; with a quantity of small blue glazed beads.

In a late tomb in the plain, No. 70, was found a number of beads of glass, pottery, bone, and vertebræ of fish, which are shown in pl. viii. 1: with these was an oval plano-convex piece of dark green glass, polished, for setting: as several small brass coins of Constantine II. were found with these, they may be dated to the middle of the fourth century A.D. In some other interments in the mound on the extreme E. were five brass cymbals, a turned bone pot (gnawed by rats), and a clear glass flask with wavy brown rings on the neck; the neck of a glass flask, with a bronze handle looped in the ears.; also a piece of a pottery mould for making patterned pottery, scribbled on in Cufic; and some pieces of very coarse black wrapper. The interments here seemed to be of various ages, some poor ones perhaps only a century or two old, but the cymbals and flask were probably of the Byzantine or early Cufic period.

Among miscellaneous objects from tombs, of which a great quantity of amulets, &c., were obtained from the Arabs, a few require notice. A double Tat, joined by the sides, in schist, glazed; plaques of bright blue glaze, with four deities (viii. 2); an ægis of Bast in blue, with yellow facing to the disc and bands (viii. 3). Quadruple eyes, two plaques, 2 inches long. Amulet of greyish green glaze, about thirtieth dynasty, in form of a *kalantika* wig (pl. viii. 7). Bes seated, fine work. Large plaque with head of Bes, 2 inches wide. Lotus flower of blue paste (viii. 6).

Blue glaze flat cups, $1\frac{5}{8}$ and $2\frac{1}{4}$ in. across. Bronze Osiris, poor work, on original wooden base. Limestone Isis, of Ramesside period (?), on original bronze base, $2\frac{7}{8}$ high. It is evident that a large amount of sepulchral objects may still be obtained from this cemetery; but it is doubtful whether much of interest or of scientific value would repay the time required.

CHAPTER IV.

THE TOWN.

24. We may begin by noticing the slight remains of a building, which, though in the cemetery, is not a tomb, but rather the site of a small chapel. Just north of tomb No. 42 will be seen (pl. xv.) the site of a "Destroyed Limestone building." Nothing remains of this but the retaining wall of the foundation, and a quantity of chips of limestone; but in tracing it out the digger came—to my surprise—on a foundation deposit in the N.E. corner, of which he preserved only the mortar and a plaque. The S.E. corner I carefully cleared myself, obtaining the set of objects shown at the foot of pl. xix. Their positions are shown on the plan at the top of pl. vi. This more resembles the Ptolemaic deposits of Naukratis than the deposits of Nebesheh and Defenneh of the twenty-sixth dynasty; and it seems probably as late as the Persian period at least. No name is marked on the plaques. No trace of a deposit could be found in either of the other corners. The enclosure measures 697 in. N., 712 S., 408 E., 405 W.; so the building must have been about 57 feet × 33 feet.

25. Turning now to the town proper, there will be seen on pl. xvii. a plan of such parts of it as have been cleared by the natives in digging for earth. As I have not before seen a site on which they have so consistently carried away the filling and left the walls, this offered a good opportunity to get a plan without spending the time or money required to excavate it. It will be noticed that though several long lines of street may be followed, yet the houses are mostly separate *insulæ*. In several of them we can see the one larger space, sometimes indeed with an outer doorway into it, which was the open court off which the rooms branched. Such is now the almost universal form of even poor Egyptian huts, the court serving in such a climate most of the purposes of a room. But the greater number of the walls are evidently only the foundations, below the level of doorways, and so the internal arrangements are not explained. A few chambers were excavated, and some articles found; in chamber 99 a terra-cotta impression of a mould with a good head of Horus, of Ptolemaic work; a piece of a dark blue glazed cup, and a piece of an iron pruning-hook. Others of these pruning-hooks, probably for use in vineyards, were found in the town (see pl. vii. 14, 15).

26. The most important house we cleared was one in that part of the town which had encroached into the temenos of the temple. In the S.E. corner of the temenos is a considerable mound of house remains, and one house, No. 100, can happily be well dated by a find of twenty-five Ptolemaic tetradrachms which we found in it, the latest of which (in good condition) is of the year 4 of Ptolemy III., or 244-3 B.C. So the burning of this house and its contents can scarcely be put later than 230 B.C. Several curious objects were found in this house, as well as many ordinary things. On pl. vii. will be seen some of them. In bronze there is the jackal standard (fig. 3), the bronze bowl (fig. 6), and the little bell (fig. 4); beside these there were three large bronze nails, $5\frac{1}{4}$ in. long; Nefertum in bronze, large but worn; Osiris in bronze; and a piece of iron inlaid with strips of bronze. In stone are the small alabaster pot (fig. 2); a rude hawk in limestone; a marble foot from a statue of Greek work, $1\frac{3}{8}$ in. wide; a marble tongue-piece, such as those found with mummies; and a necklace of carnelian, onyx, and coral beads of

the globular, bugle, ribbed, and truncated parallelopiped forms. In glazed ware are the pot (fig. 1), and the very curious draped figure (fig. 8) which seems to have been a small flask; also a scarab with legs, and an ibis amulet. In terra-cotta is the remarkable lamp (fig. 5) with a central open tube; the tube lamps of Naukratis all belonged to the sixth century, instead of the third century B.C., and are in a hard, close-grained Greek pottery: this is the only instance I know of a tube lamp of such late date. In ivory is the female figure (fig. 7) and a scrap of ornamental rod. The tetradrachms found (with the numbers in R. S. Poole's B. M. Catalogue of the Ptolemies) are of—

Ptolemy I.	Cos?		B.M. 75
	Alexandria?		90
Ptolemy I. and II.	EY		as 1 to 6
	(but monogram ΥΑΡ)		
	Cyprus		as 6
	(but X for ⚔)		
	Paphos		16
	Miletos		57
	Ptolemais		87 to 88
	and two worn.		
Ptolemy II.	Sidon		32
	(two examples)		
	Sidon		as 33
	(but ⚔ monogram)		
	Sidon		33
	Tyre	year 22	47
	Sidon	year 31	65
	Sidon	year 32	68
	(two examples)		
	Sidon	year 35	75
Ptolemy III.	Sidon	year 4	20
	(latest dated coin here)		
	Ptolemais		36
	Ptolemais?		as 47
	(but Γ for X)		
	Ptolemais		as 74
	(but with H over Δ)		
	Ptolemais		as 74
	(but with Δ over H, three examples).		

Beside these a small lot of eleven later Ptolemaic coins was found elsewhere in the town, and brought in by Arabs; they all date between 146 and 131 B.C., are in fine condition, and all of the Cypriote mints, Paphos, Salamis, and Kition.

Ptolemy VIII. (Euergetes II.)	Year 25	ΠΑ	B.M. 55
	30	ΣΑ	17
	30	ΚΙ	34
	31	ΠΑ	4
		(two examples)	
	32	ΣΑ	21
	32	ΚΙ	41
	33	ΣΑ	23
	35	ΣΑ	25
	39	ΚΙ	new
	40	ΚΙ	52

Another house cleared was apparently a workshop of about 200 B.C., by the side of the "Late Foundation," marked close to the S.E. corner of the great temple. Here were pieces of green felspar, rock crystal, and black schist, all in unwrought lumps. In blue paste—part of the wing of a statuette; piece of "pilgrim bottle," with the wish "Sekhet give a good new year to the owner;" ribbed cylinder with square hole in middle to fasten on a metal rod for furniture; a symbolic eye; and two star-pattern discs (pl. vii. 8); with two others of white paste. The pattern of these, which extends from the time of Psamtik II. (Tanis, pl. xii. 25), and is found in a highly raised form on bosses at Sueilen, is probably derived from the star-patterned echini so commonly found in the tertiary limestone of Egypt. Beside these were pieces of lapis lazuli and blue paste, formed for inlaying. In bronze—Horus, situla, and a cat, all 3 to 4 inches high; and some nails. The date of these objects is tolerably given by a small bronze coin of Ptolemy III., about 230 B.C.; as it was rather worn, the house probably belonged to about 200 B.C.

27. Of miscellaneous objects in terra-cotta from Nebesheh, there are figured in pl. vii. two pieces of statuettes of the Phœnician Venus type (figs. 10 and 12), possibly connected with the Cypriote mercenaries. A mould for a sistrum head (fig. 11). A remarkable figure, which does not seem to be an ushabti, but is more mediæval

than Egyptian in its appearance (fig. 20). A plaque with a female figure standing with the hands on the hips, and a vase beside her (fig. 23). Two rude heads of animals (figs. 17 and 19). A four-handled model vase (fig. 16), and a curious form of two-handled bowl in hard, smooth pottery of dark brown colour. Also, not figured, several small long-necked flasks of dark brown pottery, with loop handles, such as are often found in Cyprus and in Egypt; until their age shall be established, their origin must remain unsettled. Also a piece of pottery painted with a cross-line pattern in brown on a white ground; as this is not like late Roman, it is more probably of the beginning of the twenty-sixth dynasty, when the Ramesside painting still lingered in a very rude form.

Of stone objects there is a recumbent female in limestone, like those figured in "Naukratis" (xix. 9), but of rather better work: this seems to show that such figures are Egyptian, and not Greek. A whetstone, $5\frac{1}{2}$ inches long, of dark green fine-grained stone, and well shaped. Two small alabaster vases, with very rude lotus pattern. A Bennu mould in limestone. A piece of a trachyte corn-rubber (pl. vii. 21). Right-angled pieces of black trachyte are often met with in late sites, and hitherto their object was unknown; at Naukratis and Nebesheh, this year, pieces with a wheel on the side were found, and this implied that some motion was connected with them; at Defenneh I found pieces which plainly showed them to be corn-rubbers. Made of a flat slab, with a slit down the middle nearly from end to end, the sides sloped down to the slit, out of which the corn passed to be rubbed on the slab below; the small plan and section with fig. 21 show the form. Three dice of limestone, large crystal of calcite, and a rock-crystal seal of Pehlevi period.

Of bronzes, a king kneeling, 15 figures of Osiris, 5 of Har-pe-khruti, 5 of Nefertum, 3 of Khem, 3 of Isis and Horus, and 1 of Khonsu. Flat bronze head of Isis chased both sides. It is head, Triad, Khem, Amen Ra, and Horus. Three beards; a uræus inlaid with red glass and gilt; Osiris feather, 7 in. long; and feathers of Osiris with uræi pendants. Situla with swing handle, 4 in. high. Situla $5\frac{3}{4}$ in. high, with incised figures. Model situla and basket. Bodkins (2), kohl sticks (8), arrows (16). Bowl, 6 in. across, $1\frac{3}{4}$ high. Plummet, $1\frac{1}{2}$ in. long.

We may also note an iron axehead 6 in. long, 2 wide, and $\frac{5}{8}$ thick. A slab of iron $3\frac{1}{4} \times 2\frac{1}{4} \times \frac{3}{8}$, found with the broken pieces of the sarcophagus in tomb 77. A base Athenian tetradrachm. An Athenian drachma. Silver ring with Har-pe-khruti (pl. viii. 4), which may be connected with the hieroglyph of the city of Am. A second like this was kept at Bulak. Two plain silver rings. Silver ring with gold foil inlaid (pl. viii. 5). Three silver earrings, and one gold. A piece of a throne of a large statuette of glazed pottery; on the back Horus holding a hare and another animal; Nebkau and cynocephali on the sides. A die of blackened bone; and a piece of skull, of the extraordinary thickness of $\frac{2}{3}$ inch.

The scarabæi only remain to be noticed. The whole of them are drawn on pl. viii. The general style characteristic of the Nebesheh scarabs is the small size, high finish, and often bright apple-green colour of the glaze on the pottery. Schist scarabs are not so characteristic here in their work, and do not so clearly belong to the place. Of scarabs most distinctly belonging to Nebesheh, we may notice 20 to 28, 33, 37, 44 to 48, 63 to 67. The Tanis scarabs, on the other hand, are nearly always of schist, and are often still smaller, as figs. 69, 71, and 80 to 83. The fig. 36 is not a scarab, but a little plaque of schist with Sekhet in relief on either side. The *hetes* scarabs (47, 48) are now known to be of Psamtik II., by a double name on one of Dr. Grant Bey's collection. No. 60 seems to read Ra-en-ka, but it is hardly to be supposed that a king of the obscure eighth dynasty would be noticed in the later times: it,

as well as scarabs 61 and 62 of Naukratis, is probably a blunder for Ra-men-ka, who was much noticed in later times. The most singular scarab to find is one of a queen Aahmes, who must be of the beginning of the eighteenth dynasty; and the work in clear carnelian is exactly of that period. Whether this be of Aahmes, one wife of Amenhotep I., or of Nofertari or Meritamen, it is the first fragment of the eighteenth dynasty which I have seen in the Delta. No. 63 is one of the well-wishing scarabs, "All good business;" and Nos. 65 and 66 the very usual "praise to Khonsu" or "devoted to Khonsu."

The Tanite scarabs were brought over by my workmen who came from there. No. 71 is of Sheshank I. or Takelut II. No. 75 proves that the bright Indian red glaze, of which I had suspected the genuineness, is undoubtedly ancient, and of the twenty-fourth dynasty; this also shows that the series of scarabs of possible vassals of Piankhi (Ra-men-kheper) do belong to the Delta, this one being of Ra-men-ī. The others do not show anything of importance, beyond the general connection of the very rude schist scarabs with the San district. No. 81, of "praise Tahuti," is one of the smallest inscribed scarabs known.

CHAPTER V.

THE INSCRIPTIONS.

By F. Ll. Griffith.

28. The hieroglyphic inscriptions of Nebêsheh are fairly numerous, and add considerably to our knowledge of local history and religion in this corner of the Delta.

The inscriptions on the sarcophagi and temple monuments show that here were the city, temple, and cemetery of Ȧmt, capital of the nineteenth nome of Lower Egypt, Ȧm peḥ. This name was formerly identified with that of Buto, owing to the worship of Uat (Buto) as the chief divinity of the city. Dümichen in his History of Egypt had in 1879 shown that Ȧmt was not the same as Pauat (Buto), and Brugsch removed it from the N.W. of the Delta to Pelusium by a guess not far from the truth.

In 1884 Mr. Petrie found at Tanis a chapel of the gods of Ȧmt, in which were limestone sphinxes and tablets (now in the British Museum). One of the tablets represented Ptolemy IV. Philopator? and Arsinoe giving land to these gods; another smaller one was a plain representation of Ptolemy II. Philadelphus and Arsinoe. This chapel was on the N. side of the road leading E. from the river to the temple (cf. Tanis, Pt. I., p. 31). Besides this, a similar scene of Ptolemy II. and Arsinoe offering land to the same gods was found on a large tablet discovered with a sphinx "just on the watershed at the S. end of the valley that runs S. from the pylon." From these discoveries it was concluded that Ȧmt was probably none other than the city of Tanis. A possibility of this remains still, but the site of Nebêsheh is quite important enough to be that of the capital of the nineteenth nome. The name of Ȧmt occurs continually on its Rameside and Saite monuments, and its great temple adorned with fine statues and monuments was dedicated to Uat of Ȧmt, a very different matter from the chapels at Ṣân.

Returning to the hieroglyphic name of Nebêsheh, Dümichen shows that the wine of Ȧmt was celebrated in the earliest times; while in Ptolemaic times wine was also imported into it from Syria. The land now would scarcely grow vines, being very salt, except southward along the edge of the desert about Salḥîyeh and Fâqûs, where palm trees grow abundantly and to a great size. Some small sickle-shaped implements of iron, that were found in houses of Ptolemaic date at Nebêsheh, were perhaps used in vine-dressing, when under a better system of irrigation "the fields of Ȧanru," as the territory of this nome was named (like those bearing the same name in the lower world), produced rich corn crops, such as appear in the vignettes of the Book of the Dead, instead of the meagre and stunted growth of the small part that is still cultivable. At the present day there is only a very narrow strip of good land on the edge

of the desert, and every mile that one proceeds northward the land becomes rapidly more barren, until at Nebêsheh, six miles N., we reach the limit of cultivation, and north of that for miles no tilled ground is seen, except where a village such as Sân, existing for other reasons, has contrived to till a small patch.

29. The earliest inscriptions of Nebêsheh are those upon the monuments of the twelfth dynasty in the small temple. Here were found three monuments of this date. The earliest is a large part of an altar dedicated by Åmenemḥāt II. The king is described as beloved of Osiris lord of Ṭaṭṭu and of Anubis on his sacred mount (pl. ix. 1). These are the usual epithets of kings of this dynasty, and have no local reference. It is unfortunate that the dedication is imperfect, as it might have contained the name of the chief god of the city at that period. Inscriptions have been added in later times on the sides of the altar. A horizontal line commencing with the titles "*erpā ḥā*" appears on the top of each side (i *b* and *c*) with a vertical line (*d* and *e*) cut below it, giving the titles "the chancellor, the chief of the sealers *nub mertu*." Those on the right side have been almost entirely erased, while on the left they were allowed to remain, being probably out of sight. This side is now unfortunately much broken. The horizontal and vertical lines probably belong to the same person. The hieroglyphs are so rudely cut in both that they are difficult to recognize.

The other two monuments are thrones of statues (pl. ix. 2). The name of one is lost, but they appear to be a pair, and the name of the second was found on a fragment which fitted the throne, showing it to have belonged to a statue of Usertesen III. The name of the princess who stood at his knee is not legible.

The inscriptions of the twelfth dynasty are, therefore, without local signification. But from them we learn that Nebêsheh has to be counted with Ṣân and Khata'neh as one of a group of sites in this far-off corner of the Delta which was honoured by these early monarchs. It is strange that in the rest of the Delta, Heliopolis alone can as yet show a monument of equal age.

Perhaps from the same remote period date two sphinxes of black granite which were found in the gateway of the temenos. One is headless, and has been so for ages, the broken edges being worn smooth; the other is broken into small fragments. They seem to have corresponded exactly. An inscription cut in the rough style of those that were added to the altar ran round the base of each, but had been almost erased, having itself apparently replaced an earlier erased inscription. That on the right side of the base of the southern sphinx is given in pl. x. 6*a*. The left side is entirely erased. The remains of that on the northern sphinx are in pl. x. 6*c*. The legible part shows the end of a proper name, perhaps "Baī—says, I was . . .'" and "says, 'I was chosen.'" This is the formula of a high functionary, not of a king.

The head of the sphinx had been recut before it was broken off. Between the paws and upon the breast were erased cartouches. On the right shoulder also was an erased cartouche over which Setnekht placed his ovals (pl. x. 6*b*). They are found on both the sphinxes, while Rameses III. chiselled his name lightly upon the front flaps of the wig of the southern sphinx. These early usurped sphinxes are a feature of Ṣân, Nebêsheh, Khata'neh, Muqdâm, and Ismailîyeh (from Tel el Maskhûta). A fragment of another with part of the cartouche of Rameses III. lies exposed amongst Roman remains at Nebêsheh, W. of the huts of El Ebshâri.

30. The only remains of the eighteenth dynasty hitherto found in the Delta were in the south central part at Heliopolis and Benha. Nebêsheh, too, was under the ban, and a long blank follows the twelfth dynasty monuments and their unknown usurpers. Even Seti I. has left no record. Rameses II. perhaps built the great temple whose founda-

tions still remain there. He at least rebuilt the temple and pylon. Part of a black granite statue of a goddess or of Ptah lies in the temple of Amasis with the cartouches of Rameses II., "beloved of Sekhet, Uat, and Tum?" on the back support: the last figure is distinctly bearded, and wears the lower crown (pl. x. 7).

In the pavement at the gateway, but not built into the substructures, was a block with the titles of this king. He adorned the entrance with two large black granite statues of himself. The inscriptions on these are of no particular interest.

Several other monuments should probably be attributed to this period. In the great temple was a crouching figure of a functionary, life size, and wearing a large and carefully worked wig, upon whose knees between the hands was the cartouche of Ramessu Meramen the god (pl. xi. 16*b*). The statue represents the "*Pa ūrshī* (astronomer?) Merenptaḥ, son of the judge and governor of the desert hill country, Pa-mer-qau, and of the singer of Uati Ta-usert," while a deceased son of his was "first prophet of Uati, named Se Uatī, whose mother was the *Ūrt χenrȧt*, Uatī. . ." (pl. xi. 16*g*.; cf. 16*c*). He was also entitled *qat'en* or "royal courier." He professes himself to be "the high priest of Uat" *Ȧmt* (pl. xi. 16*f*), "one near the noble portico? (of the temple) of the mistress of the two lands (Uat)," and calls upon the priests to offer food and incense to his statue (pl. xi. 16*g*). The statue was dedicated by another son, the priest Ȧmen nu? as we are informed by a kind of graffito roughly chiselled on the right arm.

On the front of the garment below the knees is a curious scene of Uat, mistress of Ȧmt, regent of the two lands, confronted by a half-erased figure. This person's name and speech and Uat's speech to him have been carefully erased. The figure can scarcely have been a king, and at any rate not Rameses II., to whose period the statue undoubtedly belongs. Probably it was Merenptaḥ himself, and the priests or the laity considered the scene a piece of presumption.

The family of Merenptaḥ was an important one at Ȧmt for at least three generations, as we see by the recurrence of the name of Uat. Of his father Pa-mer-qau we probably have the ushabti. The name of Merenptaḥ occurs also on a fragment of another granite monument from the small temple.

Uat is supreme again upon the monument of black granite found in the small temple, which represented three figures seated before two altars (pl. x. 5). The inscriptions are cut on the front of the altars. The columns succeed each other from left to right, but the inscription in each column reads from right to left. Before the first altar was one figure. Funeral offerings are demanded of Uatī, lady of Ȧmt, for the judge Aī by his son, the royal scribe Khemmes. Before the next altar are two persons. Similar offerings are demanded for Rennefer by her son, the royal scribe Khemmes, and finally in a longer inscription funereal offerings are prayed for from "Uatī, lady of Ȧmt, on the occasion of the feast of Uatī lady of Ȧmt, in the month . . . on the 15th day, the feast of the new year, the feast of Uag, of Thoth, of Sokar, of the going forth of Khem, in the feast of the beginning of the season, each one that takes place in this temple of the two justices, to this great goddess, mistress of the two lands, for the *qa* of the *erpā ḥā* superintendent of the prophets of Menthu lord of Uas, the chief superintendent of the buildings in the temples of the gods of the north and south, the superintendent of the cattle of Amen (this god's name has been altered probably owing to another mistake of the engraver) the scribe of the king loving him, Khemmes."

His office in connection with the temples of Upper and Lower Egypt is a sufficient reason to explain the discovery of a monument of this Theban functionary in the temple of Ȧmt. His name is a common one at this period. At Edfu the date of the feast of Uat is from the 12th to the 17th day of Payni.

Another monument probably of this time is a

small crouching figure in black granite of Ȧmenḥotep (pl. x. 15). He invokes Menthu, lord of Ȧn or Hermonthis, and calls himself scribe of the district of Ȧni and priest of Menthu. It is a puzzle to know why this statue should have been found here in Lower Egypt. There is no local reference to Ȧmt, or even to Lower Egypt, in any remaining passage of the inscription, which is nearly perfect. Ȧmenḥotep is a name belonging to the eighteenth dynasty. Perhaps for some reason his family had to flee from Upper Egypt, and carried with them the statue of their ancestor.

This figure was not found in the temple, but was brought to our hut a few days after our settlement at Nebêsheh, and sold to us for a few shillings. Its weight would prevent its being brought from far.

The name of Merenptaḥ, successor of Rameses II., was found on a block of limestone built into a tomb in the cemetery. He also left an unusual monument in front of the gateway of the enclosure. Here a red granite column surmounted by a colossal hawk overshadowing a small kneeling figure of the king bears upon its sides the standard name of Merenptaḥ (pl. x. 9*a*), alternating with figures of Ȧmen rā neb nes taui (pl. x. 9*b*) and Merenptaḥ exchanging figures of *māt* (Truth) with the god for victory.

At the beginning of the next dynasty comes Setnekht, who chiselled his cartouche upon the sphinxes in the temple (pl. x. 6*b*). His son Rameses III. did likewise, and his cartouche is found on the fragment of another sphinx (see above), and in a rather unusual form upon a block of pavement in the gateway (pl. x. 8). Another limestone block (pl. x. 10) built into the pavement of the gateway of about this period contains the titles of Ḥorbeḥud of Edfu, who was also god of the capital city of the fourteenth nome of Lower Egypt; but perhaps this is only from the representation of the god (the winged disk) usually placed over the entrance to a temple.

A fragment of limestone with hieroglyphs in relief was found at the gateway, and two more in the great temple. The style is that of Setī I. One of the blocks at the S.E. corner of the great temple was engraved underneath with the curious mason's mark (pl. xi. 17), which is therefore probably of the nineteenth dynasty. Another uncertain fragment of this period (pl. xii. 4) contains the title of a priest of Ȧmen rā neb nes taui, and probably came from a tomb. It is very finely cut. Other traces of rich tombs of this period exist at Nebesheh in small fragments of sandstone sarcophagi with elaborate sculpture.

After Rameses III. there is a complete blank until the twenty-sixth dynasty.

31. I have hitherto neglected to speak of the ushabti found in the cemetery. Before proceeding to the inscriptions of the twenty-sixth dynasty, I will make a few remarks on those figures that can be placed earlier (cf. pls. i. and ii.).

The principal distinction between the early and late kinds of ushabti is that the Saite type is that of a bearded, mummified figure, resembling Osiris, placed upon a square base; the earlier type being beardless, not so completely mummified, and without either back-support or stand. The former at Nebêsheh stood up in their boxes, the latter were lying down, as far as could be ascertained, beneath the earthenware coffins; but nearly all the early tombs had been disturbed. In the early ushabti the elbows almost invariably project, and the arms are frequently traceable and crossed upwards instead of horizontally. These early statuettes show much more variety than the Saite, which seem never to depart from the closely mummified type, while the former often approach the figure of the living person.

The collection from Nebêsheh contains specimens of various materials: limestone, sandstone, red pottery, and glazed ware. The style varies according to material, but all these materials are found together in one tomb, the group of chambers 3, 5, 7, 8.

The red pottery specimens are the most elon-

gated, and the porcelain the most stumpy. The single specimen of sandstone is rather stumpy, the limestone specimens are less so.

Those in stone and red pottery have the features clearly marked in the cutting and moulding. Those in red pottery have been moulded in front, the lump of clay in the mould being then roughly shaped with a knife ; the marks of this shaving are often apparent on the side and back. The end of the figure is bent forward at the feet, without any stand being formed.

In the porcelain specimens the features are very slightly indicated in the moulding, and colour laid beneath the glaze was depended on for marking details.

The legs and feet of the figures of this period are very shapeless.

The earliest specimens to which a date may be assigned, are those of tomb 35. The inscription (pl. xiii. 35*a*), now almost entirely lost through efflorescence of the salt contained in the limestone, seems to have been . . . *mer qau* in half hieratic script. This may be compared with the name, Pa mer qau, of the father of Merenptaḥ on the statue of the latter in the great temple, unless it is a title as on the group of three figures. They were found amongst the rubbish of a destroyed tomb in which red tiles had been used. (Two specimens, fair work, limestone, rounded from back to front, crossed hands hold two hoes, basket hangs between shoulders, wig painted black, straight lappets, inscription in thick black hieratic in vertical lines (?) 5¾ inches (elongate) and 6½, nineteenth dynasty).

Tomb 31. Six specimens porcelain, pale yellow-brown glaze, inscription lines, and features dark brown, *sḥt' Àsàr adennu n pa àmen Neχt àmen*, "lieutenant-governor of Diospolis Nekhtàmen." Diospolis in the Delta was probably the same as Pachnamounis, in the direction of Damietta, near the coast. Inscription in horizontal lines in front, finishing with a vertical line down the back, figure holds two hoes, and basket between the shoulders, straight lappets, legs rounded. The best of the early ushabti from Nebêsheh, 5 inches (nineteenth dynasty).

Tomb 41. Three specimens, inscription, *sḥt' Àsàr Pa teχ . . . ?* now illegible, red clay, well made, lips and implements coloured red, hair and inscription black. One entirely painted with reddish stucco, lappets straight, 6½ inches ; found with two large alabaster vessels (nineteenth dynasty?).

Tomb 4, two specimens limestone with incised inscriptions illegible, 7 inches, one rather flattened (nineteenth or twentieth dynasty).

Tomb of chambers 3, 5, 8, 7. 7 and 8 are two parallel chambers, crossed at the end at right angles by 3. 5 seems to be a later addition. 7 is the innermost, a man entering 3 from the added 5 passing through 8 into 7 (cf. pl. ii.).

7. Two specimens red pottery.

8. One very heavy features and stumpy, red pottery. Three slender, red pottery, one being coloured yellow. These are marked with incised lines (pl. ii. 8) in front below waist.

Also two specimens limestone, 6 and 7 inches, rather flattened, holding two hoes. Wig curves away over back; lappets, small and pointed, come out in front from beneath the wig.

Also sandstone one specimen, 7¼ inches, coloured red; inscription incised, hair &c. and inscriptions coloured black. Tunic projects in front; holds hoe in right, broad-bladed hoe with cross-bar in left; wig short, lappets very short. Inscription in vertical lines down tunic and legs, *shat' Àsàr Ḥaruā*, &c., part of Chapter VI. of the Ritual.

3. Two of red pottery, one with very heavy features, the other coloured yellow.

Also ten specimens bluish porcelain, wig markings &c. black, collar, straight lappets. Two specimens have the tunic projecting in front. In these the wig is short, the implements are more like curved clubs, and the basket is absent. The deceased is named Rāmsesnekht.

5. Two slender specimens. A hieratic inscription is written on the back of one in two lines.

From 21, a tomb in which the sarcophagi were

built up of red tiles, were taken two scarabs indicating the twentieth dynasty, and two ushabti of curious form. They are of red pottery. The clay lump has not been shaved off at the heads, nor has the foot been turned. Lappets straight. To one have been added two arms raising the tunic in front.

These are the larger specimens of early ushabti in the collection. But there are besides a number of small ones which have many peculiarities. They are all made of porcelain.

(A tomb at Zuwelên furnished about fifty small ushabti of a female musician of Amen *qemāt n Ȧmen* named Ankhsnȧst, $2\frac{3}{4}$ inches long. They are of a greyish colour, the markings black, holding two hoes. The back is cut flat, with painted inscription upon it from head to foot (twentieth to twenty-fifth dynasty ?).

Ushabti of priestesses are not uncommon in the early period.)

Tomb 27, Nebêsheh, with alabaster, pottery, and porcelain vessels, and an alabaster eye, six specimens, $2\frac{1}{2}$ inches long, very slender, roughly modelled and ridged at the back, markings and illegible inscriptions black, ground colour pale blue (twentieth to twenty-fifth dynasty).

From Nebêsheh also are the following, but their exact *provenance* is not known.

Three specimens of a pale greenish-blue. They appear to have been pressed into a mould on a piece of linen to facilitate their removal from the mould. They are very rough. The back has been cut flat, leaving projections at the hips and the bottom of the wig. The arms project. A fillet round the head, tools and basket are daubed in black $2\frac{1}{2}$ inches.

Another, of much finer work, has been similarly shaved at the back and painted.

Another, well modelled, is of pale-greenish porcelain, elbows prominent, figure that of a female, feet lost. Probable height $2\frac{1}{2}$ inches.

Amongst the small specimens, most of which seem to belong to a transition period, are many examples in which characteristics of the early and late types are combined.

About 200 specimens were brought together of a broad flat shape, elbows and shoulders very prominent, the wig curved somewhat like that of Hathor, cream colour with a tinge of chocolate, the wig chocolate, back almost flat, tools scarcely indicated, *bearded*. $2–2\frac{1}{16}$ inches.

One specimen green (not Saite) porcelain, wig black, rough work, *beard*, *square pedestal and back support*. $1\frac{1}{2}$ inches long.

One specimen, featureless, cylindrical like an irregular column, but has indication of a square base and back support. $2\frac{1}{4}$ inches.

One rough, very stumpy below the arms, *back cut flat*, bearded, pale green porcelain, lines of wig impressed. 2 inches.

These two last are probably degradations of the Saite type.

A more interesting specimen from Nebêsheh is of red earthenware (black inside) impressed in a double mould. It has been shaved at the side where the two halves of the mould joined. The face projects very little, the ears are distinct, the wig as usual. No arms or hands are visible, but the implements are indicated, and the basket in the form of the sign *Neb* is slung over the shoulder. There is a very doubtful trace of a beard. The elbows do not project, and the whole figure is smooth, as if well bandaged. The inscription is impressed, *t'eṭ ȧn Ȧsȧr ḥn ntr prā* . . . . "says the prophet Phrā . . . ." The lower portion of the figure is unfortunately lost. $3\frac{1}{2}$ inches (?).

32. Returning now to the larger monuments, no cartouche occurs of any king between Rameses III. and Amasis II. The name of the latter is found on the plaques of the foundation deposits in the smaller temple,[1] and on two fragments of limestone.

[1] In this connection it is interesting to note that a small clay seal is preserved at Bulaq of Amasis II., "beloved of Uat lady of Ȧmt." Salle du Centre, Vitrine P. No. 3937 (see pl. li.). The monuments of Sais show that at this period Uat of Ȧmt had a chapel dedicated to her worship in the Egyptian capital.

One of these is carefully cut, and the sign *mer*, beloved, remains, but the god's name is broken away; the other is a rough piece with the cartouches of the king cut upon it, and portions of the name of Uat and Khem remaining. The former name is beneath the prenomen, the latter beneath the personal name.

In the hieroglyphic lists and the papyri, Uat' is always mentioned as the goddess of Ȧmt, but on the Ptolemaic tablets from Sân there is a triad consisting of Khem (called *Ḥor ḥer ȧb set ḥāā*), Horus *sam taui*, and Uat, the latter pair being closely connected together.

We now see that two members of this triad date back at least as far as the reign of Amasis. There is no appearance of a third name having been inscribed on the block.

When the temple of Amasis was being excavated, several red granite blocks were found between the vestibule and the shrine, with scraps of hieroglyphs and sculpture on one face. These blocks had been much scaled by decomposition of the stone. The inscriptions had been very lightly engraved, and parts had been cut out. Squeezes were taken of them as each was found, before they were passed and covered up by the advancing lines of trench and rubbish. It was not until the squeezes were compared together in England that any idea could be formed about them. By good luck these blocks, the only granite blocks that occurred in the small temple besides those that obviously belonged to the shrine and lay around it, make up the greater part of a large stele (pl. ix. 4).

In the upper part in two compartments the vultures of the north and south shadowed with their wings a royal name and titles which are unfortunately no longer legible, having been erased. Below this two more compartments, edged on either side with a line of symbols of life and stability, contain figures of Khem back to back before the standard of the same king. Behind the god are traces of the usual altar or stand. Below these again are the king's titles. He is "beloved of Horus, *ḥer tep χas-χet.*"

The royal titles have been almost entirely erased, but there is an important remnant of the standard which begins with S. The same letter is the first in the standard on the side of the great shrine, the inscription upon which has likewise been erased. No. 3.

For many reasons I at first supposed the stele and the shrine to belong to the period of the middle kingdom, but it is clear that they were placed here by Amasis. Nearly the whole of the standard name of the king, *smen maāt*, can be traced on the side of the great shrine; and the material, the fine shallow cutting and polish, and the erasures are sufficient to show that the stele was made and defaced at the same time as the other monument.

To dispose at once of the shrine, the only hieroglyph that has been left untouched when few signs can be even traced elsewhere, is an eye following the cartouche. To suppose it to be the first letter of the formula of dedication, *ȧr-nef m mennuf*, &c., seems insufficient: it should be part of the name of Osiris. The dedication must have been to Uat, but Amasis may have styled himself beloved of Osiris, *ḥer ȧb set ḥāā*, or *merīti ḥer ȧb Ȧmt*, or even as in early dedications *Neb Ṭaṭṭu.*

There are two instances in the British Museum Gallery that I have noticed of erasures of the name of Amasis: No. 134, statue of Henȧat, whose great or good name was Rākhnemȧb men: the basalt has resisted the evident attempt at erasure; and No. 94, which is not so clear an instance, as much of the inscription has been battered. These monuments are undoubtedly from Sais.

If at Sais itself the cartouche of Amasis is found to be defaced on a statue placed in the tomb-chapel of a functionary (for his sarcophagus also is in the British Museum), we need not be surprised if the people of Ȧmt, terrified by the approach of the victorious army of Cambyses from Pelusium, hastened to own themselves vanquished, and to show their zeal in the cause of the conqueror by chiselling out the name of the king

who had offended him from the temple monuments, with the whole of the dedication of the shrine.

Returning to the stele, it can scarcely have been built up of separate blocks, but must have been cut up in order to be reused. Perhaps the Sebennyte kings required the granite of the defaced stele for some alterations above ground, in which the foundations of Amasis were not disturbed. The basalt statuette (pl. x. 11) found in the temple seems to show that it was not entirely abandoned after the Persian invasion.

The god *Ḥor ḥr tep χasχet* of the stele is found on two monuments at San, on the pyramidion of an early obelisk re-cut by Rameses II. (Tanis, I., pl. x., No. 55), and on the original part of an altered obelisk of the middle empire (pl. ii., 13, and p. 7).

This latter is remarkable for the two hawks, crowned with the lower crown, which support the king's cartouche on the pyramidion. Beneath this is a scene of a king offering to a hawk-headed god who is connected with the representation of Khem by the double straight feathers on his head. The king is "beloved of Horus *neb χasχet.*" Probably the hawk wearing the lower crown is a symbol of this god as well. But on the Saite monument we see that Horus *ḥer tep χasχet* has assumed the full Khem form, and even bears the god's name upon his head. This reminds us of the Khem ḥor-ūr of Coptus, a city which lay at the Nile end of another desert route, and the god of Panopolis was a form of Horus. Very probably Horus of the desert is identical with Khem, who takes the first place in the Ptolemaic triad of Am, and the second place on the block of Amasis, and is there called *Hor her ȧb set ḥāā.*

The word *χasχet* is considered by Brugsch to mean "foreigners," in which case Horus, at the head of the foreigners, would be the god of the Phœnicians and Greeks settled in the district; and non-Egyptians must have been in this borderland as early as the twelfth dynasty. But it is, perhaps, possible to take it in its original sense of "undulating desert," as opposed to *tau*, alluvial plains of the Nile valley, delta, etc. *Heq χasχet*, a title occurring both in the earliest and the latest periods, may be the equivalent of Hyksos. *Heq* is used most commonly, if not exclusively, with names of places, not of peoples.

It would seem that the desert, or half desert, portion of the nome was called *Set* or *Xas hāā*, "desert of exultation," over a town of which name Osiris mertu presided as well as Khem (sarcophagus of Nekhtnebf at Berlin), while the inundated portion was the *Seχet hāā*, "field of exultation," celebrated for the abundance of its canals and herbage (cf. Brugsch, *Dict. Geog.*, 482).

The triad then seems to combine the *desert* god Khem with the goddess Uat of the marshes, and her nursling, the young Horus, destined to unite the lands of upper and lower Egypt. This Horus *sam taui* is crowned on the Ptolemaic monuments with the double crown. The prince in the nome sign probably has no mythological reference, and the crown which he wears varies only to indicate the relative position of the two halves of the province of Am which formed the nomes of Bubastis and of the Eastern Buto or city of Uat. I purchased in Alexandria a bronze figure of the young Horus with the lower crown only, in the act of walking. This form, however, refers to the division of Egypt between Horus and Set, in which Lower Egypt fell to Horus.

33. In addition to these monuments from the temple, several inscribed sarcophagi were found in the cemetery. The fine basalt sarcophagus of Psemthek, son of Pathenf and Nais-sharu (pl. xii. 18), servant of the crown of Lower Egypt (worn by Uat), *Ȧmt*, or "high priest," and "secretary of the city of Ȧmt the friend loving his master," was found with two other inferior ones of limestone (pl. xii. 19 and 20) of Psemthek menkh ȧb, son of Ȧst khebt, and of Psemthek, son of Uat emḥāt. The inscriptions upon these latter are cut in one line round the edge of each, starting at the centre of the head and running

both ways. The limestone has not been smoothed for the inscription, and the cuts have been filled with lime deposit, making it impossible to take a squeeze, and difficult to copy. The titles are nearly the same on the three sarcophagi. The religious texts are made up of sentences that are found in the pyramids, and the use of which was revived under the twenty-sixth dynasty. They compare the deceased to Osiris, rescued by his son Horus, and eventually seated among the gods. The translation of the inscription upon the basalt lid is as follows: "(says . . . to the Osirian) the servant of the lower crown the Ȧmt, the secretary of the nome? of Ȧmt, Psemthek whose mother is Nais-sharu, Thou art perfected by the eye of Horus namely the lower crown: great are thy spirits many are thy colours. It (the crown) rescues thee as it rescued (its) Horus. It places thy spirits O Osirian Psemthek at the head of the gods with the uræus on thy forehead. Rise thou Osiris Psemthek, it leads thee to thy mother Nut while she takes thine arm. Be not dispirited be not cast down be not . . . . Horus places thy intelligence at the head of all intelligences, thy power at the head of all living, O Osiris servant of the lower crown. Ȧmt, secretary of the nome-capital, friend loving his master, Psemthek whose father is Pathenf." In the lines at the side Amseth, (Hapi), Tuautmetf (and Kebhsenuf) say "I come to protect thee, Osirian Psemthek son of Pathenf."

In the rubbish of this tomb were found two ushabti, unfortunately much damaged. They are of a son of a servant of the lower crown (pl. xii. 21 and 23), and probably would have given the genealogy on the father's side of some of the tenants.

The name of Psemthek menkh ȧb points to the time of Psammetichus II.

In tomb 42 was a limestone sarcophagus with an inscription in one line down the middle of the lid, containing an address to "Osiris merīti, in the midst of Ȧmt," for the commander of infantry Peduȧmen, son of Psemthek merptaḥ, and of the lady Teduȧsȧr (pl. xii. 21). The chapel of Osiris merīti may be marked by the adjacent building with foundation deposits.

In the temple was found the burnt fragment of a limestone statuette (pl. x. 12) of a priest (?) of Uat of Ȧmt, chief of the singers of the king's house Se ḥotep . . .

The two basalt statuettes (pl. x. 11 and 13) belong, perhaps, to the Sebennyte and Ptolemaic periods. 11 was found in the temple, and is the back support of a figure of fine work. The inscription upon it is in two vertical lines. Several of the signs which cross the lines are to be read with both. 13 is from the back support, and 13A from the side of the advanced left leg of a fragmentary male figure brought from the village.

34. The ushabti of this late period were very numerous. In general no colour was used, and the moulding is therefore much deeper, sharper, and more careful than in the former period. Several types may be distinguished. Probably the earliest are those with legs flat, broad, and curveless; the latest, those in which the swell of the calves and of the chest is exaggerated. The former type only occurs in small specimens. The implements are usually a "fas," a hoe, and a basket.

There were frequently several interments in the same tomb-chamber, two earthenware coffins or stone sarcophagi, or an earthenware coffin and a sarcophagus being often found together. And more than one type of ushabti is also often found in a tomb. The figures were generally scattered and broken, lying in the rubbish of the tomb; but in 46 and 39 the boxes lying against the wall of the tomb had escaped the general ruin, and although the wood had decayed away, the figures were found standing in a rectangular group as they had stood in the box thirty or forty together. From one tomb, No. 46, over 250 were taken of one type, in several lots, all uninscribed. These figures often vary in size in the same tomb, while the same type of features is preserved. The most remarkable specimen from Nebêsheh is

from tomb 20. It is of the true Saite form, but the inscription is not only impressed, but filled with dark colour, which in some of the specimens is almost hidden by the thick coat of bluish-green glaze. The name is difficult to read, but seems to be Ȧs(?)ȧmes, a commander of troops, son of Teduȧsȧr. In the same tomb were several small specimens with the name of Seni (?), four inches high, coarse work. Ȧsȧmes, which is of the larger size, 6¼ inches, is very flat-chested, the shoulders low and square from the neck, the elbows rather prominent. Seni, though of small size, has no mark of a particularly early date, the swell of the calves being clear, and is probably later than Ȧsȧmes.

Some of the early type, with straight legs, four inches high, were found in tomb 45 with three small peg-bottomed pots of rough red earthenware, 2¼ inches high. (*e*) in the plate is of this type.

The ushabti of "the chief of the singers, the priest Har ut'a son of Uat m ḥāt," tomb 40, is perfect for material and workmanship. The contour of the slender mummified body is harmoniously curved, while the angular details are sharply cut. This may be taken as typical of the Saite style. The specimens measure seven inches: with them were found some well-worked figures only 2¼ inches high, more stumpy.

Of the later style are a number of figures brought in together, one of which is inscribed Ḥer ḥā ȧr neb, or Hor kheb ȧr neb (?). (*f*), a specimen of the same type, in the British Museum, bears the name of T'etḥer, thus affording an indication of date.

As to the inscriptions upon them, we find one "erpā hā" (tomb 39); eight "commanders of troops" (tomb 39; 50 A. "Ḥor, son of Khabes"), 12 ("Ḥor m ḥeb, son of Ment?"), 11 ("Pa ḥor pesh? son of Tefnut"); and of the general collection, perhaps *g* (but the inscriptions on the numerous ushabti of this person are all blundered and no two are alike), and *i* ("commander of troops (?) . . . son of Teduȧmen"), also *k*, and *l* ("Peduȧsȧr son of . . .").

Other names are 50 B "Hun," C "Ȧ her un nub son of Ta du ȧst," E, "T'ed nub," H "Peduchonsu," J "Ast?" son of "Ta ḥetr," and the two more interesting ones, D "commander of ? troops of Khent ȧbt (fourteenth nome), "Pef (ā) chonsu son of the mistress of the house ? . . ." very much blundered (this was brought from the excavations in the town: probably it was a keepsake when the family of "Pef ā chonsu" removed to the nineteenth nome); and B, governor of the great house "Pef ā (?) net deceased, (son of) the *seχem hau* of Sais? Sebek (or Se sebek) and of . . ."

There are no Greek or Latin inscriptions and it is difficult to find any classical name to correspond with Nebêsheh. Perhaps it is the Arabian Buto of Herodotus II., 75.

CHAPTER VI.

GEMAIYEMI.

By F. Ll. Griffith.

35. On the right bank of the canal which connects Ṣân with Fâqûs, and three and a half miles north-west of the hamlet of Nebêsheh, rises the small high mound of Gemaiyemi. It stands a conspicuous landmark on the brown, barren, salt-encrusted plain that stretches northward from Nebêsheh almost without a break. From the temple enclosure of Ȧmt it is visible as a high, reddish-coloured hill, due south of the distant mountain-like heaps of Tanis. As one walks over these hot, level plains, the sense of size is almost lost. Against the horizon rise mounds on all sides, while a succession of hill barriers appears to block the way. Yet when these mounds are reached they prove to be mere heaps of dust collected round the desert thorn-bushes—the long barriers are little more than a succession of such heaps run together into banks. From Gemaiyemi the landmarks are, on the south, the mound and sand ridge of Tel Far'un with a collection of 'Arab huts, called 'Ezbet Beshâre, on its northern edge, and the ruins of Ȧmt on the

west. Beyond rises the sand gezireh of Menâgi, crowned by the buildings and huge tent of the sheikh of the Hanâdi Arabs. Northward lie the twin cemeteries of Zuwelên, now as completely ravaged as that of Nebêsheh. Far beyond these is Sân. South-west along the canal lies the sand mound, and a few palm-trees of the Gezîret Abu Qêh marking the landing-place from the Bahr Fâqûs, while, though scarcely visible, the mound of Khata'neh is but seven miles distant.

The mound of Gemaiyemi consists of the remains of crude brick houses, dating from Roman, Ptolemaic, and perhaps earlier times. Arab remains are absent. Round it, on the north, are the walls of isolated buildings almost washed away by the rush of water[1] from the higher part during the winter rains. Eastward a few insignificant tombs have been found, with earthenware coffins. At the south-east corner, however, is a place of more promise,—a space of about three acres with limestone chips on the surface, enclosed by a brick wall. About 200 yards from the southern extremity of the mound is another smaller enclosure. This latter I tested in several places, but found nothing. It had doubtless been for defence, but contained no building of importance. Denudation had carried away the wall almost to the foundation, and inside the enclosure nothing remained but a foot or so of dirty sand, with scanty chips of pottery. From the bricks it appeared to be Ptolemaic, but I could obtain no exact measurement of them.

36. The other enclosure, however, is of greater interest (see Pl. xxi.).[2] The sides of the rectangle were duly oriented, and measured about 420 ft. from east to west, by 310 ft. north to south. The entrance was in the centre of the west side, 25 ft. wide. The massive enclosure wall on the outer edge was generally levelled by denudation to the last brick, sometimes even that being washed away. It was of variable thickness 24—28 ft., and built of bricks $9\frac{1}{4} \times 18\frac{1}{2}$ ins. on all but the east side. These bricks were laid at right angles to the direction of the walls, many of the courses at the base being inclined breadthwise at an angle of about 45°. The wall was lined inside with one or two thicknesses of bricks laid parallel to its direction. The whole of the east wall and the two side walls for about 70 ft. of their length from the east were built of smaller bricks, 8×16 in. The gateway was lined with bricks $7 \times 13\frac{7}{10}$ in.; two low walls connecting its sides were of similar bricks, and made a complete enclosure or chamber, which was filled with sand, and had foundation deposits at the corners as at Naucratis in the gateway-building of the great temenos. On reference to the plan (pl. xxi.) it will be seen that a few courses of brick wall were traceable a few feet south of the centre, running east and west to within a short distance of the east and west walls. If there ever existed a corresponding one on the north, it has completely disappeared. A quantity of limestone blocks and chips shows that these walls were part of the substructures of a stone gateway, and were intended to hold in the sand beneath the stones. This late Ptolemaic gateway opened opposite the extreme south end of the mound, and also in the direction of the present canal. It is quite possible, however, that in earlier times the gateway was on the east side towards a canal which must have run beside Amt, and probably between Nebêsheh and Gemaiyemi. As I have pointed out, the east wall is all of Ptolemaic date, of the same period as the earlier buildings in the mound itself, and may therefore replace an earlier entrance. Within the enclosure was a large building, apparently a temple or chapel, on the east of

[1] Water action was visible everywhere where there was a slope. The water does not generally run in deep channels, but washes over the surface of the lower slopes, wearing them down nearly evenly year by year. Much of the loose and crumbling material must be carried away by the high winds.

[2] I have to thank Mr. Petrie for the plan of this enclosure, and for many valuable suggestions with regard to the antiquities obtained there.

the middle. Besides this, along the south wall were numerous small brick chambers, bricks 8 × 16, in places projecting far into the enclosure. A block of chambers of 15 in. brick was built on to the west wall on each side of the entrance. Here and there traces remained of extensive buildings at a higher level, which had been destroyed by denudation. In several places were circular, semi-circular, or square constructions of the smaller brick, like shallow wells, that were perhaps intended for storing corn. They were placed either singly in the sand or in groups of two or three against the chamber walls. They descended to about the level of the foundations of the walls, and were filled with dark earth or sand.

The remains of the principal building consisted simply of the four brick walls of the foundation, descending about 6 ft. into white sand, with a thickness in parts of 18 in. of limestone rubbish and dust covering the sand in the enclosed space. The bricks measured $8\frac{1}{2} \times 17$ in.; length of the sides from north to south 70 ft., east to west 110 ft., the thickness of the wall being 6 ft. In the north-west, south-east, and south-west corners, and in the centre, were foundation deposits, between four and five feet above the base of the wall. As in the temple of Amasis at Nebesheh, there was no deposit in the north-east corner. The whole of the ground enclosed by these walls was dug out to the depth of the foundation deposits, and many objects were found with their bases at about the same level, i.e. within the first 18 in. of sand. Two pits had also been sunk in it in Ptolemaic and Roman times, and filled with pottery and rubbish. The positions of the principal objects found are marked upon the plan. A find that occurred in the first few hours, and made me stay and work out the place thoroughly, was made as follows.

37. One of my men digging a shallow trench through surface rubbish and into the sand to test the place, at a point where a quantity of fragments of coloured glass lay among the chips, came upon a large bronze socket. In a few moments two more sockets were found beside it at the very top of the sand. Digging deeper, he found immediately beneath them two gilt bronze figures of a king in adoration; and from the number of fine pieces of glass that were scratched out of the clean sand, and not from the layer of chips, with the next stroke it became evident that we were on delicate ground. Scraping away some of the sand with my fingers, I laid bare a piece of mosaic *in situ.* I therefore stopped the work at that point, and hastily fetching a tent from Nebêsheh, established a camp of labourers on the spot. It was not until several days had passed, and I had made out something of the nature and plan of the buildings, and had determined how to rescue some of the mosaic, that we proceeded with this delicate job. I scraped away more sand, and laid bare, and took off bit by bit, a small panel of glass mosaic representing a flying hawk of blue glass in an upper compartment, taking up nearly one-half of the panel. Beneath the hawk were four horizontal lines of different colours. Beneath these lines were uprights something like the sign *āa* or *χa*, of pale greenish-blue, alternating with rectangular plaques of lapis blue. Below this came a row of baskets *neb*, and another horizontal line. After this the mosaic was much disturbed, but the hieroglyph *āa* was near the edge, and a piece of minute bordering. A bronze rod stretched along the whole length of the mosaic, which was lying on its side and in an almost perpendicular position. It had been inlaid on a panel of wood. The wood having entirely decayed away and left gaps between each minute piece of the mosaic and its neighbours, and no backing, it was difficult to save any of the design in the loose sand; only a small portion could be exposed at a time. Pasted brown paper applied to the sand face took off the mosaic very fairly, but when it was left to dry the paper bent up and broke the larger pieces. To complete the disaster, the plaster of Paris sent down from Cairo, to which I

transferred it, was so bad that it broke into many pieces on the voyage home. Of course, the climate of Upper Egypt would have preserved the whole *cache* just as it was deposited.

This find consisted of—(1) Four bronze rods of square section $\frac{5}{16}$ths of an inch thick, two measuring $32\frac{1}{2}$ inches, and two 35 and $35\frac{1}{2}$. These had been partially gilt and cased with rings. A blue porcelain ring $1\frac{3}{8}$ inches long and of the same diameter remains cemented on to one rod of each size. When I found them there were adhering to them similar thick rings of some substance, probably glass, which I found also amongst the plaques of the foundation deposits, decomposed into a crumbling translucent yellow mass. The rings were spaced as if a third kind, perhaps of wood, had alternated with them. There were also traces of gilding in places on the rods, but they seemed to have been entirely cased with rings. Three of these rods were found together, the fourth lay parallel to them at 2 or 3 inches distance.

(2) The mosaic, which lay in two planes sloping down at right angles to each other and meeting at the bundle of rods, extended the whole length of the rods.

Of one panel very little remained, and it seemed to have been left unfinished. The other I have already described. Traces of wood were found where the panels met the bronze rods. The height of the panels may have been 18 inches, but the upper part had been destroyed.

(3) The bronze sockets were 6 inches high and $3\frac{3}{4}$ square. They were intended to support some framework, and were furnished with square stave-holes $3\frac{1}{2}$ inches wide, in order that it might be carried like a sedan chair. The socket itself is 2 inches deep and about $3\frac{1}{2}$ square. Cement remains in it as well as nails, which were driven through uprights rising 2 inches above the sides. The wood was therefore in the sockets when they were buried. They were evidently deposited in a linen or canvas wrapping. The two gilt bronze figures were $4\frac{1}{2}$ inches high, kneeling with hands stretched out in adoration. Several small hooks, holdfasts, and nails of bronze were also found.

Perhaps all these belonged to the same unfinished work of art. On the surface amongst the limestone rubbish a quantity of fragments of glass from similar mosaics were found, having probably been thrown out when the rubbish pits were dug. I found several moulds for hieroglyphs, &c., in limestone and terra-cotta in rubbish amongst the chambers on the S. side.

38. The following is a list of the principal objects found.

In the large building: foundation deposits (see Pl. xix). These were found in the N.W., S.E., and S.W. corners, and in the centre. There was no deposit in the undisturbed N.E. corner. They were buried about 18 inches deep in the clean sand, and 4 or 5 feet above the base of the wall. The centre of each corner deposit was about 30 inches from each wall. The objects were arranged close together and upright in a rough oval which pointed to the corner and measured about 16×18 inches. They included eight platters, one being of large size, three plain pots, one or two long jars, and one or two short ribbed ones, in all fourteen in each case. These were all of rough red ware. There was also a limestone mortar in each deposit, towards the corner. This arrangement differed in its details in the three deposits, and it is probable that some objects were overlooked.

In the N.W. corner was found a corn-rubber, a model bronze *fas* with a socket in a platter N. of the mortar, a chisel in that to the S. The following plaques were found under the rim of a large platter in the centre: red (now dark green) glass, bronze, alabaster, lead ? tin ?; and a spear-shaped model trowel.

In the S.E., a pair of corn-rubbers, and plaques of gold, bronze, and light-blue glass.

In the S.W., plaques of alabaster, red glass (dark green), and yellow decomposed glass; model chisel and socketed *fas*.

The central deposit consisted merely of six (or seven ?) platters. A corner of it with one or two platters was cut away before it was observed, but the rest was dug out with great care.

Other finds were (in order from W.) (1) A large bowl of trachyte, with three feet.

(2) Three bronze pans nested together. Two of them are small and of equal size, $4\frac{3}{4}$ inches in diameter. The third is much larger, 8 inches in diameter, and has a socket inside near the edge, and a chain fixed opposite to it, also on the edge (pl. xx. 2). It seems to be a lamp reflector. But what kind of lamp was to be used with it I cannot say. No such thing is known from Egypt. The others seem to be a pair of scale pans, not yet pierced for suspension.

(3) A large and finely worked figure in steatite, 16 inches high, and in perfect condition except for a slight injury to the nose. It represented Isis crowned with the disk and horns, and seated on the ground in the attitude of Māt, i.e. with the knees bent up. Now at Bulaq.

(4) Beyond these, in a pit filled with late rubbish and pottery, two slabs of limestone were found, marked I. and III. near the centre.

(5) A heap of figures of gods moulded in plaster. Some were of parts only, showing that they must have been for use as models. The following is a list of them: (i.) Osiris, complete figure with headdress, on throne, beardless, 30 inches high. (ii.) Osiris with headdress, and beard, upper part down to waist, 15 inches. (iii.) The same without beard. (iv.) Isis, complete figure on throne without headdress, 19 inches. (v.) Horus as child, complete figure seated as in the arms of Isis, but without arms, headdress, or lock of hair, $14\frac{1}{2}$ inches. (vi.) The same much broken. (vii.) The same, front only, 13 inches. (viii.) The same, back only to knees, 10 inches. (ix.) Same as last, $8\frac{1}{2}$ inches. (x.) Khem, head and neck on stand with ring of crown, but no feathers; the head is $2\frac{3}{4}$ inches high. (xi.) The same, left arm, 6 inches from shoulder to elbow. (xii.) Head and neck on stand. (xiii.) Back of a large head, 7 inches high. (xiv. and xv.) Cylindrical pieces. These are all in coarse and crumbling plaster.

From some other part of the enclosure come the fore legs broken from a small sphinx, in a harder plaster.

(6) An immense jar with wide mouth, sawn in two across the middle. The base was about at the level of the bottom of the wall. It was the deepest object found. Traces of two wooden staves, painted green, and decorated with glass mosaics, were found projecting from it to the surface. The jar must have been used as a bin, for corn(?).

(7) Two pieces of limestone sculptured on both sides. They were evidently pieces of trial work. Also from the sand were taken a bead of black glass with eyes of yellow and black, and a bronze plume-holder pierced with holes for sewing on to a leather cap or helmet (?).

On the N. side were many bronze figures of a late period on the surface amongst the limestone rubbish; two are of base Greek style, a head and a figure of Harpocrates. There were also two specimens of Isis and Horus, four of Osiris, head of Thoth, a large uræus with disk, small cat, and Anubis; and similarly on the whole of the E. side up to the middle of the chamber were innumerable pieces of glass from mosaic work, together with fragments of porcelain figures, rings for bronze rods, and other ornaments: amongst these was part of a very fine winged scarab for inlaying. Some of these objects must have been thrown out when the Roman pits were dug in the sand, or left on the surface as the sand was drifted away by the wind.

In other parts of the enclosure many objects were found. At the N.E. corner, apparently under the wall (if the very detailed statement made to me was correct), which had been almost washed away, were found four small door hinges, two upper and two lower, of massive cast bronze for a pair of doors, two portions of a bronze framework representing the hind quarters of a

lion, hollowed for the insertion of the wood with cement in the sockets, by means of which the wood was fastened in; a fine bronze Ptah, probably from the shrine to which the door hinges belonged, a gilt steatite Osiris (apparently later than the rest), two bell-shaped bronze objects, perhaps capitals of pillars of the shrine or else stands, and two right-angled pieces of bronze not pierced for nails, and therefore only ornamental. They were probably from the sides of the staircase of Ptah (pl. xx. 3, 4).

At the gateway the foundation deposits in three corners consisted of a small limestone mortar; a pair of corn-rubbers, the upper one with distinct handles, modelled in limestone; and two plaques of green porcelain. The N.W. corner was destroyed and the deposit lost (pl. xix.).

Pieces of bronze slag were found in several parts of the enclosure, and a small bronze oinochoe in a chamber near the W. wall. This had been burnt; a lump of lead at the bottom had apparently been put in to steady it. Of iron there were found a knife, a nail, a chisel, and the tip of a broad hoe (?) made of two plates sloping together to an edge. The edge measures 7 inches in breadth, and the sheath is $2\frac{1}{2}$ inches high. This was found in a chamber on the south. A few bronze arrow-heads were also found, and many cylinders of blue porcelain to be fitted to bronze rods, a mould in hard limestone for a skeleton eye (*uta*), and disks of porcelain pierced with three or four small holes, or, like buttons, with pierced cross bars at the back.

39. The remains of glass-working are of considerable interest (see pl. xviii.). They consist of moulds in limestone and terra-cotta found in a chamber between the central building and the S. enclosure wall; pieces of waste glass, &c., from various places; and portions of mosaic including the fragments of the hawk mosaic, and pieces intended for similar designs picked out of the sand in the temple area. Many pieces were found above the sand in the rubbish, with which they had become mixed by later disturbances of the sand, and by its gradually drifting away.

The pieces of glass are of many forms. The larger figures are usually made in several pieces. There are also hieroglyphs, each one generally complete; a few pieces of background moulded to fit the figures, and many pieces of border ornament and patterns. Some are flat, others in relief. The surface is nearly always shiny. The colours are various: deep blue imitating lapis lazuli (in which material there were two specimens of the hieroglyphs *re* (the mouth) amongst the glass), pale blue, green, yellow or orange red, brown (?), dark green or sealing-wax red, and black. The colours vary slightly in tinge and intensity, and change entirely by decomposition. The deep blue is often clouded with white or grey-white, no doubt intentionally to imitate the pale crystals in lapis lazuli. The pale blue has often decomposed white. So has a red imitation of jasper (?). A sealing-wax red decomposes dark green. Another pale green turns brownish.

Different colours in the same piece were obtained (1) by simple inlaying in hollowed pieces, probably when heated and without cement. There are several pieces of large star and other patterns of this kind, without the inlay, and feathers, &c., of two or three colours. Or (2) by mixing colours in lumps, as in one piece of imitation marble (red, white, and green). Or (3) by laying rods of different colours side by side to form a pattern, fusing them, and reducing them to the required thickness by drawing them out in one rod, which was then cut into sections. The finest work was done in this way, as by careful manipulation a pattern on a large scale could be reduced to any degree of fineness, the bar remaining of the same quality throughout. Several bars were found, all of square or rectangular section. Clear evidence of the manner in which the bar was formed is found in a piece where one of the three bars that formed a rectangular pattern has slipped from the pliers and been left in the rear. In this example three

square bars of star pattern have been joined and drawn out again. Other pieces have been drawn out of unequal thickness, and the bars generally have a thickening at the end. In one case a saw-cut is visible where a section has been nearly sawn to the centre from each side.

Flower and star patterns are very numerous done in this way, and there are many pieces of chequer pattern, sometimes of five colours. A bar one-sixth of an inch square contains the figure of a vulture crowned with the double crown. Irregular patterns were squared with blue glass.

The commonest colour is lapis lazuli blue, and next to this the pale blue. To economize the rarer and the mixed colours, very thin slices were cut and mounted on hot plates of dark blue glass, and occasionally of the pale blue.

Some of the bars that were found have been cut up for distribution. The original colours are shown in these sections, all of them being much brighter than on the outside.

The forms found at Gemaiyemi are very numerous (see pl. xviii.). There are portions of male figures kneeling in adoration, the largest being about 4 inches high: these are in red glass turned dark green. They are in relief, and made in several pieces. The head and the advanced arm are separate from the body, and the figure is cut off above the waist, apparently for a tunic of different colour to be inserted. There are several wigs and beards of lapis blue in relief, probably from these figures, and a large wig of a dull slaty blue.

There are also robes from the figures of women, of red or bluish glass, flat and streaked, the curving folds of the garments being indicated by manipulation of the rods in drawing out the piece, which is clearly composite.

There is the leg of a large standing figure in red glass relief, and portions of a smaller one, and an arm seems to be in the act of holding a prisoner by the hair. In relief also is a well-worked tie from a girdle, and a hand in green glass. A calf's head and a fist are worked all round.

The mosaic hawk is flying, and measures 8 inches across the wings, and probably was 8 inches in length. It is all of glass in relief. Each feather is a separate piece. The five long feathers of the tail are of green glass tipped with brown. The small feathers of the back and neck and upper edges of the wings are represented by numerous hexagons of blue glass. The long feathers down the middle of the wing are green, those on the inner edge blue. These wing feathers are all graduated, and those that overlap the back of the bird are tipped with brown.

The head is lost from the mosaic, but several upper mandibles are preserved of blue glass in relief, and of different sizes. A blue glass shank of a bird's leg probably held the signet-ring. There are also eyes hollowed to receive the pupils.

Of hieroglyphs, part of the bolt which forms the name of Khem is very large, and must have been borne above the head of a figure of the god.

The following are some of the smaller signs, which are of various sizes and colours, turning in either direction, and either flat or in relief.

Woman seated, wig separate.
Separate heads of deities, &c.; one is hawk-headed.
Child *se*.
Arm *remen*, *ā* and *neχt*.
Mouth (lapis and red glass).
Leg *b*.
Hand *ṭ*.
Animal, ram or ox.
Lion.
Bird *pa*? head and wings separate, the eye inlaid, and a spot on the cheek inlaid with flower pattern.
Hawk.
Owl.
Owl and arm *mā*.
Ibis on stand.
Vulture *met*.
&c., &c.

Amongst the purely ornamental pieces are flat oblong plaques, pieces like small stelæ with curved tops, but themselves curving out as if for cornice decoration (amongst them are several sloping corner pieces), bars or narrow lines of different colours, pieces like fore legs of animals, and like the disk on the horizon (this turned sideways is part of the decoration in front of the hawk).

Pieces of background are very scarce, but several forms occur that cannot be attributed to anything else.

The glass was shaped by being run into moulds. For the hieroglyphs and elaborate forms earthen-

ware moulds were used. In this material there are moulds for the hawk's beak, for hieroglyphs, sacred eyes, and a Bes head. They are cut with the sides sloping in, so that the moulded pieces are narrower at the back than in front. The same is the case with the limestone moulds which seem to have been used here exclusively for the large and simple forms, bars, &c.

A few words must be said as to how they were put together into patterns. The glass varies in thickness from $\frac{1}{2}$ to $\frac{1}{32}$ of an inch, and pieces of different thickness were used together. The panel of the hawk mosaic seems to have been covered with the thinnest possible layer of gilt stucco, and wherever there was no glass, even between the feathers, the gilding appeared.

Sometimes a piece of backing was inserted behind the glass, and in one place a large triangle of slaty stone had been put at the back of a group of pieces to raise them, and cemented on to the wood with yellow paste. The work does not seem to have been *cloisonné* in the wood. Probably the panel was grooved and channelled where required, and then filled in with glass, gilt stucco, and cement, like the wings of the wooden Isis in the Museum of Practical Geology.

Amongst the glass pieces are numerous fragments of the outlines of cartouches. These are unfortunately in every case made separately from the signs enclosed, and there is no certain indication of the king's name amongst the hieroglyphs found. These include Su (ten) se rā, &c. The occurrence of *sen* suggests Philadelphus or his son, and the lions might very well occur in Ptolemaic cartouches. The hawk upon the panel was no doubt the hawk of Lower Egypt overshadowing a king's title. An early Ptolemaic date will agree very well with the rest of the remains found in the sand, which included a piece of Greek pottery, a small black and buff bowl of bad glaze, but probably made at the end of the fourth century.

Returning to the buildings in the temenos (see pl. xxi.), the walls of the central chamber are evidently only retaining walls for the foundations of a stone building, for there is no exit. The sand inside was quite clean, except where the pits had been sunk in it, or wooden objects had decayed. That the building was a temple seems almost proved by the fact that no Egyptian stone building has been found of an early date that is not either a tomb or a temple. On the analogy of similar buildings the space enclosed must have been paved with large blocks of stone over the sand. Yet in this sand were found many objects, some of them of small value and deposited separately. It is clear that the paving-blocks would not have been raised all over the building in order to hide these objects. It is evident, therefore, that with the exception of the foundation deposits, they were placed there after the complete destruction of the building. Appearances are all in favour of this. Some of the objects are unfinished, and parts only of large designs which were hurriedly buried in small lots at some time of panic.

40. The history of Gemaiyemi may now be traced somewhat as follows. There was no building here of which I found any traces, until, about the time of the twenty-first or twenty-second dynasty, a strong enclosure was built. Of this nearly square building three sides of the great wall remain, together with a small detached piece of brickwork buried in the sand between the E. end of the central chamber and the later E. side of the enclosure, near the middle. This is curved, and may be the last trace of a gateway looking E. The wall perhaps enclosed a temple of the same date, which has now entirely vanished. I trenched the whole enclosure thoroughly without finding any other bricks as large as those of the enclosure wall. This massive wall no doubt served to guard the point at which the canal or river branched to Tanis and Nebêsheh. Nothing more can be told of it until during the flourishing Saite epoch the enclosure was repaired; the E. end, which was then probably in ruins, was carried out further, and the entrance stopped, while

a new gateway was cut through on the W. towards the growing settlement on the N.W. In this rebuilding, if the account of the workmen is to be trusted, the N.E. corner was built over the remains of a shrine, perhaps part of the buried treasures of an early bronze-working community, or even of the old temple. The style of the bronze, which is unusually massive, makes this possible. A temple or chapel was at the same time built, and the enclosure filled with chambers. But this was soon destroyed, perhaps in the first Persian invasion. The enclosure was taken up by artistic workers, who covered the ruins with fresh buildings, now almost entirely washed away. Here they seem to have flourished into the Ptolemaic period, when their trade was suddenly put a stop to by a panic. The artisans buried their unfinished work and some of their less portable stock in trade before taking flight, but never returned to claim them. The village, however, still flourished, and a new camp or enclosure was built on the S. But later the place declined, and before the Arab conquest Gemaiyemi, as well as Nebêsheh, was abandoned.

41. Notes on villages, &c., in the neighbourhood of Nebêsheh.[1]

1. Fâqûs (F. Eng.), low mounds on both sides of the railway, now almost levelled by the sebakhîn. In Baedeker's Lower Egypt it is stated that there are inscriptions here, some even of the time of Rameses II. I have not been able to find any of these. Probably those at Qantîr are intended.

2. Gezîret Dêdamûn, a sand-island, so called from the village of Ed Dêdamûn (Fr. Dahdamoun) on its western edge.

3. Ḫata'ne (Eng. El Khatanah) lies on the west of the extensive though low mound.[2] I purchased here a small fragmentary group in dark limestone of two persons standing with an inscription between them with an invocation to the king of Upper and Lower Egypt, Sānkhqarā, to grant funeral offerings. The names of the two persons are unfortunately lost, with the heads and feet. The style is that of the eleventh or twelfth dynasty (see pl. xlii.). Sānkhqarā, a king of the eleventh dynasty, celebrated for an expedition to Punt undertaken in his reign by an officer named Hennu, is next to Khufu in a doubtful connection on the Ṣân papyri, and Pepi similarly doubtful on some blocks at Tanis, the earliest king whose name has been found in the Delta. It would appear that he was especially connected with this unknown city. Perhaps he had a temple here. It is worthy of remark that the cartouche on the curious false doorway in the great temple at Ṣân (Tanis, p. 10, and pl. iv. 28) seems to read *Sehotep āb rā* on the squeeze. If so, in all probability it belonged to a chapel or cenotaph of Amenemhāt I. It is probable that this king was regarded as the founder (or second founder) of Tanis, and that he was worshipped here at a tomb, or chapel in the temple, in which his statue was placed, his real tomb being more probably at Thebes or in Middle Egypt. This throws light on the occurrence of King Sānkhqarā in the place of a god at Ḫata'ne. He may have founded the temple afterwards adorned by the kings of the twelfth dynasty, and his memory was kept sacred there. We must recollect, however, that, as the story of Saneha shows, living kings were counted almost as gods at that period.

4. Sema'ne, F. Eng. West of this is a stretch of sand with pottery on the surface and remains of buildings. A large heap of limestone debris mixed with granite lies immediately N.W.

5. Qanṭîr, F. Eng. The base of a column of Rameses II. is visible in the cemetery. A quantity of limestone remains and a basalt architrave of the same king have also been found. Outside one of the houses is an inscribed box or trough of rough limestone, 26 inches × 18, with the base rounded. The hollow is rectangular, 9 inches deep. The inscription runs, "The hereditary prince, the divine father loving the god, the royal scribe, the chief

[1] F. denotes the Atlas Géographique of the Description de l'Egypte; Eng., the War Office Map of the Delta.

[2] M. Naville has described the results of his excavations here in "Goshen," pp. 21-23.

commander of the troops Set ḥer khepshef," and the name of Rameses II. is inscribed in the centre. The mound here is very slight, but almost continuous with that of Ḫata'ne.

6. Samakîn (= Amarîn, Eng.) is a name that recurs on the road to Salḥîye. Some palm trees in the desert beyond Pelusium belong to this clan.

7. Geziret Abu Qêḥ (Abou Qahar, F.; Abu Kabih, Eng.).

8. Tel Far'ûn (marked but not named due E. of Abou Qahar, F.; Tell Badaui, Eng.). The site of Ȧmt, but the name is rarely used. Mr. Petrie has heard it spoken of as Tel Nebêše. The great granite shrine is well known in the neighbourhood, and is called at Fâqûs Taqîyet el Far'un, or "Pharaoh's cap," which is not inappropriate, though evidently arising from a mistake. Its local name, however, is Taq'at el Far'ûn, or Et taq'a simply, i.e. Pharaoh's niche. In future the mound is likely to be known as Tel Nebêsheh, for a well-known Bedawin sheikh, named Muḥammâd en Nebêsheh, has recently settled there and founded a struggling 'Ezbe.

9. (Tel) Gemaiyemi (Eng.; Mehallet el Ganam, F.).

10. Tel Zuwelên (Zâwâlin, F.; Tell Abu Uelin, Eng.). The name of two sandhills; the southern one, about 3 miles N. of Gemaiyemi, is the site of an extensive ancient cemetery now ravaged by the Bedawîn. From one tomb I obtained about 50 ushabti of a priestess of Ȧmen Ānkhsnȧst. Amongst them was a piece of limestone cut into the shape of a tent peg with a head similar to those of the ushabti. Other objects apparently from the same tomb are a portion of a green porcelain vessel with long spout and small false handles projecting above the rim and pierced with small holes for suspension, a lion's head of porcelain, porcelain rings, with sistrum and hawk's head and disc on bezel; Isis and Horus of good work, wig coloured black, on back of throne Ȧst neb taui; Neb qau, porcelain; scorpion with human head, porcelain; two blundered scarabs of steatite and porcelain, and innumerable short beads. These are all pre-Saite. From another tomb came some long beads, and from a third bronze and lead eyes and eyebrows with long beads. These are probably of the twenty-sixth dynasty.

The other mound of Zuwelên is 1 mile N., also covered with opened tombs, but with some town remains at its N. end. This is only 2½ miles S. of Ṣân, and the two mounds together must have formed its cemetery. For previous finds at Zuwelên (Sueilin), see Tanis I. p. 29.

11. Ṣân el Hagar (the village), and Tel Ṣân (Fr. Eng.).

12. Tel Dibqu (ruines d'Ebqou, F.; Tell Dengu (but too far north), Eng.), according to Mr. Petrie, 5 miles N.E. of Ṣân, and on the 31st degree of latitude; a large mound covered with Arab brick. It is lofty and steep on the N., the sides sloping away towards the E., and forming almost an amphitheatre round a central hollow. The bricks are regularly dug out and carried away. Large quantities of wood and woollen material are found in the ruins.

13. Ḥamadîn.

14. El Menâgi (el Kebîre and eṣ ṣaġîre). Several in F. Eng. At M. el Kebîre, on the bare sandhill E. of the village and S. of the cemetery, lies a block of sandstone, 16 × 20 inches (see pl. xlii.). There is shallow sculpture on one side representing the two Niles kneeling, and holding the Sam; over the Sam sign are the ovals of Nekhtnebef. The tunic and feet of the king standing and his arm raised in adoration are visible behind the figure of the lower Nile. Uati probably stood at the other side. An inscription above the head of the lower Nile is restored with the help of a duplicate on the other half, and traces of a partial repetition of it remain behind the god. The inscription runs as follows:—"O Uati lady of Ȧmt, thy son, lord of the two lands *Rā χeper qa* lord of diadems *Neχt neb f*, cometh, he conducteth to thee the lower Nile with (?) all good things of the North country, that he (the Nile) may give all pure life" (of which the border of *ānχ uas* is emblematic).

There are no mounds here. Nekhtnebf must have set this up as a record of cutting or clearing a canal, the water being admitted under the auspices of Uat of Amt, whose temple lay six miles distant. On the other side of the village, amongst the palm trees, there is a large block of granite almost buried, that probably belonged to a similar monument of another king. The canal perhaps corresponded to the Baḥr el Baqar (Eng.), which is the usual name of the once large canal that flowed past Defeneh, and which is usually supposed to represent the Pelusiac branch.

A portion of a small canal running E. and W., and lying on the road from Nebêsheh to Ḥamadîn before the great canal or so-called Pelusiac branch is reached, bears the curious name of Habrêš.

15. Samakîn (F. Eng.).
16. Qassasîn.
17. Ṣalḥîye (F.; Es Sâlahîyeh, Eng.).

CHAPTER VII.

TELL DEFENNEH—POSITION AND HISTORY.

42. In the sandy desert bordering on Lake Menzaleh, some hours distant on the one hand from the cultivated Delta, and on the other hand from the Suez Canal, stand the ruins of the old frontier fortress of Tahpanhes, Taphnē, Daphnai, or Defenneh. That such a point should have been selected may seem strange at first sight, but it was the advanced post to guard the great highway into Syria; and when we look at the details of its position, the advantages of it are evident (see small map on pl. xliii.). All traffic taking the northern route by Kantara, which was more fertile and convenient than that by the Wady Tumilat, must have skirted the southern shore of Lake Menzaleh, or of the swampy and canalized region which may have occupied that site in ancient times. The edge of the desert was the only suitable route within reach of the Pelusiac branch of the Nile for watering. This line is now the caravan road, and there can be no doubt but that men have gone down into Egypt along this line from the dawn of history. Immediately after passing the southern end of Lake Menzaleh there occurs a sandy plain, about a mile across, and bounded on three sides by water (see pl. xliii.); Menzaleh lies on the E., the Pelusiac branch or canal on the N., and a fresh-water lake, through which the canal runs, on the W. This site is only open on the south, and on that side it faces the line of the Syrian road. It was, therefore, admirably adapted for a frontier guard, and we find that at least as early as Ramesside times it was occupied.

Till this year, so far as I know, no attempt has been made to work in this site, beyond a stay of two or three days by a native reis of the Bulak Museum. But my work there during two months in this spring has brought to light much of the history of the place. The first evening that I arrived there, I saw that the brick ruins in the midst of the plain were of a large building of the twenty-sixth dynasty; and I heard, to my surprise (for I had only come with the Karian camp in my mind), that it was known as the "Kasr el Bint el Yehudi," or "the Palace of the Jew's daughter." This at once called up the connection of Tahpanhes, or Taphnē as the Septuagint version is, with Daphnæ; and with the situation of the place before one, it is impossible to disconnect the modern name, Defenneh, from the ancient. Indeed the identity of these names seems to have been taken for granted by most writers on the topography of the Delta.

43. The earliest remains found here are a part of the foundation of a building of red bricks remaining beneath the pavement or platform in front of the entrance. From the occurrence of similar red bricks in the tombs of Ramesside age at Nebesheh, and from this being shown to be older than the twenty-sixth dynasty, it is clear that some buildings existed here in the nineteenth or twentieth dynasty. Curiously, a tale related by

Herodotos bears upon this; he says (ii. 107) that Sesostris (Ramessu II.) was, on his return from an Asiatic campaign, invited to a banquet by his brother at the Pelusian Daphnai.

44. But we reach firm ground when we come to the beginning of the twenty-sixth dynasty under Psamtik I. The foundation deposits here discovered give positive monumental evidence that the fort still remaining was founded by Psamtik I. Here the evidence of Herodotos is very valuable. He says that "in the reign of king Psammētikhos guards were stationed in Elephantinē against the Ethiopians, and others in the Pelusian Daphnai against the Arabians and Syrians, and others in Marea against Libya; and even in my time guards of the Persians are stationed in the same places as they were in the time of Psammētikhos, for they keep a garrison in Elephantinē and in Daphnai" (ii. 30). So far the agreement is just what might be expected; but there is another passage which is apparently shown by the excavations at Defenneh to concern Daphnai also. At Defenneh, the bulk of the population seems to have been Greek; Greek pottery abounds, not only painted vases in the palace, but all the common pottery appears by the potters' marks to have been made by Greeks. Iron works and iron tools are abundant, just as at Naukratis; and there is, on the whole, more evidence of Greeks than of Egyptians in the place. The garrison therefore must have been Greek, at least in part. Here then were the Stratopeda or Camps mentioned by Herodotos: "To the Ionians, and the Karians, and those who had laboured with him, Psammētikhos gave places to dwell in opposite each other, with the Nile flowing between; these were named Camps. . . . The Ionians and Karians continued to dwell in these places a long time; the places are towards the sea, a little below the city of Boubastos, upon the mouth of the Nile called the Pelusiac" (ii. 154). Here the camps appear to have been nearer to the sea than to Bubastis, as they are *πρὸς θαλάσσης*, and *ὀλίγον ἔνερθε Βουβάστιος πόλιος*. It will be seen that they must have lain on the arm which flows by Defenneh, and it seems certain that there is no other Greek settlement anywhere near Defenneh on that line.

We see then that the guard which Psamtik stationed at Daphnai was the body of Karian and Ionian troops with whom he had fought his way to the throne, the reason for placing them in this region being doubtless to keep them as far as possible out of the way of offending the Egyptians, and yet to make use of them by posting them in the line from which danger was most to be feared, namely, the high road from Assyria. The settlement probably took place very shortly after the civil war and accession of Psamtik, and we cannot be far wrong, if we date the founding of this fort and camp at about 664 B.C. Not long after this other buildings were added around the fort, probably all of them being built within a generation after the first great block. It was most likely Psamtik I. who set up the great tablet at Defenneh in the temple of Khem, recording the clearing of the canal in order to supply his troops. Unhappily the king's name in the inscription is lost, but there is an indication that it contained S; and if so, it would be Psamtik, in accordance with all the probabilities of the case.

After the fort and camp were built, the Greeks seem to have settled there largely outside of the camp, especially on the eastern part of the plain. And considering that Herodotos says, "From the time of the settlement of these people in Egypt, we Greeks have had such constant communication with them, that we know accurately all that has happened in Egypt from the reign of Psammētikhos till now" (ii. 154), it is evident that the Greek troops were not merely settled in a strange country, but were a base of communication with the Greek world. And this again is shown by his continuing, "The slips of the ships, and the ruins of the habitations, existed up to my time." The shipping mentioned shows that a foreign traffic was kept up. *Ὁλκοί*, variously rendered "docks" or "rollers,"

would seem most naturally to be the slips up which the ships could be drawn from the water for repairs, the sense being a place to draw a vessel on. The settlement outside the camp is probably then the civil quarter, for merchants and sailors, apart from the garrison dwelling in the camp, which would easily hold 20,000 men.

45. The reign of Nekau gave, doubtless, an occasion for the use of the Daphniote garrison, when that king made his great expedition against Assyria. Then for the first time did a body of Greeks come in contact with the Syrians and Babylonians, and the Jews must have heard in the speech of their conqueror's troops the tongue with which they were afterwards to become so familiar. The slaying of Josiah, the deposition of Jehoahaz, the setting up of the tributary Jehoiakim, and the removal of Jehoahaz into Egypt, marked the first period of intercourse between Jews and Greeks. "The children also of Noph and Tahpanhes have broken the crown of thy head" (Jer. ii. 16).

This intercourse, however, was soon to be increased; three years later Nebuchadrezzar invaded Judea, and all who fled from the war would arrive at Tahpanhes in their flight into Egypt, and most likely stop there. In short, during all the troubles and continual invasions and sieges of Jerusalem in 607, 603, 599 (in which a wholesale deportation of the people took place), and above all in the final long siege and destruction of 590—588 B.C., when "the city was broken up," and all the men of war fled, every one who sought to avoid the miseries of war, or who was politically obnoxious, would naturally flee down into Egypt. Such refugees would necessarily reach the frontier fort on the caravan road, and would there find a mixed and mainly foreign population, Greek, Phœnician, and Egyptian, among whom their presence would not be resented, as it would by the still strictly protectionist Egyptians further in the country. That they should largely, or perhaps mainly, settle there would be the most natural course; they would be tolerated, they would find a constant communication with their own countrymen, and they would be as near to Judea as they could in safety remain, while they awaited a chance of returning.

The last and greatest migration to Tahpanhes is that fully recorded by Jeremiah, which gives us the pattern of what doubtless had been going on long before. After Nebuchadrezzar had retired with his spoils, Gedaliah, the governor whom he had set up, was quickly slain, the country fell into anarchy, and all the responsible inhabitants who were left fled into Egypt to avoid the vengeance of Nebuchadrezzar. "Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned (from all nations whither they had been driven), to sojourn in the land of Judah; the men, and the women, and the children, and the king's daughters, and every person that Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah; and they came into the land of Egypt; for they obeyed not the voice of the Lord: and they came even to Tahpanhes" (Jer. xliii. 5, 6, 7). The last act in this history is mentioned by Josephus, when he says that Nebuchadrezzar "fell upon Egypt . . . and took those Jews that were there captives, and led them away to Babylon; and such was the end of the nation of the Hebrews" (Ant. ix. 7). As these Jews were fugitive and rebellious subjects of Nebuchadrezzar's own kingdom, it is most probable that he would avenge their last rebellion and flight from Judea by taking captive all whom he could. This indeed was contemplated by Jeremiah: "such as are for captivity to captivity" (xliii. 11).

46. We are now in a position, after finding that Tahpanhes was the seat of the Greek frontier garrison, to estimate the extent of the Hellenization of the Jewish race during the five successive periods of trouble in Judea between 607 and 587 B.C. In this twenty years a constant intercourse

with the Greek settlers must have been going on, and a wider intercourse than even a Greek colony in Palestine would have produced. Here were numbers of the upper and more cultivated classes continually thrown into the company of Greeks; all who could afford to flee had to become more or less acquainted with Greek language and ideas in their temporary exile. It was not a case of a single body of Jews going into Egypt, and not returning, but of continual ebb and flow, of alternate dwelling in the Greek settlement and of return to their own land, as the tide of Babylonian conquest repeatedly poured over Judea, and then retired; and finally came the deportation to Babylonia of a large number of those who had settled permanently to dwell in Daphnai. The whole circumstances were such as to give the best possible opportunity for the permeation of Greek words and Greek ideas among the upper classes of the Jewish nation. The bearing of this on the employment of Greek names for musical instruments and other objects among the Hebrews, at and after the removal to Babylon, is too obvious to need mention in detail. A fresh and unexpected light is thus thrown upon a question which has been an important element of Biblical criticism.

47. Of the residence of the Jewish fugitives here no material remains have been found in the excavation of the palace; nor is this surprising, considering the short time during which they occupied the place as an important political body. But it is not at all impossible that some part of the plain around the camp was occupied as the Jewish quarter; in fact, the little prominent part of the site on the S.E. seems just such a locality as would be likely. A full search of the plain might result in the discovery of Jewish remains.

Yet two connections with the Jewish residence may be noticed. First there is the remarkable name of the fort, "The palace of the Jew's daughter"; no such name is known anywhere else in the whole of Egypt. This is the one town in Egypt to which the "king's daughters" of Judah came, and probably this is the one building which would be allotted to royal persons, who came with a large body of the more important inhabitants of Judea as political refugees. Here, if anywhere, history locates the Jew's daughters, the last remnant of the royal family recognized as such; and here to this day the Bedawin, the descendants of the very tribes who were kept in awe by that garrison, call the palace-fort after the Jew's daughter.

48. Another connection of a different kind is to be seen with the narrative of Jeremiah. "Then came the word of the Lord unto Jeremiah in Tahpanhes, saying, Take great stones in thine hand, and hide them in mortar in the brickwork (or pavement), which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah; and say unto them, Thus saith the Lord of hosts, the God of Israel: Behold, I will send and take Nebuchadrezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them. And he shall come, and shall smite the land of Egypt; such as are for death shall be given to death, and such as are for captivity to captivity, and such as are for the sword to the sword" (R. V., Jer. xliii. 8 to 11). Now this brickwork or pavement at the entry of Pharaoh's house has always been misunderstood, and served as a puzzle to translators. But as soon as the plan of the palace began to be uncovered, the exactness of the description was manifest. On the Plan pl. xliv. will be seen a large dotted area on the N.W. of the fort. This was a great open-air platform of brickwork, a sort of *mastaba*, as the Egyptians call it, such as is now seen outside all great houses, and most small ones, in this country. A space is reserved outside of the door, generally along the side of the house, covered with hard beaten mud, edged with a ridge of bricks if not much raised from the ground, and kept swept clean. On this platform the inhabitants

sit, when they wish to converse with their neighbours or the passers-by; a great man will settle himself to receive his friends and drink coffee, and public business is generally transacted there. Such seems to have been the object of this large platform; a place to meet persons who would not be admitted to the palace or fort, to assemble guards, to hold large levées, to receive tribute and stores, to unlade goods, and to transact the multifarious business which in such a climate is best done in the open air.

At the same time the actual way into the palace was along a raised causeway which rose at the back of this platform. From the platform a framing of removable wooden steps most probably led up to the causeway, along which the way led to the entrance to the palace at the east end of it, at a height of 6 feet 9 inches above the great pavement. This platform or *mastaba* is therefore unmistakably the "brickwork, or pavement, which is at the entry of Pharaoh's house in Tahpanhes." Here the ceremony described by Jeremiah took place before the chiefs of the fugitives assembled on the platform, and here Nebuchadrezzar "spread his royal pavilion." The very nature of the site is precisely applicable to all the events. Unhappily, the great denudation which has gone on has swept away most of this platform, and we could not expect to find the stones whose hiding is described by Jeremiah. I turned over all that remained of the platform, but found no stones within it. Some blocks of limestone lay loose upon its surface, but they had evidently never been embedded in it, but had only fallen from the masonry of the fort, and were covered with burnt earth and mud washed down from the destroyed walls. The site, however, is unmistakable.

Another discovery which is probably connected with this place occurred some years ago; but unhappily it fell into Arab hands, and certainty is not to be looked for. A native sold to the Bulak Museum three cylinders of terra-cotta bearing an inscription of Nebuchadrezzar, an ordinary text referring to his constructions in Babylon, such as would be used for foundation memorials (see Prof. Sayce in Academy, 19th Jan., 1884). These were said to come from the Isthmus of Suez; and they apparently belong to some place where Nebuchadrezzar had "set up his throne," and "spread his royal pavilion." As he only passed by the Syrian road, and Daphnai would be the only stopping-place on that road in the region of the isthmus, all the inferences point to these having come from Defenneh, and being the memorials of his establishment there. That they should be now found after having been buried, is just explained by the denuded state of the great platform.

49. There does not seem to have been much activity in the place during the reign of Haa-ab-ra (Apries); of his predecessor, Psamtik II., many sealings of wine jars stamped with cartouches were found; of Haa-ab-ra only one plaque with his name, and not a single sealing; and of his successor Aahmes many sealings and other objects. This suggests that the place was not inhabited by any important officials, nor visited by the king during the time of Haa-ab-ra, and therefore it would be the more likely to be granted as an asylum to the Jewish refugees.

The next important step that we can trace in the history is the result of the accession of Aahmes. He had, as I have pointed out in "Naukratis" (p. 7), obtained the throne as the representative of the Old-Egyptian party, pledged to resist the Greeks. In consequence he restricted the Greek trade to Naukratis, and repressed it elsewhere under the most stringent regulations. Daphnai was the place which suffered most severely from this policy; and in order to completely break up the Greek commerce which had existed here, he deported the whole Greek garrison. This, as part of the changes on his accession, probably took place between 570 and 565 B.C. As Herodotos relates of the Karian and Ionian guards, "These at a later time king Amasis took away from hence and planted at Memphis, making

them his guard against the Egyptians" (ii. 154). The civil population of Greeks was also removed, as "the slips for their ships and the ruins of their habitations" were left desolate. All trade here was abolished, as any merchant going even by stress of weather to any port but Naukratis was forced to make the best of his way to Naukratis, and not allowed to break cargo anywhere else (ii. 179). A garrison of Egyptians was put in to keep up the fort, as is shown by the quantity of objects of the age of Amasis; and these were succeeded in later times by a Persian garrison (Hdt. ii. 30).

That the Greek trade was really stopped here entirely is shown by the remains found. An abundance of painted vase fragments belonging to the beginning of the sixth century occur in the chambers of the palace, and also in the camp. The latest fragments could not be later than the beginning of the Persian period; and yet if the trade had lasted in the slightest form till the free-trade days of the Persians, it is certain it would then have revived, and we should find the red-figured and later ware left here. The total cessation of Greek trade before the Persian period is then a strong confirmation of the exclusive privileges of Naukratis; and since there is nothing in the Greek pottery found which obliges us to date it after the beginning of the reign of Amasis, we may well accept the statement of Herodotos that all Greek influence here ceased at that time, and take the date about 560 B.C. as the extreme limit assignable to the varieties of Greek vase-painting found here.

50. One mention of Taphnes occurs in the Apocrypha; in the list of people summoned to his aid by Nabuchodnosor appear "all that were in ...Kades, and the river of Egypt, and Taphnes, and Ramesse, and all the land of Gesem, until you come beyond Tanis, and Memphis, and to all the inhabitants of Egypt, until you come to the borders of Ethiopia" (Judith i. 9, 10). This is manifestly unhistorical, as Nebuchadrezzar did not maintain any suzerainty over Egypt, only overrunning the country to an uncertain extent, and then retiring. But it is at least an interesting evidence of the importance attached to the fortress of Taphnes in later times, when this was written.

It will now be as well to state the varieties of the name of this place in different authors.

	B.C.	
תחפנס	circ. 609	(Jer. ii. 16), but many MSS. read as follows.
תחפנחס	588	(Jer. xliii. 7, 8; xlvi. 14). (Ezek. xxx. 18).
Δαφναί	454	(Hdt. ii. 30, 107).
Ταφναί	circ. 200	(LXX, Jer. and Ezek.).
Taphnes		Coptic.
Dafno		Itin. Anton.
Δάφνη		Steph. Byz.
Def'neh		modern pronunciation.

There are two suppositions on the origin of the name, beside Brugsch's theory of Ta-benet; one by Rev. H. G. Tomkins (see Acad. Sept. 11, 1886), and the other by Mr. Griffith (see Chapter XIV.).

In Ptolemaic times the dwellings here were restricted to a small compass in the N.W. quarter of the plain, and do not seem to have been of much consequence. Of the Roman period there is scarcely a trace on the south of the canal, but many fragments of Roman glass, &c., on the mound north of the canal. Some tombs there seem to belong to an earlier period, and possibly a cemetery of the flourishing times of Daphnai may be found there.

CHAPTER VIII.

THE KASR AND CAMP.

51. As has been already mentioned, the ruined mass of the fort at Defenneh is known by the name of the "Kasr el Bint el Yehudi," or Palace of the Jew's daughter. That this was more than a mere garrison fortress is indicated by certain additional chambers built around it, which contained many articles that common troops would not be expected

to require; by the large quantity of the best painted Greek pottery, which belonged to the Kasr; by the fragments of very fine sculptured and painted hieroglyphs on limestone; by the large quantity of plaster sealings of jars impressed with the royal cartouches; and by the name Pharaoh's house—Beth Pharaoh—used by Jeremiah, who certainly was familiar with it. The Arab name of *Kasr* echoes the same, as that is not merely a fort (*hisn* or *kalah*), but a palace-fort, where a ruler would live with his troops; and as the mounds to ordinary view were not different from any other mounds in the country, not having any stone walls or statues to attract attention, this name of Kasr, so exactly suited to the character of the place according to other indications, seems to be a genuine tradition from ancient times, and not merely a chance appellation.

On referring to the Plan pl. xliv. it will be seen that several different periods are indicated by the differences of shading employed. The original fort of Psamtik I., founded about 664 B.C., is marked full black. Unhappily all the upper part of it had disappeared by denudation, and nothing that remains reached up to the platform of the top, on which the actual dwelling rooms were placed. Yet the height of the highest parts is 24 feet above the bases of the chambers. Probably the platform of the top was about 30 feet above the ground, as several of the chambers in the best preserved parts show signs of the springing of domes in their corners; the corners are rounded, and gather in toward the vaulting, which has now disappeared. It is not certain that all the chambers were thus domed over; many of them were filled not with fallen and washed-down brickwork, but with sand; this was the case with the southern large chamber in the middle, which is not likely to have been vaulted, as it is 16 feet 4 inches wide. Remembering how a sand foundation was always provided for stone buildings, it seems not unlikely that some superior building stood over this sand chamber. An indication of this was, that in the square chamber 35 adjoining this there were great numbers of chips of limestone flaked off a piece of the finest hieroglyphic sculpture. Many of these chambers had probably had an opening in their vaulted roof, so as to be used as store-rooms; and that they were not all filled up to the level of the platform is shown not only by the sculptured chips found in 35, but by a few other things found in them, such as the upper part of a good statuette of a captive found in the third chamber W. of 35. The northern large chamber was either hollow and vaulted, or else a deep open-air store place, as some large blocks of fallen stone were found lying near the bottom of it. The form of its north end was not fully ascertained. On the eastern side the pile appears to be far more solid; but many small chambers might have existed there, filled up solid with brickwork, as several of those were which I cleared. When once a chamber is filled solid, it needs much searching to detect it, as the wall and filling are all of the same material—mud brick. When I first began work, the outlines of the chambers were nearly all invisible, and it was only by continual attacks on the surface that they were discovered, and their forms and sizes shown. The whole pile of the Kasr was a smooth rounded hillock of mud, capped in parts by bricks burnt in the conflagration, which had preserved the parts beneath them from crumbling into indistinguishable paste. Even the directions of the main walls had to be found out, and it was some days before the outline of the fort was clear.

52. There are many indications of changes in the construction, and these form the most puzzling question of the whole place. Continually on clearing a chamber to near its base, the wall was found to stand out in a different alignment (some cases are shown by lines in the chambers); sometimes the upper wall only rested on sand below, sometimes a fresh wall appeared within a chamber. In the northern large chamber were several dividing walls near the base, not at all in one with the upper walls. On the northern side,

where a chamber showed walls breaking line, I made a clear section through them to the outside; but both upper and lower walls seemed to end in one smooth face, without any difference on the outside. The sizes of the bricks again do not clear up the matter, for in one distinct case of earlier and later wall, there was no difference between the bricks. A positive case of different arrangement occurs in the southern large chamber, where the upper walls end, and a smaller square chamber is found within the larger going down 8 or 10 feet further, and slightly cutting under the upper wall. Yet the base of this lower chamber was just about the base level of the corners of the fort, and some pieces of pottery which cannot be referred to Ramesside, but rather to Psametic times, were found in the bottom of it. The evidence from dated objects seems against any earlier fort having been ruined and built over again. The foundation deposits, which were well beneath the corners of the foundation, lower down than the bases of any of the chambers, bore the cartouches of Psamtik I.; so the building could hardly be earlier than his reign. Then the jar sealing of Nekau was found on the flooring of chamber 22, and this is not only of the age of the fort, but after four periods of building (A, B, C, D of the plan) had all passed here since the curious basis of the fort was laid. The only explanation seems to be that the fort was begun with a different arrangement of chambers, and that for some unknown reason it was stopped for a time; then fresh builders came to work, and began with the present plan, only attending to the regularity of the outside.

53. How the original fort on the top of the platform 30 feet high was entered is unknown. Probably the approach was from the north, as the later entrance was on that side; and it seems most likely that a flight of wooden steps, which could be removed, was placed on the broad parapet along the inner side of the *mastaba*, and so bridged across the ditch left between this parapet and the fort wall. It is certain that at the fort in the Pan-Hellenion at Naukratis the entrance was by a wooden slope or staircase, as no trace of building existed before the high entrance, and the wall was clear and bare.

The outer walls of the fort were covered with two or three coats of plaster; and beneath the present surface of the mound I often found this perfectly preserved, as fresh as when the Karians lounged around it. The bricks had been all pointed in the joints with mud mortar stiffly pressed in by the fingers, and not merely laid with a coat of mortar.

All the chambers, except one or two of the smaller ones which are filled with solid brickwork, were completely cleared out to the foundations; but scarcely anything was found in the sand and rubbish with which they were filled. In chamber 35 there were many flakes of fine hieroglyphs from an inscribed block, evidently chipped off on purpose to reface it. In chamber 40 was the upper part of a statuette of a captive, in hard limestone, of fine work, now at Bulak. In chamber 30 were some jars of the type pl. xxxiv. 23, of rough-faced red ware, rather thin and fairly hard, but poorly made: these were partly beneath the foundation of the wall. In the lower square chamber within the southern large chamber were some fragments of similarly rough pottery; and a piece with a rude wavy brown line on a white facing, which might at first be almost mistaken for the roughest late Roman painting, but which from its position must be the latest degradation of the fine colouring of the eighteenth dynasty, which fell off even in the Ramesside times.

54. The most important find belonging to this fort was that of the foundation deposits. I had become familiar with such in connection with stone buildings placed within a retaining wall, from finding them at Naukratis, and twice at Nebesheh, beside Mr. Griffith's find at Gemaiyemi; but nothing was known about the arrangements for brick buildings; indeed I much doubted whether

any deposits would have been placed beneath a purely civil building of such material. At last I tried the two most accessible corners, the N.W. and S.W; unfortunately at the S.W. the man disobeyed orders, and began to work in beneath the wall. Before long he brought me a green glazed plaque (pl. xxii. 5) with cartouches of Psamtik I., which showed at once who was the founder, and proved the fruitfulness of brick foundations. This corner was thus broken up, and only the copper plaque beside was saved; but the other corners I entirely worked out with my own hands, and noted the position of everything. The plans of each corner are given on pl. xxiii. with sections of the lowest courses showing the depth of the deposits beneath them, and the absolute levels in inches above an arbitrary datum about 17 feet below sea level (212 to 227 below Menzaleh), or 500 inches below the highest point of the mounds, to which I always measured. In the N.W. and N.E. corners deposits of plaques (pl. xxii. 1 to 9) were found, all of which were engraved, both metal and stone, with the cartouche of Psamtik I. No other set of deposits have I yet seen with the hard stone plaques of jasper, green felspar, &c., engraved. But at the S.E. corner a greater surprise awaited me: there I first came on some teeth and bones of an ox, in tunnelling in below the wall, evidently the sacrifice of the ceremony; then a huge pair of corn grinders of full size in quartzite sandstone (figs. 15, 16); not mere models in limestone or sandstone, but the same things that were used in each household. They had not been worn at all, and were therefore a new pair used in some part of the ceremony for grinding wheat. Below the great lower stone was the libation cup (fig. 13) of green glazed ware, and beside that lay the various plaques. Here also were samples of lead ore and copper ore (figs. 10, 11). May these have referred to smelting works of the Greeks here, as they certainly did smelt copper and iron? or may they refer to the protection which the fort afforded to the caravan road for the metal trade from Asia? The curious piece of alabaster (fig. 14) is of unknown purport; but it is paralleled by a much smaller piece of the same form in the little late foundation deposit of the building in the cemetery of Nebesheh (pl. xix., Nebesheh, fig. 7.). The following is a catalogue of the objects found in each corner:—

	Pl. xxii.	N.E.	S.E.	S.W.	N.W.
Gold plaque . .	fig. 7	1	...	.	1
Silver . . .	fig. 8	1	...	.	1
Lead . . .	fig. 6	1	1	.	1
Copper . . .	fig. 9	1	1	1	1
Carnelian . .	fig. 1	...	...	.	1
Green Felspar .	fig. 2	1	...	.	1
Lapis Lazuli . .	fig. 3	1	1	.	1
Jasper . . .	fig. 4	1	1	.	1
Green glazed . .	fig. 5	1	1	1	1
Mud brick . .	fig. 12	1	1	.	...
Lead ore . .	fig. 10	...	pieces	...	...
Copper ore . .	fig. 11	...	pieces	...	...
Libation cup . .	fig. 13	...	1	...	...
Alabaster . .	fig. 14	...	1	...	...
Corn-rubbers .	figs. 15, 16	...	2	...	...
Bones cf sacrifice .	. .	...	many	...	...

This is the oldest set of foundation deposits yet discovered, and it is the finest in the quality of the objects: the models of tools, however, give the deposits of Ptolemaic age a different interest.

We may notice here a very trifling deposit found beneath the buildings which we shall next notice. Beneath the S.W. corner of the block of building E. of the fort, just S.W. of the chamber 19 C, a hole had been scooped out of the sand, cylindrical, 4 to 7 inches from W. face, 10 to 14 inches from S. face, and 1 to 12 inches deep below the base of the brickwork. This hole was filled with charcoal, and burnt bones of a small bird, of which I could preserve only one piece. Evidently a sacrifice (probably of pigeons) had been made on founding this addition; and the bones and ashes were collected and buried in a hole beneath the corner. This, and the ox bones above, show that a sacrificial intent was prominent in the ceremony, and that the rest of the objects were subordinate.

55. Turning now to the other buildings of the Kasr, the different ages of them may be seen marked on pl. xliv. The first addition was the large square block with cross shading (B) which

joins the fort-wall on the N. side. This apparently served as a new entrance to the fort, in place of the older plan of wooden stairs. At a level of over 6 feet above the *mastaba* (dotted in the plan), or 12 feet above the plain, was the sill of the doorway leading to these chambers. The block still remains in position, with a block beneath having a drain cut in its upper side, as shown in the plan. Rising about a foot and a half more up the passage, we enter an open-air court 12 feet 2 inches × 14 feet 5 inches, which had a cornice and fluted moulding of limestone around the top of its wall. Another passage led out to the east, serving as a second entrance apparently; while a third led northward into the mass of building. The north part of this building having been greatly denuded, we cannot trace this passage for more than 22 feet from the court, up to which point it is horizontal; but it probably led to an ascent by which the upper platform was reached. As its floor is now about 18 or 20 feet below the probable level of the upper platform, and the distance to the N. wall only 60 feet, the ascent must either have been by steps, or else have turned in its course if it were a slope. The walls and floors of this court and passages are smoothly plastered; and though they were filled with burnt earth from the conflagration of the upper parts of the palace, yet the sides were in good condition when excavated. On the W. side of this block were found pieces of cornice with ordinary Egyptian *cavetto* moulding; these show that the outside was decorated with a limestone top, as well as the inner court.

After this block had been built, a second mass was added all along the E. side (period C); this only touched the previous block at a small point; but later a blocking was put in (period D) on the N. side, so as to leave a space enclosed between them (chamber 22). This space was floored with a smooth clay floor, and roofed over with a sloping roof some way below the level of the platform. This roof must have been very slight, probably of thin cross beams covered with palm sticks and mud, just to keep out sun, rain, and dust; and the space below served as a store place. The trace of this roof remains on the W. wall, which is preserved above that level, owing to the complete baking it has had in the conflagration. On it may be seen a gently sloping groove on the face of the wall, beam holes below it, and the mortaring of the wall perfect beneath it, but washed off above it. This shows that a roof had protected the lower part. Around the top of the court thus left was a band of stone frieze, sculptured with the *khaker* ornament, painted in red and blue, so usual from the twenty-first dynasty onward. Within this chamber 22 was found the jar sealing of Nekau (pl. xxxvi. 2), which proves that the fourth period, D, of building was before his reign.

This block of buildings was by far the most fruitful in antiquities, as it includes a line of kitchens or store-rooms on the ground level. The group of chambers 2, 3, 4, 9, all entered by one doorway (of which the stone sill remains), was full of jars and pottery, and two or three weights were found in most of these chambers. The chambers 11 and 17 (entered by the previous second entrance to the palace which was turned into a passage) were filled up with earth to a higher level, about 5 feet above the outside group, and only 2 feet below the passage which led to them from the entrance court. In No. 17 was found the great Triton vase (pl. xxv.), which is the largest and finest discovered at Defenneh. It was in 99 pieces, evidently having been carried out of the palace above, and thrown away as broken in the first disused room that was handy. The further chambers 19 A, B, C, had no doorways on the ground level, and were probably reached by a wooden staircase from an upper floor, the long recesses in 19 A and 19 B being just suited for a staircase or ladder. On the N. and W. sides of 19 A are benches or recesses which were covered with pottery, jars stacked on their sides, dishes, cups, and a fine black and buff Greek vase (pl. xxxi. fig. 17). Iron pokers, a large flat knife, and other things were found here, beside several

weights. In the floor was a large sink-jar, placed half in the sand. In 19 C was a recess on the E. side, and a sink-jar placed in the wall on the E. of that with two little recesses on each side of the jar to stand small things in as they were washed up. The sink-jar was full of pottery (including the pieces of the fine vase, pl. xxxii. 5) and organic remains and fish bones mixed with it. This whole block of chambers was built with a slight batter in the wall, and covered with white plastering like the fort.

At a later time, perhaps soon after the building of these chambers, the great block of brickwork of period E was inserted to block off communication outwards from the palace on the E. side, leaving only the front entrance on the W. This block is still 20 feet high, and had to be cut through from top to bottom, to extract the N.E. corner deposit. Later still the long enclosing wall of period F was built around the chambers 19, and also the small block to narrow the passage in the palace. It seems probable that the space 26 was an open court, so as to light the chambers 11 and 17 without needing external windows.

56. Before describing the lesser buildings around, we will now notice the great *mastaba* or pavement in front of the entrance (dotted in pl. xliv.). All the N. end of this is so completely denuded away, that its limits can only be found where the brickwork is unusually deep around the edge. The southern end, and eastern side particularly, were, on the contrary, buried deep in wash and rubbish from the ruins above. This made it not at all easy to examine, and time failed me to work it out as closely as I should have wished. To at least determine whether any such stones as those mentioned by Jeremiah still remained, or any cylinders of Nebuchadrezzar in the lesser part yet undenuded, I had the whole of the mastaba (excepting a ledge on the S. side left as evidence) cut away to over a foot in depth and turned over, but without finding anything but a silver ring (pl. xli. 33) and a few arrow-heads which had been lost there.

The body of the mastaba is from 20 to 40 inches thick of mud and brickwork, with a foundation of brickwork about a foot deeper all round the edge. The precise form of the N. end of the mastaba is not very certain, as only the foundation of the edging wall remains, and that may have been altered by enlargements or otherwise; but so far as it could be detected it is here marked. It was useless to try to follow it, as it was much worn away into a slope, and yet buried in washed mud, so that scarcely any Arab could track it correctly; it was only by cutting frequent sections through it that anything could be determined. On the W. side it seems to have had a bounding wall, at least on the southern part; possibly an awning was stretched across the corner thus formed between the western and southern walls, so as to make a shady corner. The two recesses in the southern wall at this corner seem as if they might be sentry-boxes for guards to stand in, so as to be sheltered from the sun. From off this mastaba there must have been a set of steps to reach a broad causeway which was all in one with the south wall of the mastaba; this causeway is 11 feet 4 inches wide, and probably had a parapet wall on either hand, now washed away. But from the raised ledge, or roadway, over 10 feet wide, along the west wall of the block of period B, there was probably also a flight of steps up to the causeway, for direct access without going on to the mastaba. The mastaba was about 3 feet above the original plain, and the causeway and entrance about 6½ feet above the mastaba (the exact levels are given in Chapter XIII.). For defensive purposes it will be observed that the mastaba is carefully kept away from the fort wall, there being a complete drop down to ground level between the parapet and the fort, a drop of 10 feet on one side and probably 40 feet on the other, with a gap 10 feet wide. The wall was only allowed to touch at the N.W. corner, but here it probably did not reach within 30 feet of the top of the fort. The entrance, it will be

noticed, is well protected; an enemy's force must collect on the causeway, which was completely open to attack all along by missiles from the fort above; while the low roadway ran alongside of the wall from which it could be attacked. The mastaba was commanded by a cross attack from two sides, and no shelter could be obtained by means of any of the walls belonging to it.

The burnt brick wall marked on the plan in the mastaba is a piece of the foundation of a building, of which two or three courses remain. At the eastern end it was distinctly seen to be beneath the undisturbed surface of the mastaba, and therefore older, although the north part has been exposed by denudation. This is probably of Ramesside age, as compared with Ramesside red-brick tombs at Nebesheh. The bricks are $12{\cdot}6 \times 6{\cdot}2 \times 3{\cdot}2$, the Nebesheh bricks being $13{\cdot}5 \times 6{\cdot}2$.

The roadway which led up to the entrance can be traced by lines of chips, &c., down to the camp wall; and there is a distinct break in the inner wall near the Kasr, and remains of a stone gate, in that line.

57. To turn now to the other buildings around the Kasr. The oldest, so far as evidence goes, is the chamber 8 on the W., as in this the jar sealings of Psamtik I. were found. But from various indications (such as the stamp of Nekau in chamber 22, and the depth of remains in the eastern chambers 18 and 19 below articles of Psamtik II. and Aahmes) it would seem that all the buildings here were probably of the time of Psamtik I. Chamber 8 seems to have been devoted entirely to unsealing large jars; not a single jar was found in it, but dozens of lids and pieces of the plaster sealings. At 1, just at the N.W. corner of the fort, a scrap of painted pottery of the seventh century (pl. xxiv. 6) was found down on the sand. The chamber adjoining it is curious, with four recesses at the corners. The foundation of an enclosure wall can be traced along the western side of the mastaba; but it is so nearly all gone (only an inch or two of mud remaining), that I could only find it by cutting cross sections.

On the southern side many chambers have been built to a considerable height against the fort, that at the eastern half reaching as high as the fort is preserved. Why such a mass of building was allowed, when the fort was kept so insulated on the E. and N., is not intelligible. One result is clear, that a great mass of limestone building stood on the top of the fort along this side, possibly such a high blank wall that they were indifferent to buildings being set against the lower wall. Most of these chambers are full of stone chips, from the breaking up and trimming of the stones when carried away. The chamber at 12, however, seems to have been the receptacle of all the broken pottery thrown down from the fort; it was entirely filled with shards. It looks on the plan as if the broad, long wall had been part of the defences of the fort, within which chambers had encroached. In fact, on each side may be seen a length of wall at 10 to 14 feet distant from the fort wall.

At the S.E. corner were some more chambers, 18 and 29, which seem to have been solely used in later times for throwing away good pottery, most of it painted Greek pottery. Why this should have been thus accumulated here, and nowhere else, is a puzzle. Fully nine-tenths of all the painted pottery of Defenneh was found in these two chambers. It lay in a bed of dust, which appeared close to the surface by denudation, in fact, the painted fragments were sticking out of the ground; and—first picked up by children in the dinner hour—they led me to begin work at 18, and then to search all the pottery of the neighbourhood, and find chamber 29 also. The bed of dust with pottery was only 9 inches or so in depth, and lay on a hard, smooth, mud floor. After clearing away the whole of it from 18, I then dug down below, and found two or three feet lower down a quantity of twenty-sixth

dynasty pottery, showing that the chamber must have been in use long before. This shows that this deposit of Greek pottery does not date back to the foundation of the fort by any means; but must probably be half a century or more later. Moreover, though a jar handle stamped by Nekau was found among the pottery, that might easily be twenty years old when thrown away. The best dating is obtained by finding jar sealings of Psamtik II. and Aahmes, mixed with the potsherds. This shows that the upper level—of painted Greek pottery—belongs to 595 to 565 B.C. But, as already noticed, the removal of the Greeks from here by Aahmes, and cessation of all Greek trade prevents our dating this pottery later than about 565 B.C. for its introduction, though it might, perhaps, be thrown out broken at a later date. With the pottery in 18 were found an iron knife, and a quantity of iron scale armour. A stone door-sill lay on the ground at the north end of the chambers of 18.

Having now described all the buildings of the Kasr, we will notice the rest of the camp (see pl. xliii.) In front of the Kasr was a brick wall, with a gateway in it; but the ends of this I could not trace on the surface, and I could not give time to clear up the course of the wall, as that is generally a very tedious affair, and takes up a large share of attention. The wall is only detected by the cessation of a strewing of pottery on its inner side, and a similar cessation of stone chips on its outer side; the brickwork is completely swept away to the ground, and the wash of rain and wind-blown sand disguise the foundations. Further out to the north wall of the camp is a quantity of stone chips; basalt, granite, sandstone, and limestone lie thickly on the ground, and apparently important buildings have been destroyed here. A line of chips of basalt, sandstone, and limestone mark the side of the roadway up to the entrance of the Kasr.

Just outside of the wall, lying on its edge, is half of a great sandstone stela, probably of Psamtik I., which states that it was dedicated in the temple of Khem. But it would be strange if a temple should be built so close against the camp wall. Yet this seems as if it were the original place of the stela, as many flakes and blocks broken from it, lie all around it. The account of the inscription will be found in Mr. Griffith's chapter on the inscriptions (chap. v.); most unhappily, a flaw in the stone has just broken out the name of the place, that it ends in . . . *hor-t* is all that we can say.

On the west of the Kasr many chambers may be seen in the soil, filled up with stone chips: as these chips have hindered the denudation more than the mere brickwork, so they are left as a heap in the chamber walls. These chambers are shown by dot shade on the plan. Away to the S.E. were a quantity of buildings inhabited by workmen, the armoury of the camp. Iron arrowheads strewed the ground, and were excavated by hundreds; the same of bronze; iron and copper slag abounded; and many other small objects were found. As it would not be worth while to excavate on a large scale without a definite clue, and yet, owing to denudation, the surface dust was richer than the general soil, I determined, instead of trying to dig down two or three feet to the sand, to only turn over the dust. This was far less labour, as it did not need to be put in a basket to remove it, but could be just raked over with a hoe, and pushed back by a child with a bit of potsherd; and in this way about six acres of ground were all turned up to about 6 inches deep. Sometimes a chamber would be worked out if anything good was found; and after thus turning the soil the plan of chambers and walls showed very plainly. For a description of the objects found, chap. xi. must be referred to.

At the south wall of the camp three heaps of chips were noticed in the middle, and I guessed that these represented the chips left in the roadway, and on either side, of a stone pylon that stood here. On excavating we found the corners of the foundation, where the stones had stood, but no foundation deposits had been placed

here. The N.E. and S.W. corners of the camp wall were also cleared, but no deposits were found. The great wall of the camp has been entirely swept away down to the ground by denudation; removed by wind and not by rain, as there is no wash of mud around its site. I walked across it from my tent to the work a couple of hundred times without perceiving it. At last I noticed a space clear of potsherds on the E. of the Kasr, and finding I could track it southward to where it turned a corner, I then guessed it was the wall of the camp. On cutting into it, it was found to be all clear mud, and therefore probably brickwork, though all semblance of bricks had long since vanished under the soaking rains. I had some difficulty in fixing it at the N.W. corner, and several pits there did not clear the matter up, as so much mud identical with it lies around it; hence I could only settle it by the direction of the north and west walls.

Beyond the camp there is little to be noted; the plain is covered with potsherds, as shown on the map (pl. xliii.), and walls can be found in almost any part. I searched in every direction for stone chips or broad walls that would indicate the site of a Greek temple, but was unsuccessful. A group of walls away to the east of the Kasr, I began on early in the work, hoping I had a temple site; but I found small dwelling chambers all over it, and sinks for washing-up, without any sign of an important building. A plan of these walls is given in pl. xlv. The work was very slow, as the walls were all but identical with the soil around them, and only two fellows were competent to track them. One lad, Khallil Sidahmed, was most skilful at this, and often it took me a long examination to prove to myself that he was right, and not merely cutting a trench as fancy directed. Yet some result was obtained, as this turned out to be the earliest Greek locality that we cleared, and most of the objects in pl. xxiv. were found here (marked 51).

The sinks which often occur here deserve notice, as it is the first time that such arrangements have been cleared up. It was a custom in most rooms to have close to the wall, sometimes cut a little into it, a hole in the floor; lined down to, and into, the sand beneath, with an amphora which had holes in its bottom and sides to let the water out. This amphora was filled with large shards, and smaller pieces on the top, so as to let water flow freely away and yet support any cup or dish that might be washed. Fish bones are often found in these sinks, and the pottery is always covered with a concretion of yellow matter which seems of organic origin. Sometimes the sinks are much deeper, and prove to be veritable dry wells, one S.W. of the Kasr being about 10 feet in depth to the sand, all filled with shards. Sometimes jars were made on purpose for small sinks, as is shown in No. 37 (pl. xxxiv.).

At some distance south of the camp there is a mound bordering on the caravan road, with some pottery scattered to the north of it. On excavating in the mound, large quantities of limestone chips were found, together with some pieces of granite and basalt; and some limestone pavement was found *in situ*, as well as several brick walls, which are marked on the map (pl. xliii.). The bricks were between the rather varying sizes of those of the Kasr, and therefore probably of the same age, certainly not Ptolemaic or Roman. This may well have been the site of a guard-house by the side of the road, or, from the fine stones used, perhaps a temple. It is a very striking proof of the fixity of the line of road; for, had not a road passed here, there would have been no apparent reason for placing a large building far away from all the rest of the town, with a stretch of deep, sandy desert between; but its place by the roadside exactly explains this. It lies also just in the axis of the camp, probably where the branch road turned off to go up to the southern pylon of the camp.

Many pits were sunk at intervals all over the N.W. mound marked "Ptolemaic." This was evidently the site of the reduced town, after the Greek exodus had left the great plain deserted.

All across the plain there is not a fragment which can be dated later than the fifth century, B.C.; it is absolutely clear of later pottery, so far as I have been able to find. But on the N.W. mound there is pottery as late as perhaps early Roman times. Scarcely anything was found in these excavations, though I generally sunk large pits down to the water level, and cleared some large chambers. Three bronze pots of cylindrical form, and a lot of late amulets were about all that was found.

On the other side of the canal, which I rarely visited, there is late Roman glass strewn about, and an impressed glass seal with a galley in full sail was found here. Tombs also exist, and some have been of limestone. Doubtless objects might be obtained from here, but my time did not permit of working on that side.

CHAPTER IX.

THE POTTERY.

58. THE study of the pottery of Defenneh is the natural complement of the work last year at Naukratis; each explains the other, and shows by its relations and differences fresh results of the painted Greek pottery, which is one of the most valuable finds at Defenneh. Of the circumstances which give a chronological value to the main find of Greek vases here, I have already rendered an account in the previous chapter.

The earliest pottery found here, to judge by its style, is that among the buildings away to the E. of the Kasr. Here were found two bowls (pl. xxiv. 12, 13) which are distinctly non-Egyptian, and yet are not familiar in Greek types; they seem like the prototypes of the forms so common in the temples of Naukratis; with a reduction and a sharpening of the brim they would reach the black and buff bowl which may be called the Naukratite Apollo bowl; and on the other hand, a narrower form, with a base, reaches the white-faced Aphrodite bowl of Naukratis. The Egyptians were not familiar with a wide neck or contracted rim to bowls and flat vessels, their forms are either an open bowl or a distinct neck, and the break of the curve and slight narrowing is distinctively Greek. Another early type here is the *stamnos* (xxiv. 10), the plain line pattern of which is like the early pottery at Naukratis, and distinctly archaic in comparison with the later ornament found on *stamni* among the fragments of chambers 18 and 29; there, about 580 B.C., this form is always decorated with the lotus flower, like pl. xxvi. 8. Again the neck (xxiv. 9) is earlier than the necks of the black and buff vases (xxxi. 8), of which it is the prototype. And the fragment of a stamnos with ΓΕΤ incised upon it retrograde, seems certainly to belong to the seventh century.

With this pottery was found the archaic stone idol (xxiv. 3), the terra-cotta, (xxiv. 4), and probably the rude idol (xxiv. 2). The finding of such figures here is of great value, owing to the narrow limits of the Greek occupation here. For once it can be safely said that we have figures certainly made within one century. The other pottery found in this early site, is marked 50 and 51 in the numbering of sites, which will be seen at the lower right hand side of the types or vases in pls. xxxiii. to xxxvi. The types are Nos. 1, 2, 4, 6, 8, 9, 10, 12, 14 without a base, 16, 19, 21, 22, 35, 37, 38, 39, 63, 75, 78, 93.

59. The bulk of the painted pottery, found in chambers 18 and 29, is remarkably different from the pottery found at Naukratis. The difference is partly due to age, as Naukratis lasted until Roman times, but that is far from accounting for the whole difference. The main fact is that all the types most usual at Naukratis are absent at Defenneh, and all those most usual at Defenneh are never found at Naukratis.

	Naukratis.	Defenneh.
Buff and black "Apollo bowls" (Naukratis x. 4, 5, 6).	Hundreds dedicated to Apollo.	One piece on plain.

	Naukratis.	Defenneh.
White-faced "Aphrodite bowls" (Naukratis x. 1, 3).	Hundreds dedicated to Apollo and Aphrodite	One piece on plain.
"Rhodian" pinakes, black and red radii and circles of spots.	Hundreds of pieces in town.	None.
"Korinthian" vases	Common.	None.
"Phœnician-Greek."	Common.	None.
Naukratis lines, purple and white.	General.	None.

On the other hand:—

Situla-form vases (Defenneh xxv. 3, xxvi. 8).	None.	Common.
Stamni (Defenneh xxiv. 10).	None.	General.
Fikellura pattern (xxviii.).	Rare.	Common.
Fan lotus pattern (xxvi. 8).	None.	General.
White spots and crosses (xxix.).	Very rare.	Common.
Imbricated, with dancers, sphinxes, &c., (xxx. 2).	None.	Common.

On looking at such a state of things, and remembering that this list includes most of the pottery found at these sites, it seems impossible to think that this ware came to these places in the ordinary course of trade from Greece and Asia Minor. Even if vases had been made by a wholly alien people, such as the Samnites or Phœnicians, it would be unlikely that the lines of trade would be so absolutely isolated to two cities in the Delta at the same period; but when both those cities were inhabited by Ionians, and both of them kept up a continual intercourse with Ionia for trading and information, and derived their imports through that Greek trade, this isolation is the more extraordinary. To agree that each of these types peculiar to one or other site was made on the spot, and that but little of all the pottery was imported, may be scarcely allowed by archæologists; yet the facts of the case point unmistakably in that direction; and the probability that a ton of rough clay was easier to ship to Egypt than a ton of brittle and bulky vases is entirely in favour of this conclusion.

But there is also strong evidence that one of the most important classes of the pottery of Defenneh was made in the country. The situla-type of vase (pl. xxv. 3, xxvi. 8) is unknown, until discovered now at Defenneh, and it is obviously copied from the bronze situla of the Egyptians, which was very common from this period on to Ptolemaic times. Further, the designs on these situla vases are in some cases of Egyptian origin. On pl. xxvi., which contains solely the situla designs on vases like fig. 8, will be seen (fig. 1) a hawk on a basket, which is a purely Egyptian sign, being the hieroglyphic *neb*. In fig 3 is a direct drawing of an Egyptian, which I have given again on a larger scale (reduced from a full-sized copy) on pl. xxix. 2.; the shaving of the face, the close cut hair (the lines of which are yellow on black), the circumcision, and the mode of fighting (which is just what is seen in Egyptian figures from the earliest age), all show that this is an Egyptian and not a Greek. The lotus group between the two fighters is again not a Greek lotus pattern, but like the lotus flowers on piles of Egyptian offerings. It cannot be doubted that this was painted with living Egyptians under the artist's eyes. If then there is good reason to attribute the situla vases to Daphniote potters, we are also led to attribute to the same source the *stamni*, which are of exactly the same clay, and decorated with the same fan-lotus ornament. With regard to the age of the pottery, it seems certain that all Greek pottery from Defenneh must be included within just about a century. The fort was founded, and the Ionians settled here, about 665 B.C., and the Greeks were entirely removed by Aahmes about 565 B.C. Few sites can give such a well-defined period; but probably no large collection of painted fragments is so closely limited as is the bulk of the pottery here, which comes from chambers 18 and 29, as this may be dated between 595 and 565 B.C., with a probability which only some very clear exception could refute. As, however, in no instance apparently is there any pattern or style which is known not to have been in use then, the case must be accepted at least for the present.

We have above seen what a great separation there is between the pottery of Naukratis and Defenneh; but so far as they can be compared,—mainly on unpainted pottery—the result is very satisfactory. The following are styles of

pottery which were found at Naukratis, and can be approximately dated by the levels as published in "Naukratis" I. (pp. 19, *et seq.*).

	Apollo level.	∴ B.C.
Fikellura	290	550
" in town		before 570
Polemarchos	250	600
Polledrara	230—310	630—540
Loop handles (D. xxxiii. 6).	230—320	630—530
" in town		before 570
Light drab.	270—290	580—550
White-faced rough red.	240	610

These data were published before Defenneh was touched, and yet these are the varieties which are required by the results at Defenneh to date between 595 and 565 B.C.; excepting the last which is found in older sites there. The agreement is as complete as we could wish it, though working from very different data in places which had evidently very little connection. If we tried to date the Defenneh deposit by means of the Naukratis results, we could but say about 600 to 560 B.C., or just the period which the Defenneh results yield independently. Nothing could give us greater confidence in the conclusions than this agreement.

Since we have not a long stratigraphical comparison to work out, as in the Apollo deposits, it is not needful to provide such a classification as was required for Naukratis. But a brief description of the principal varieties should be given.

60. The *situlæ* are of fine-grained hard pale buff clay, the examples of pl. xxv. being harder and browner, those of pl. xxvi. paler, and some (such as fig. 8) are soft light grey. The *stamni* are of exactly the same clays, colouring, and designs, but never figured.

The Fikellura ware of pl. xxvii. is dark grey-brown, rough ribbed inside, and white-faced in figs. 1 and 2; but pale red-brown with a creamy face and red pattern in fig. 3. On pl. xxviii. the ware is light brown with creamy face and red-brown figures in 1 and 2, or black figures in 3 and 4, with applied red (or "purple") in the fret and leaves of fig. 4.

The fine painted ware on xxix. 1, 3, 4, and xxx. 1, 2, is of a hard light buff-brown, close-grained, and without any coloured facing; pl. xxx. 3 is very thin pottery for its size, with lustrous black and much applied red.

The black and buff ware of pl. xxxi. is usually rather dark in the body, and might be called red-brown in many cases (as 10 and 17); while others are almost grey (as 5, 11, 21), though this seems to belong more to the oinochoe or aryballos type of 11 and 21, than to the amphora type of 17. Figs. 1 to 8 are all on necks of amphoræ like 17. In many cases applied white is largely used, as on 1, 9, 10, 11, 15, 16, 19, 20, and 21.

The unfigured pottery of pl. xxxii. varies much. 1 and 2 are brown with a whitish facing, and red design. 4 is of a soft brown ware, with a ruddy-fawn facing, and brown design. And 5 is of a hard light brown ware with darker brown lines, the pattern on the shoulder being three times repeated, though there are two handles. This style of *stamnos* was common in chambers 18 and 29, both of this colour, and black lines on grey-brown ware.

Before leaving the painted pottery, it may be just noted how a single example may correct our apprehension, and warn us against relying too much on designs. The Fikellura vase, xxvii. 3, is almost identical in the upper part with the Polemarchos vase of Naukratis (N. iv. 3), the birds and fret forbidding us to suppose any great interval between them. Yet the lower part has a pattern which might be otherwise supposed to be half a century or even a century later. We could not have expected to see the honeysuckle pattern so developed and florid at such an early date as we must assign to this vase. An important detail of fabric is seen on the piece xxxi. 14, which shows the incised lines made before the black figuring was baked, and while the clay was still softened on the face by the application of the black wash; the lines have thrown up a burr without digging into the clay. This suggests that the fair long free sweeps of the incising, such as on the horses' manes of xxix. 4,

and xxxi. 11, were done on the unfired clay, and not after it had been rendered almost unscratchable by the final baking.

61. To turn now to the unpainted pottery, we have at Defenneh a mixture which is confusing at first, but at the same time very instructive. We find purely Greek pottery, and purely Egyptian pottery; and we have first to distinguish between them, and next to see, if possible, whether there is a mixed style, whether the Greeks learned from the Egyptians, or whether they stood quite separate. These latter questions we cannot finally settle, until we have examined purely Egyptian sites of the same age. The figures in plates xxxiii.—xxxvi. of types are numbered continuously, so that we shall not need to quote the plate number for these in the following account. And the numbers at the lower right hand of each type, refer to the list of sites, and the chambers on the plan, pl. xliv.

First we can set aside a number of forms as certainly made by Greek potters, since on pieces of such vases Greek letters (or Karian in some cases) are found incised by the potter while wet. Thus figs. 1, 6, 10, 12, and 39 may all be appropriated. Besides this some other types are common at Naukratis, and are therefore presumably Greek; such as 2, 26, and 44. And we may probably assign by their forms the following also to Greek hands, 5, 27, 32, 42, 43, 44, 48, 49, and 67.

Of Egyptian origin much may be distinguished, by its agreement with forms in other Egyptian sites. 3, 4, 8, 13 to 25, 28, 30, 31, 33, 34, 40, 45, 52, 53, 54, 55, 60, 61, 63 to 66, 69, 70, 75 to 100 may be fairly attributed to native potters. But there are some cases in which the form seems Egyptian, and yet with a Greek character in the curves of it; such as 41, 46, 47, 51, 68, 72, and 74. As something like these is found elsewhere in the Delta, I should be rather inclined to attribute them to Egyptians who were impressed by Greek models, or perhaps by Greek blood.

Some of the types figured call for notice. 2 is a form found in the early levels in the oldest stratum of Naukratis, from which I obtained a perfect amphora (Nauk. xvi. 4) only slightly shorter in the stem, which I attributed to the middle of the seventh century (Nauk. p. 21). Here this form is believed to range from the seventh century down to 565 B.C. A strange fact is that the amphoræ sealed with the royal stamps of Aahmes are of this type, with the characteristic white facing, and red lines curling about their surface. Whether Greek potters were employed to make the jars for the royal vineyards, or whether the wine was transported in skins and then poured into Greek jars and sealed in the palace at Defenneh is doubtful; or possibly it was Greek wine imported in these jars and sealed in Egypt, but this is less likely. All varieties of this pattern are found at Defenneh, the light brown with red lines, the white-faced with red lines, and the white-faced with black lines, just as at Naukratis.

The great loop-handled amphora, 6 (which is here shown with a pole passed through the handles to illustrate the mode of carrying it), is very common in fragments at Naukratis, as far as 530 B.C., when it appears to have died out. It is always of a light drab ware, sometimes whiter, sometimes more green. The bottom is always scraped and not turned, showing that it was made bottomless on the wheel, and hand-finished afterwards. The massive cylindrical handles are firmly applied, and never break off the surface, but crack through the jar when broken. The form is most admirably adapted for carrying a great weight, the strain coming nearly as a direct pull on the material with the least possible transverse stress, both when carrying it suspended or resting it on the ground. When placed in store it was buried in the sand floor up to near the middle; and this fine example, which still rings clearly, was preserved by standing thus upright, while all the amphoræ around it in chamber 9 were crushed in sideways by the pressure of the earth.

The small furnace 7 is a new type; the long nozzle to it being to attach the skin bellows without overheating them; such seems to be its explanation. The stands for trays or dishes, 8 and 9, are not common elsewhere ; 9 is found in all parts of the plain at Defenneh, and may be a stool for sitting on.

The "Polledrara" ware, 12, of thick dark grey, has the massive cylindrical handles which characterize a rather different form found at Naukratis (Nauk. xvi. 6). While referring to this plate it may be noticed that a piece of a swollen-neck amphora like Nauk. xvi. 7, was found in chamber 19. B., showing that this belongs to the sixth as well as the fifth century B.C.

The curious form 13 seems to be a cover for placing over food to keep flies and dust away ; if to be placed on a jar it would probably have some sign of fitting, and not be so deep. This form is also found with a small opening at the top, and with a short tube at the top : as if to allow the escape of steam, or to put a few flowers or herbs in, as is commonly done with water-jars at the present day. A large disc-shaped lid of the finest greenish-drab ware, which was kept at Bulak, has a cylindrical tube at the top with a perforated bottom to it, suggesting the same purposes as these bell-shaped covers.

The types 19 to 25 are all purely Egyptian, and are most characteristic of the twenty-sixth dynasty : the ware is always red and thin (except 22), but varies from a coarse lumpy surface, as in 23, to the finest polished dark red face, as in 20.

The strange pot 26 is exactly like what was found at Naukratis; the knob inside it is shown by the series there to be the prototype of the "Bacchic handles" of later times, the development of which can be seen in the types from Naukratis in the British Museum.

The type 29 bears on the origin of the "pilgrim bottle" form (67); but it looks, with the neck on one side, as if derived from the *askos*, and not from the Cypriote bottles such as are found at Nebesheh (pl. iii.). It seems unmistakably the parent of the long barrel-shaped pilgrim bottles of the second century A.D., such as are found at Tanis.

The platters 35 and 36 are of the white or yellow-faced brown ware, which characterizes the twenty-sixth dynasty, and is found at Naukratis, until 610 B.C. It looks as if it were made to imitate the fine close drab pottery which belongs to the same period.

The sink pot, 37, has been already noticed; it is made on purpose to place in the sand, hole downwards, for pouring away water.

The amphora 39 was found with about a dozen others lying on the benches in chamber 19 A. They are of a dark dull red-brown.

The forms 40, 46, 47, and 51 are all of uncertain use, whether for cups or lids we cannot say. 40 is purely Egyptian, being found at Nebesheh.

The pot 55 is rather common in chamber 18, and one filled with resin was found in chamber 3. They are of brown-red ware, faced with bright polished red.

Whether 57 is early, or not, is uncertain; it was picked up by the Bedawin and brought to me, and its use, with the curious hole in the side, is unknown.

The Bes vases 64, 65, 66 are useful as showing how early that type began, and what its forms were. A fragment of the fine drab ware has an arm of Bes on it likewise.

The cups 75, 76, 78, 79 are difficult to get perfect. Dozens of broken ones were found; but the only perfect examples of the thin drab cups, 76, were taken out of the insides of large amphoræ, which were cracked, but not crushed in by the earth. The greater number of cups are shallower than No. 76, and sometimes have a slightly turned-out side.

The braziers, type 77, are rather common, but only one has survived with the top complete. The base of a large one was found in 19.

The various types of lids are placed together

on pl. xxxvi. figs. 80 to 100. They are the commonest of all forms at Defenneh, and are found by the dozen in any digging, but seldom perfect. They are of all wares, the fine close drab, the polished red, and the rough thick brown. They were many of them, 81, 95, 97, 98, intended to fit on a jar, like 96 or 19, 20, 21, 23, and 28. Others, as 81, 84, 85, 93, 94, fitted into a jar neck. And others again (87 to 92) seem as if intended to fit the cups 75—79. The reason for such an excess of lids at Defenneh may be seen in its isolated situation in the desert; all liquids (except water) had to be brought in jars, neither milk, honey, oil, nor wine, could be obtained under about a day's journey at least. Therefore every jar that came needed a lid, to keep out sand and flies; and the jars were soon broken into indistinguishable shards, while the lids retained their form.

The sealing up of the jars is illustrated by the examples on pl. xxxvi. A large bung-lid, such as 84, was put in and then fastened down and sealed (as will be noticed in chap. xi.); some lids have cross grooves, as 85, and others single grooves, to hold the string for tying.

Beside the pottery here illustrated, the finest of all, the beautiful drab ware, remains; but that is so generally broken up that its forms can hardly be ascertained. It is perfectly characteristic of the twenty-sixth dynasty, so far as I have seen, and therefore the forms are of less consequence, as the material suffices to show the age. It is sometimes, perhaps in the earlier examples, thick and massive, but always finely finished; a few types are given in 15, 70, 81, 91, 94, also thinner in 76 and 86; while it was reduced often to a thickness not greater than thin card, a sort of egg-shell pottery, of the most exquisite finish. Another very fine pottery, but seldom met with, is of a rich brown, rather soft, and polished with a glassy surface; it is only found in the form of thin plates, almost flat.

The sites of each type of form are marked to each figure, but a complementary list of the types found in each site may be given. Where sites are practically equivalent they are here grouped together.

The earliest is of the beginning of Psamtik I., chamber 30, type 23. Then the sites 50, 51, on the east plain, types 1, 2, 4, 6, 8, 9, 10, 12, 14 without base, 16, 19, 21, 22, between 34 and 36, 35, 37, 38, 39, 63, 75, 78, 93, all probably of the middle of the seventh century. Then chamber 8 with Psamtik jar stamps, many lids of 88 type, and others varying from 91 to 93. Then 28 under the floor of chamber 18, with types 15, 17, 28 (no handles), 50, 54, 58, 76, many thick and coarse ones of 83, 91, and 99. Under 19 A. was a quantity numbered 32, with types 17, 30 (no brim), between 31 and 35, between 34 and 36, 35, 36, 58, 83, 90, 92 coarse, and 98. This so far probably includes only pottery of the seventh century B.C.

Of the first half of the sixth century, or possibly earlier, we have in chamber 35 type 19, and between 31 and 35. In the chambers 2, 3, 4, and 9, the types 2, 4, 6, 9, 11, 17, 20, 28 (no handles), 30, 31 (no base), between 31 and 35, 34, 47 (flat base), 55, 59, 61, 65, 79, 80, 84, 91, 99, and 100. In the chambers 11 and 17, were types 14 (small base), 30 (no brim), 31, 61, 80, 82, 83 (also coarser), and 100 (also shallower). In chambers 19 and 27, were types 4, 13, 19, 26, 29, between 31 and 35, 39, 46, 76, 77 (also larger), 81, 92 (coarse), 93, and 94. In the rubbish chamber on the south of the fort, 12, were many pieces of type 10, with Greek letters. On the east of the fort, 16, were types 35 and 98, with plates with low brim. In the painted vase chamber, 18, were types 2, 4, 12, 35, 47, 55, 61, 82, 83, 90, 92, 97, and 99; and in the other chamber, 29, were similar forms.

Beyond chamber 18 at site 25 were types 14, 19, 30 (no brim), between 31 and 35, 61, 88, between 91 and 93, and 92. In the dry well S.W. of the Kasr, 21, were types 2, 4, 10, 20, 79, and 98. In the dry well east of 19, numbered 31, were types 28 (no handles), 36,

and 46. In the dry well S. of the Kasr, numbered 54, were large quantities of the types 54 and 80. In chamber 22, high up, and later than other sites, were types 24, 83 thick and coarse, and 98. In the camp in general, reaching perhaps to the end of the sixth century B.C. were types 5, 7, 14 (small base), between 15 and 70, 16, 19, 21, 22, 25, 28 (28 without handles), between 31 and 35, 34 and 36, 35 and 70, 33, 42, 43 (two handles), 44, 45, 46, 48, 54, 56, 58, 62, 63, 64, 69, 71, 74, 76, 77, 79, 83, 83 coarser and very coarse, 90, between 91 and 93, 93, 97, 98, 99. The lid 85 is the latest drawn, as it was found in the Ptolemaic mound.

CHAPTER X.

REMARKS ON SOME OF THE VASES OF DEFENNEH.

62. [Mr. Murray has kindly favoured me with the following important observations on the vase paintings of Defenneh, as compared with those of other sites; and I gladly avail myself of his permission to publish them here.—W. M. F. P.]

"Nothing is more noticeable in Greek archæology at the present day than the eagerness with which painted vases are on all hands examined and discussed. It is noticeable also that a large share of this discussion turns on questions of date and the local origin of this or that style of vase painting. In these circumstances, the pottery of Daphnæ is a most valuable acquisition, by reason of the limits of time which Mr. Petrie has worked out for it, i.e. the earlier half of the sixth century B.C.

In addition, however, to these considerations of date and local influence or origin, the Daphnæan vases present some interesting points of view to which attention may be called. For example, it is interesting to find on one of the situlæ (pl. xxvi. 8) a representation of Bellerophon and the Chimæra, especially when it is observed that Bellerophon, mounted on Pegasos, is kept to one side of the vase, while the Chimæra, with open jaws, stands waiting for him on the other side. More than that, the drawing is full of archaic spirit and beauty, though the illustrations here and elsewhere may not convey as much. It is surely strange to find a subject thus divided into two parts at so early a date. We are accustomed to such things in later vase painting, and even then they are not very common. Bellerophon was a Corinthian hero, but the scene of his adventure with the Chimæra was Lycia, and it is conceivable that the vase painter had chosen his subject from a consideration that any scene thus localized would be attractive to the Carians and Ionians in Daphnæ. Besides, Bellerophon would naturally share some of the popular favour accorded to Perseus in Egypt, seeing that the horse, Pegasos, on which he rides was brought into being by Perseus. We have a Medusa on the fragment, pl. xxvi. 10, and may reasonably supply a Perseus as the missing companion figure.[1] Bellerophon and the Chimæra were sculptured on the throne of Apollo at Amyklæ by Bathykles of Magnesia, and those who believe that this subject had been first worked into artistic shape in Ionia will be confirmed in their view by the occurrence of it in so Ionian a place as Daphnæ.

63. On a fragment of a situla, pl. xxvi. 4, is a figure of Nike, which suggests a comparison with the marble statue of her from Delos, the work of the sculptors Mikkiades and Archer-

[1] Compare the Ægina vase in Berlin with Perseus and Gorgons, Arch. Zeit., 1882, pls. ix., x. The figures of bulls, horses, sphinxes, lions, which decorate that vase from Ægina, remind one of the animals on the Daphnæan pottery, while there is also a similarity in the system of geometric ornament employed to fill vacant spaces; but there is always this difference, that the Ægina vase is the more advanced of the two. The alphabet used on it is Attic. But Furtwaengler, who publishes it, *loc. cit.*, and in his Catalogue of the Berlin Vases, No. 1682, does not go further as to date than say that it is older than the François vase.

mos, father and son.[1] The wings of the marble Nike rise from her back, and not, as on the fragment of pottery, from her breast, which latter seems to have been the older manner. Both figures are alike in having wings to their heels, but they differ again in the rendering of the face and hair. Possibly in these matters, also, the vase painting represents a slightly older stage of art. Archermos was reported[2] in antiquity to have been the first to give Nike wings. If this report was true, and if the statue found at Delos was the one from which it originated, then the statue must be older than the vase. There was, however, another claimant for priority in giving Nike wings—Aglaophon, the painter, and in view of this uncertainty we may perhaps fairly decline to draw any argument from the report. Archermos[3] is calculated to have lived in the first half of the sixth century B.C.

64. On another of these situlæ (pl. xxv. 3) is represented a winged and bearded figure whose body ends in a serpent, while in each hand he holds out a snake. The design answers to what we know of Typhon, and if that is so, we have here another instance of a vase painter utilizing local traditions or belief; for it was in the Serbonian lake near at hand that Typhon lay buried, according to the legend referred to by Herodotus (iii. 5).[4] This much is certain, that the figure belongs to the class of earthborn beings, γηγενεῖς, giants. At the same time there is the fact attested by Pausanias,[5] that on the box of Kypselos, Boreas, a kindred figure to Typhon in some respects, was represented with the "tails of serpents instead of feet." If we, then, decide to name this figure Boreas, instead of Typhon, and if, further, we expect on the analogy of Bellerophon and the Chimæra, a figure related to him on the other side of the vase, we shall have no difficulty in identifying the figure actually there with one of the wind-gods, sons of Boreas, either Zetes or Kalais, both of whom Pindar[6] describes as "men with purple wings rising from their backs." The figure being beardless and winged, would answer perfectly, so far, to one of the sons of Boreas. It is true that the wings do not start from his back; they start from his breast as usual, in archaic art, at least in art older than the chariot victory of Arkesilaos of Cyrene which Pindar here celebrates. The figure appears to be in the act of letting loose two birds of prey, which swoop down on a hare. That, again, seems a not inappropriate act for a wind-god. In the field above the hare is a grasshopper, or tettix, which from its association with the Athenians and Ionians,[7] may be held to localize the figure in some measure to Attica, where the legend of Boreas and his sons was at home, if it was not also at home in Ionia, as some believe. On the whole then we may venture to identify these two figures as Boreas and one of his sons; and here it may be noticed also that the owl on the fragment, pl. xxvi. 5ᵃ, clearly points to an acquaintance with Athenian symbols. The drawing of Boreas and his companion figure seems to be more archaic than that of Bellerophon and the Chimæra already spoken of. The figures are painted in black and purple on a white slip; a process which is attended by this disadvantage, that the white slip is apt to peel off, taking the black design with it, and leaving only the outlines

[1] See Petersen in the Mittheilungen des Inst. in Athen, 1886, pl. xi., p. 372.

[2] Scholiast to Aristophanes, Birds, 573.

[3] Pliny, N. H., xxxvi. 11, gives the genealogy of Archermos, and states that his two sons, Boupalos and Athenis, made a statue of the poet Hipponax, who flourished Olymp. 60, from which it is estimated that their father must have lived towards the end of the first half of the sixth century B.C.

[4] Pindar, Frag. 7, says that Zeus slew Typhon ἐν Ἀρίμοις.

[5] v. 19, 1, οὐραὶ δὲ ὄφεων ἀντὶ ποδῶν εἰσὶν αὐτῷ.

[6] Pyth. iv. 182, ἄνδρας πτεροῖσιν νῶτα πεφρίκοντας ἄμφω πορφυρέοις.

[7] Thucydides, i. 6, speaks of the golden tettiges which the old Athenians and Ionians before his time used to wear.

and the inner markings where they happen to have been incised through the slip.

65. This disadvantage had apparently come to be perceived by the potters of Daphnæ, or wherever else the makers of these vases may have lived. For in another class of vases yielded by Mr. Petrie's excavations, we see that the figures have been painted in black straight on to the red clay, and next fired at a heat which has burnt the colour into the vase, and has at the same time brought out a lustrous glaze. Among the instances of this process is a fragment of peculiar interest (pl. xxx. 3). It has the remains of two scenes, disposed in parallel bands, the one above the other. On the lower band are athletes wrestling and boxing, with a judge beside them, and three tripods as prizes for the victors. Evidently this is a representation of games held at the funeral obsequies of some legendary person, like the games in honour of Pelias on the box of Kypselos, or of Akastos on the throne of Apollo at Amyklæ. On the box of Kypselos, Pausanias (v. 17, 4), says that the tripods were represented in the scene, as they are here. It should be observed that the athletes, though they are drawn nude, are yet painted over the body with purple colour, as if to indicate a close-fitting dress, though none of the details of the dress are given. Thucydides (i. 6) tells us that it was not long before his time that the ancient habit of athletes wearing διαζώματα had been given up in the games at Olympia. There is, however, a vase, known as the Amphiaraos vase,[1] which shows that whatever may have been the case at Olympia, athletes were certainly in the habit of wrestling nudely in the games much before the time of Thucydides. In the case of our fragment we may, perhaps, assume a transitional state of things when the new custom of contesting games nudely had not yet been fully established, that is to say, a state of things anterior to the Amphiaraos vase. On this latter vase was represented also the chariot race, with three tripods for prizes, and three judges to decide, and a horse race. The horsemen and horses have a strong resemblance to Bellerophon on our situla already described; while the bird which flies behind each horse is an element of design which occurs frequently in this same manner on the class of vases known, rightly or wrongly, as Cyrenaic. On other vacant spaces of the Amphiaraos vase, the painter has put lizards, a serpent, a hare, and a creature which looks not unlike a hedgehog. This vase has been assigned to the end of the sixth century B.C. by Professor Robert,[2] who claims it as of Corinthian workmanship, and points out the coincidences between it and the designs on the box of Kypselos. But this may be too late a period if our fragment represents a more advanced art, as it seems to do, and if the whole of the pottery of Daphnæ belongs to the first half of the sixth century. On the famous François[3] vase in Florence is also to be seen a chariot race for prize tripods.

So far we have noticed only the lower band of figures on our fragment, with its resemblances to the Amphiaraos and François vases. But on the upper band of it there is the remains of a scene which bears a striking likeness to the uppermost band of the François vase. This scene has represented the hunt of the Calydonian boar. In the centre is Antæos lying prostrate under the boar, in almost identically the attitude of the François vase. In some points of detail, as in being beardless and having a spear in his hand and a helmet on his head, he differs as if the drawing might be a little older; while on the other hand, he differs from the Antæos on an archaic vase from Corneto,[4] in the direction of being a little later and more

[1] Mon. dell' Inst., x. pls. iv., v.

[2] Annali dell' Inst., 1874, p. 110.

[3] Mon. dell' Inst., iv. pls. liv., lv.

[4] Mon. dell' Inst., xii. pl. x.

advanced in style. Our fragment ought then to stand between these two vases in point of date. Over the body of Antæos is the boar, behind which are the remains of a dog leaping on the flank of the boar, and the remains of two heroes, who on the analogy of the François vase ought to be Kastor and Pollux, while on the analogy of the other vase just mentioned they ought to be Meilanion and some one else.

We have thus on the fragment from Daphnæ two parallel scenes corresponding in general to two parallel scenes on the François vase, with strong resemblances also to scenes on other, apparently more archaic vases, found in Etruria, but bearing inscriptions in the Corinthian alphabet. There is no more difficult problem at present, in the history of vase painting, than these vases found in Etruria with Corinthian inscriptions; the problem being how far they are Corinthian productions imported into Etruria, or the productions of descendants of those Corinthian potters who, in B.C. 655, settled in Etruria, after being expelled from Corinth by the family of Kypselos. Unfortunately our fragment has no inscription. In other ways, however, it may have its uses in discussing this problem further. With reference to the manner in which the hide of the boar is rendered, that is, by means of short incised lines, we may compare the figure of an ape on an archaic vase from Caere, representing also the hunt of the Calydonian boar.[1] It is true that on this Caere vase the hide of the boar is not rendered as on our fragment, but the hairy skin of the ape is most distinctly so rendered. It has been usual to assign vases of this Caere class to the sixth century B.C., and some of them even to the latter half of the seventh century.[2]

66. Another class of vases belonging to the black figure style, in the true sense of having the black figures burnt in on the red clay, is represented by the fragment, pl. xxix. 4, on which is painted a nude female figure on horseback; behind her flies an eagle; the space among her horse's feet is partly covered by a dog. The great size of the horse compared with the rider, the use of a saddlecloth, and the form of the bridle and collar, are features which we find also on one of the fragments of the sarco phagi from Clazomenæ,[3] and on archaic reliefs from Xanthus in Lycia.[4] These are features which may be traced to the influence of Persian, or at all events, Ionian art. Nude women—not Amazons—riding on horseback seem more to Asiatic than to Greek taste. Daphnæ is said by Herodotus to have been occupied by a Persian garrison in his time, and possibly it had been so held from the date of the invasion of Cambyses, who also had Ionians in his army, according to Herodotus (iii. 1). If the facts are otherwise in accord, there would be no objection in point of style to place these vases in the time of Cambyses instead of Amasis, whom he dispossessed. But it is hardly necessary to take into consideration the question of direct Persian influence, when there is every probability that Carians and Ionians living in a frontier town like Daphnæ would have been from the beginning of their settlement there affected by the arts and tastes of Asia Minor, if not of Persia.

67. The amphora given pl. xxxi. 17 is identical in shape with the Burgon Panathenaic vase. More than that, among the fragments of vases of this shape from Daphnæ, are several necks of amphoræ, from which it is to be seen that

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[1] Mon. dell' Inst., vi. pl. lxxvii.

[2] See Dumont et Chaplain, Céramiques, p. 261, where the amphora, Mon. dell' Inst., vi. pl. xiv., with Tydeus killing Ismene is assigned to the second half of the seventh century B.C., and the vase, Mon. dell' Inst., vi. pl. xxxiii., with the banquet of Herakles is assigned to the sixth century. For the opposite view of Brunn, see his recent addition to his Probleme in der Geschichte der Vasenmalerei, p. 45.

[3] See the fragment in the British Museum engraved in Hellen. Journ., iv. p. 19, fig. 14. The two sarcophagi now in Constantinople are engraved, Mon. dell' Inst., xi. pl. liii., liv.

[4] Murray, Gr. Sculpt., i. pl. v.

on the body of the vase there had been left a red panel on which had been painted black figures exactly in the manner of the Burgon vase. They have also, in common with that vase, a purple ridge or cord round the neck. It has been argued, and is apparently accepted in most quarters, that the amphora with red panel was an Athenian invention.

On the neck of the Burgon vase is on the front a Harpy, and on the back an owl, the faces being in white and the wings aided with purple. One of our fragments, pl. xxxi. 5, represents the neck of such a vase with the figure of a Harpy very much like that of the Burgon vase, in respect of colours, but the drawing may be a little more archaic on our fragment. Whatever is true, therefore, of the Burgon vase as to date, will be at least nearly true of these fragments. The Burgon[1] vase cannot be older than B.C. 566, when the Panathenaic games were instituted. Certainly there is no older specimen of these prize vases known. Some assign it to B.C. 550. It may be added that a vase found in the tomb of Aristion was of this description, and as the stele of Aristion is generally placed in the first half of the sixth century B.C., we may assume the same period for the vases of this kind from Daphnæ.

With reference to the upper part of an amphora, which is sealed over the mouth, pl. xxxvi. 5, it may be possible to trace to this custom of sealing, a shape of vase which is still a source of some perplexity. It has been found at Mycenæ, Ialyssos, in Egypt and elsewhere, always of comparatively small dimensions, having a neck, two handles and spout. But the neck is useless for ordinary purposes, because it is completely closed over the mouth. It is, in fact, a false neck. The vase must be both filled and emptied from the spout alone. The shape of the vase has thus every appearance of being a derived, and not a simple shape, in which case it may have had its origin in observing these amphoræ sealed up over the mouth. The name of pseudamphoræ might therefore be applied to vases of this form."

A. S. Murray.

[1] Pottier in Dumont and Chaplain, Céramiques, pp. 315-317.

CHAPTER XI.

THE SMALL ANTIQUITIES.

68. In describing the small antiquities it will be best to notice first those few which there is good reason to assign to the seventh century B.C.; next the general bulk of the remains, which are of the sixth century; and lastly, the later objects, found at Defenneh and elsewhere in the neighbourhood, reaching down to Cufic times.

The earliest objects—after the foundation deposits, and some pottery—are probably the very rude figures found in the buildings on the plain, eastward of the Kasr (pl. xxiv. 1 to 4). These are of a style which has been hitherto very undefined in age; and when I found several such figures at Naukratis, it could not be decided whether they were archaic—i.e. of the earliest Greek times in Egypt, before the rise of better work—or archaistic, and belonging to the decadence of a barbaric relapse. Now such figures being found at Defenneh, and in a site which, by the pottery and other indications, is not even as late as the sixth century, at once fixes them to the archaic period; and further, as we know that nothing of Greek work here (unless, possibly, an ancient object imported) can be earlier than 665 B.C., we at once gain a fixed age for this class of figures. The horseman (fig. 1) was picked up by chance, and the precise locality is unknown; but its similarity to the stone idol (fig. 3), and the complete absence of Greek objects after the middle of the sixth century B.C., warrants us in dating it to the seventh century. This carries with it the age of a large class of such figures picked up at Naukratis (Nauk. xix. 5). The stone figure (3) is of the rudest type possible, without limbs or features; were it

not for a ledge representing the feet, it might be almost doubted if it were not a loom weight, with a notch to tie a string in. The terra-cotta (fig. 4) is comparatively shapely, but still very rude. This and fig. 3 were found with the bowls figs. 12 and 13. The terra-cotta (fig. 2) is much like some of the idols found by Dr. Schliemann in the early Greek sites; here we, at least, can date it to between 665 and 565 B.C., but its precise locality on the plain of Defenneh was not known, as it was picked up on the denuded surface. The terra-cotta soldiers' heads (figs. 7 and 8) are probably of the seventh century also, by the extreme rudeness of them; they both show the crested helmet.

Shell-carving seems to have been carried on here, as at Naukratis; a piece of a large cone shell cut up was found, as well as some small cones pierced for necklaces; and a piece of engraved *Tridacna*, like those found at Naukratis, was also picked up on the surface (Nauk. xx. 16). A button of shell (pl. xl. 16) is a new form in Egyptian remains.

The piece of a whetstone (pl. xxiv. 5) is noticeable, as it appears to bear an attempt at a cartouche by some one who knew nothing of hieroglyphs, nor indeed of any writing apparently.

69. The sealings of the amphoræ extend over the whole of the Greek period at Defenneh. The general system of sealing may be seen by the example of a complete jar neck (pl. xxxvi. 5), found with the painted Greek vases in chamber 18. First a large bung of pottery, made hollow, such as xxxvi. 84, was put into the mouth of the jar. This was next fastened down, sometimes by string alone, sometimes by a piece of thin linen beneath the string: the cast of the linen—as thin as muslin—may be seen in the inside of the plaster cap xxxvi. 4; here it was a band wound round the neck, and then drawn into a lump in the middle to tie it. The strings also passed across and across it, and then, on the tying up in the middle, a lump of sealing-clay was placed, and six different seals of inspectors (like those in pl. xli. 32—35) were impressed upon it. (In two instances there are six seals, in one case there is the royal cartouche.) This clay crumbled and washed out afterwards, and left a cast in the plaster, showing the seals as in fig. 4. After the six inspectors had thus each put his seal on it, the jar was sent out to the plasterer, who capped the whole top with a head of plaster, and sealed it with the royal cartouche all over (fig. 5). But even this did not secure it; the neck (fig. 5) is an instance of a successful attack on the royal stores; the cap of plaster has been bored through just at the edge of the jar, and the large bung inside smashed through, so as to freely reach the wine; the piece of plaster broken out is here shown missing in fig. 5, though it was found with the jar; the hole just shows the edge of the neck, and was filled up with a scrap of the old plaster, and a smear of new of a different quality; no attempt was made to imitate the missing half of the cartouche, and this probably raised the cellarer's suspicions, and made him break off and preserve the whole jar-neck as evidence. The jar is one of the great white-faced Greek amphoræ with red lines; the pentagon on it is incised, like a pentagon on a piece of early pottery at Naukratis.

The series of sealings begins with a large number of Psamtik I. (pl. xxxvi. 1), found with a quantity of lids in chamber 8, on the west of the Kasr. Next there is but one of Nekau (pl. xxxvi. 2), found on the mud and mortar floor of chamber 22. Next, several of Psamtik II. (fig. 3), which are generally very indistinct, and were all found in the Greek vase-chambers, 18 and 29, mostly in the latter. None were found of Haa-ab-ra, unless some illegible ones, like those of Psamtik II., might be his. Two complete jar-necks and many pieces (including a fine top now at Bulak) were found of Aahmes, all in the vase-chambers, 18 and 29. A very neat little stamp of Nekau was found impressed on a drab pottery vase-handle in chamber 18.

In noticing the general antiquities of the sixth century, it will be best to group them according to material—stone, pottery, bone, &c., gold, silver, bronze, and iron; for though this is usually the least rational arrangement, yet here the impossibility of separating Egyptian from Greek work, and the main need of showing the special work and products of the place, make this the best system.

70. Of stone remains there are the curious figures of captives carved in limestone; they are all represented as having the legs bent back from the knees, and the ancles and elbows bound together (pl. xl. 8 to 13). The cutting varies from the rudest scratches on a mere peg of limestone, as in fig. 8, up to rather good work of a rough kind, as in fig. 12. The form being always an approach to a peg in the rougher ones, suggests that they may have been draughtmen for playing with on the sand, sticking them in a draught-board marked by little rows of pits in the sand made by the fingers, as the Arabs do at present. The form of the head-dress is peculiar: it generally rises in a ridge from back to front; sometimes, as in fig. 11, it resembles a wig. These were all found together, some thirty or forty in all, many being broken, lying in the desert on the east of the Kasr, beyond 29.

Of limestone also is the piece of a cake stamp (pl. xl. 14, 14A the reverse side) found in chamber 27. This is clearly Greek, and therefore before the middle of the sixth century, yet the style of it is what otherwise would be attributed to a later period. It shows that the cake-stamps of Naukratis (Nauk. pl. xxix.) may in some cases be much earlier than was supposed. With this before us, we might not be wrong in attributing some with the honeysuckle, leaf, or drop patterns to the fifth, or perhaps sixth, century B.C., instead of to the Roman imitative archaistic taste. Two limestone dice were also found, also seven alabastra $2\frac{1}{2}$ inches to 4 inches high, from the camp.

The Egyptian objects in stone are mostly amulets. Several examples of calcite (Iceland spar) have been found about Defenneh: beads, seal-stones, &c., but the only engraved one is the natural rhomb (pl. xli. 40) engraved with the name of the spirit *Ket* in a cartouche, and two nefers or *neferui* on the other side; this was doubtless a charm. A small hawk in greenish-white translucent steatite was found in the camp. Other amulets found were Taurt, cynocephalus ape, and three scarabs in hæmatite; lion curled round, ram with a scarab head, scarab, Horus, hawk, lion-headed uræus (pl. xli. 39) of very delicate work, star (fig. 38), and Tat of lapis lazuli; fifteen symbolic eyes and Taurt of grey syenite; snake's head in green felspar; papyrus in beryl; three symbolic eye-plaques in schist; crocodile and frog in steatite. The cover of an eye, hemispherical, probably from a cat's head, is brilliantly cut in rock-crystal, with the corners of the eye produced. A model rubber-stone was found in the camp, cut in slate (pl. xl. 2); also part of large dish of slate. A scarab in banded agate, found in or near Defenneh, is exactly of the stone and work of the Phœnician scarabs. A piece of a finely-polished syenite bowl was found in chamber 19. Three jasper earrings were found, the ring form with a slit in one side; one of them with a crenellated edge. Also a carnelian finger-ring, and draughtman.

The scarabæi are not important. One (xli. 42) of green paste, imitating jasper, is of the regular style of fine Phœnician work; it comes from the north of Defenneh. Fig. 54 looks Ramesside in its style. Fig. 55 is another of the rather common scarabs of Sheshonk IV., *Ra-kheper* ("Tanis," p. 40). Two scarabs of dark green jasper, 56 and 58, name Psamtik I. (or Uah-ab-ra) and *Ra men*, probably a Greek mistake. The obsidian scarab, fig. 57, is of a new king, probably of the thirteenth dynasty. Two blue paste scarabs, figs. 68, 69, are the only representatives at Defenneh of the great class of Naukratite scarabs, another evidence of the strange

isolation of these towns. Two small bronze scarabs were picked up.

Of stone-working there are many examples. Four plain seal-stones unengraved, one broken in drilling, were found, three of pale green translucent calcite (fig. 74), the other of white crystallized calcite (fig. 75); the three former are of the Syrian type, of which an engraved porcelain one (fig. 73) was found in the Kasr. A piece of a polished cylinder of jasper, which had been 2 inches across, was picked up by the Arabs. Drill-cores from tubular drillings were found of alabaster, obsidian, syenite, basalt, and jasper; also a piece of sliced lapis lazuli, showing all those stones to have been worked at Defenneh. Many pieces of designing tablets of limestone ruled in squares were found in the camp and in a chamber of the fort. Whetstones abounded; two of very fine-grained, soft stone, quick cutting, and of excellent quality, were found, 3 and 4 inches long, pierced at one end for hanging up. Another larger and coarser whetstone, 9 inches × 2½ inches, of a sharp grit, fine grain sandstone, worn rounded by sharpening knives on it, was found in chamber 19; also a similar piece, 4¼ inches, was in chamber 17. A large number of tapering square whetstones of sandstone were found in the camp; and on a piece of one were some Phœnician and Kypriote characters (pl. xl. 1). Two basalt mullers for grinding were found in the camp. One syenite pebble pendant was found, like the dozens which occur at Naukratis. A piece of pumice was found in chamber 19; and some pieces of lead ore (galena) in the camp, from thin veins of ore, like the pieces of the foundation deposit. Of flint the only objects were a burnisher 2¼ inches long, and three struck flakes.

71. Of pottery, beside the archaic figures noticed before, there is a torso of a seated figure of rude work, found in the camp. A draught-board, made of a rectangular slab of terra-cotta marked in 3 × 10 squares, found broken up, with some draughtmen made of rounded chips of pottery, in chamber 9. Also a large plate scored up into 3 × 10 squares very roughly. Many other pieces of plates scored up in the same way were found, suggestive of a habit of playing at draughts after dinner. Two or three stone slabs similarly divided were found. It was probably the idle life of a garrison which causes these objects to be commoner here than elsewhere. A curious little neck of a vase of drab pottery is distinctly Greek and not Egyptian (pl. xl. 3). A whistle in the form of an animal's head, blown through the mouth, is also in drab pottery, much like a whistle I found at Tell-el-Yehudiyeh, perhaps modern.

Many instances of inscribed pottery were found; one large jar with a symbolic eye incised beneath one handle, and one painted beneath the other, with a demotic inscription; another jar with demotic inscription; a demotic inscription on the large vase, pl. xxv.; and about a dozen fragments of demotic inscriptions on pieces of jars and cups. Also a shuttle of Neit incised on pottery, by rocking an edge-tool about ⅛ inch wide from side to side to produce a line; and an incised fragment, with *k-m-khu* (bowl, owl, sun on hills).

72. Of glazed ware there is a blue *ushabti* with inscription, a Shu, and an eye in green glaze, found with the painted vases in chamber 18, along with a smaller green Tahuti. A blue-glazed Taurt, 3½ inches high down to the thighs, crowned and holding one breast. A green-glazed monkey from chamber 29, with the painted vases. A Taurt (pl. xli. 72), a combination of Ptah-Sokar, Khnum, and hawk (70), a symbolic eye (71), all in green glaze of fairly good work, found with the porcelain seal (xli. 73) in chamber 2 or 3. Also a small crown of Lower Egypt, ½ inch high, blue glaze of delicate work, in chamber 4. Some finely made symbolic eyes, a plain blue ushabti, Isis and Horus, blue, found with a tiny drab lid 1¼ inch across, a conoid draughtman, and a piece of imbricated pattern vase (as xxx. 2), all in chamber 17. Pieces of thick blue ware "pilgrim bottle" in chamber 19. Some draughtmen of

white pottery (glaze lost), in form spherical, flattened below, in chamber 2; and an Anubis in green glaze, deep in 2. A blue paste button, with stitching holes in a rib behind it, from chamber 3. All these being from the Kasr, are dated to the twenty-sixth dynasty for certain, and probably about the middle of it. In the camp were also found many objects of glazed ware; the lotus heads of green and blue glaze (pl. xl. 5, 6), pierced, probably for handles of feather fly-flaps. The plaque of Haa-ab-ra (Hophra) (xl. 7), which seems as if made for a foundation plaque, but was found in a chamber in the camp along with other pottery. Many varieties of "pilgrim bottles" of green or yellow paste, with necks of lotus and palm patterns, some very graceful, and wreathed around the body with very varied patterns; many bearing portions of inscriptions, and one a longer wish than usual (pl. xl. 4): "May Neit give life and health always to the souls of all children," or "to all beautiful souls." One bottle is very peculiar: it is of a dark greenish-grey, with a band of bright, thick, green glaze around the wreath and around the edge; it is thin and small, but such thick glaze is rarely, if ever, seen before Roman times. A large number of blue-glazed amulets, beads, &c., were found in the camp, and a selection of these will be kept together in the British Museum to show the style of known work of the twenty-sixth dynasty. A ring bezel of grey-blue glaze, almost like that of Tell-el-Amarna, bears the head of Hat-hor (pl. xli. 41). A piece of a pot of refractory material, in which blue frit has been prepared in the furnace, for blue paint, was also found in the camp; it is just like what occurred in the scarab factory at Naukratis, and points to a manufacture of blue-glazed articles here.

Of other materials we may note the following. An ivory die found in chamber 27 (pl. xl. 15), and so carrying back such dice to the sixth century. Three ivory hemispheres $\frac{5}{10}$ to $\frac{6}{10}$ inch across, and top of an ivory papyrus flower, from the camp. A large quantity of white coral in natural branches found in the south part of the camp. A jar of resin, the jar of type 55 (pl. xxxv.), the resin clear brown, found in chamber 3. And some incense, and native sulphur in chamber 17.

73. Coming now to metal work, the most striking object found was the piece of gold work (pl. xli. 10); the lower ends of this have been violently wrenched off some object, and as they have been made with a bend at right angles a little below the lotus, it seems most probable that this was the handle of a tray, with the straps of gold passing beneath it. The body of this was cast; and the dividing ribs of the lotus flowers, for holding the inlaying, were soldered on. The whole was polished and burnished quite smoothly, so as not to show any joint. No trace of the inlaying remained when this was found, but the two flowers were bent one half over the other, by the violence of the grasp with which it had been wrenched off the tray. Thus, found in a camp, we can hardly look on it as other than loot of some soldier. The question then arises, when would an Egyptian soldier loot a piece of Egyptian work? And we see an event which would exactly account for this, occurring at the most likely time, during the civil war between Apries and Amasis. It seems then more likely than not that this handle is a part of the royal plate of Haa-ab-ra (Apries, Hophra), and is thus the only relic of such luxury of living which is left to us. It was found along with about $1\frac{1}{2}$ lbs. of silver in lumps, buried in the camp on the S.E. of the Kasr.

Another fine object is the gold statuette of Ra (xli. 9), which is highly finished and burnished, of the finest work of the Saitic period. It was found in the silver amulet case, or shrine (fig. 8), the sliding lid of which had been left slightly drawn and forced inwards, showing the toes of the figure. It is the more satisfactory to find it so, since not only is this little suspensory box a unique object, but it guarantees the genuineness of the image found within it, since the lid is stuck tight, and

the side of the box had to be broken open to remove the figure. This was picked up by one of my workmen on the plain, and brought to me uninjured.

Other pieces of gold work are shown on pl. xli.; a funerary finger-ring (fig. 1), a large plain finger-ring kept at Bulak; earrings (figs. 2 to 7), of which about forty were found (including fragments) by the Bedawin who hunt the neighbourhood: pieces of globule work, probably of earrings (figs. 12, 13), and of chains (14, 17); symbolic eyes (figs. 26, 30); pieces of chain (figs. 18, 24, 25); beads and foil ornaments (figs. 19—23, 27); setting of a stone (29); and a piece of dioptase set in gold. Where this dioptase came from is not clear; it is now only known in Hungary and Siberia, but considering the copper-mines of Sinai, it is not impossible it may be found there.

74. Among the multitude of fragments of gold-work picked up by the Bedawin who hunt over the denuded surface of the site, were some important scraps bearing on the manufacture of these articles at the place. There are many globules and little dumps of melted gold; scraps of gold cut out of a plane surface by chiselling, and above all, one piece chiselled out bearing a beautiful hieroglyphic feather (*a*), evidently because of a mistake in the work which had to be altered; further, a piece of gold-foil, cut into the form for making one of the hollow earrings (such as xli. 2), was found with one end partly begun. The large plain gold ring found here, also seems as if it was still unsold and unengraved. Placing all these facts together, we can hardly doubt but that a jewellery trade was carried on, especially as scraps of gold ornament are commoner here than in any other place I know of. Again there is a profusion of minute weights, most of them under thirty or forty grains, many of only three or four grains; over a thousand having been collected in a couple of months by me, and such could only be of use for weighing precious metals. We see then by all these signs that this was a manufacturing centre; and if so, may not Daphnæ be the source of much of the Greek gold-work with quasi-oriental designs found all over the Mediterranean? Here are all the elements: Greek workmen, on the high-road to Assyria, living in Egypt, close to Phœnicia, constantly trading to Greece, and making jewellery (as the abundance of their weights shows) on a large scale.

75. Of silver several wrought objects were found, and many pounds' weight of lumps of silver, melted and roughly cut up, besides large quantities of scrap silver in fragments of 20 to 200 grains found by the Bedawin. It seems most likely, on considering it, that this scrap silver was the equivalent of coinage in the pre-Persian days in Egypt, when the metal went by weight; and we should not conclude such finds to be a sign of a silversmith's place, but merely of a man's exchangeable wealth buried, as coins were buried in later times. Several lumps of silver were found with a silver bowl at the S.E. corner of the camp, buried close against the wall: the bowl is 6¾ inches across, and 1⅝ inch deep; it is ornamented with three rows of broad dots punched on it; four dots in a group extending one inch, then a space and then another group, and so on round each of the three circles. With this was found a silver dipper (*trua*), the long handle broken and twisted up. Both of these articles are now at Bulak.

Many silver rings were found, mostly on the surface, by the Bedawin, but one (xli. 33) on the pavement outside of the Kasr. They all belonged apparently to priests or temple officials (see pl. xli. 32 to 35). One bears a winged scarabæus (36); and one has a silver scarab which turned on the ring anciently (37).

A fine ram's head with the uræus on it (pl. xli. 11), probably from a statuette of Khnum, was found in the camp, with two silver uræi, and a bronze Apis. A small silver Horus, much worn, four tetradrachms of Athens, and one of Ptolemy

II., complete the list of silver objects found at Defenneh and the neighbourhood.

76. Bronze objects were common in the camp, particularly arrow-heads, of which many hundreds were collected (pl. xxxix. 8 to 16). It is useless to do more than describe the principal objects, or those of interest. A bowl, $7\frac{1}{2}$ inches across and 2 inches deep (pl. xli. 17), was found in the camp with a dipper (*trua*) 17 inches long, and the large bronze lid (xxxix. 23). Two small pans, which from their convexity cannot be mirrors, seem to be most probably frying-pans (xxxix. 6, 7). The bronze stamp of Aahmes (pl. xli. 76) was found in chamber 19, with the stem of a dipper, and some arrow-heads which still retained the wood in the sockets. The knives found (xxxix. 19, 21) are a puzzle, as they do not seem ever to have had any sort of edge; perhaps they were manufactured here, and not yet sharpened for use; fig. 21, however, is from chamber 3. Chisels were found of various shapes (xxxix. 24 to 28), one in chamber 19A, and a duplicate of this is kept at Bulak. A staple found in chamber 2 is of interest, as it has been fastened to a thin bronze vessel; a washer of bronze was put round its tangs before they were bent over, so as to prevent its tearing the vessel by straining. A large quantity of bronze tubes were found, often curved, $\frac{1}{6}$th of an inch across, and with signs of having been bound over with some string or stuff: they seem as if part of some furniture, or possibly, a metal-piping sewn into the edge of tents. More Egyptian articles are an Osiris found in chamber 18, a sistrum head in chamber 3, a situla $2\frac{3}{8}$ in. high in chamber 3, another $3\frac{1}{4}$ in. high in chamber 14, and a double-ended kohl-stick in chamber 18. That copper was largely wrought here, and indeed smelted, is evident from the large amount of waste lying about; the ground is thick with scraps and drops of copper and bits of slag in many parts, and pieces of large crucibles covered with copper slag are found.

Of lead a few pieces of ore (galena) were found, and some pieces of a U shape, which were doubtless net sinkers.

77. Iron is as common as bronze, or rather commoner, and this shows well the relation of the metals in the early historic period to which these remains belong. The remains may be broadly divided into military and civil. Of military iron the principal pieces are shown on pl. xxxvii. The horses' bits are sometimes bars which have had loops of cord or leather at the ends, as in fig. 1, or with holes for the attachment, as in fig. 2, or riveted through cheek-pieces, as in figs. 5, 5a, 6. The twisted pattern of fig. 1 is shown also in 5a. Several lance-heads (fig. 4) and pieces of such, were found. The bident (fig. 3) may be perhaps for fishing, or it may be the butt of a spear like the bronze tridents of Nebesheh. The sword (fig. 7) shows the guard well developed (though now much broken away), and an equal stay at the end of the handle to prevent its slipping out of the grasp. The blade had a rib on each side for some little way from the hilt. The handle is curiously shaped, with a groove on either side; partly to lighten it, and partly to hold the rivets by which a leather cover was probably fastened on, without a chance of their galling the hand; such a hollow also would help the grip. A rather different sword-handle was kept at Bulak; it has a knob or pommel at the end of the handle to balance the blade. Another form, more like an ordinary knife, is fig. 17; the thickness of the middle of blade (the section being rhombic) seems to show that this was for warfare, but, if so, a guard was probably fastened to the handle. The knife (fig. 20) may be perhaps for civil uses; the handle shows well the grain of the wood, which was fastened on by five rivets of iron. The objects 8 to 11 are difficult to explain; possibly they may be ornaments for the peaks of helmets: the thin strips bent out splay at the bases of 9, 10, 11, seem as if to fasten the spike into some leather object, and yet it would not be suited for a spur, owing

to the barbed form: these barbs could hardly be for use, as the attachment of the spike by the splay branches would scarcely be strong enough to bear the wrench of dragging the barbed spike out from anything. On the whole then they were more probably ornamental. Similar spikes were kept at Bulak. Iron arrow-heads (xxxvii. 12 to 16) were found in great quantities, the denuded surface of the ground being strewn with them along the south side of the camp; only the unweathered ones were collected, but about a couple of hundred of these were brought away. They are always of a tang form, and not socketed, which is exactly contrary to the usage for bronze arrow-heads; the reason is that the iron were wrought, while the bronze were cast so that a socket could be readily made. The solid triangular form is the commonest (12, 13), though some are bladed (14, 15, 16); none are of the three-blade type of the bronze (xxxix. 9, 12). The large swivel ring (xxxvii. 18) is probably a part of chariot fittings. The scale armour (figs. 19, 19a, 19b) is the most unusual find of all; scale armour is represented on a statue at Karnak, probably of Ramessu II., a corslet of scales is shown in the tomb of Ramessu III., there is scale armour on a bas-relief at Tanis, probably of Sheshonk III., while a piece of a corslet of leather with bronze scales, two of which bear the name of Sheshonk, is in the Abbott collection. The present example seems to have been a large part of a leather corslet, which was thrown away in the Greek vase chamber, No. 18; it was covered with scales of iron of the form shown in pl. xxxvii. 19b (all objects on this plate are half-size), which were originally about $\frac{1}{100}$ of an inch thick; these scales were sewn on by six holes, each line of scales lapped over half the line below it so as to completely cover the stitching; and each scale lapped over two-thirds of the previous scale in the row; thus as each scale was put on the right-hand pair of holes was stitched through, going through the middle pair of the previous scale, and the left-hand pair of holes of the scale next before that. Thus the result was a mass three deep sideways and two deep from top to bottom, making the whole mass six scales thick at every part. The inner surface showing the stitching holes is given in fig. 19, and the outer surface at fig. 19a.

78. Of civil iron-work the most common objects are chisels (pl. xxxviii. 15 to 20), of which about 40 were kept, beside many rejected. One was found low down in chamber 11, left before the higher-level floor was made opening on to the entrance from passage 26. Another was found with an iron staple in chamber 19. A broad form of wood chisel is shown in fig. 22, and the socket of a large wood chisel like those found at Naukratis in fig. 3. A large long metal chisel was found, with a square shank and pointed end (fig. 2). Two pickaxes are of a form new to us (fig. 1), none like this being found at Naukratis. The large double-edged knife (fig. 6) is a splendid specimen in perfect condition, found in chamber 19A; the grain of the wood on the handle is very plain, both the cross-piece on the haft of the blade fastened by three rivets, and the handle itself fastened by two rivets. Three pokers (figs. 11, 12) were found with it, of the type of that from Naukratis. A small knife (fig. 23) was found in chamber 18, and another in the camp. The knife or razor without a handle (fig. 8) was also found in chamber 18. A large auger or rymer, apparently, with a cross-head handle is shown in fig. 4, and some very curious rasps or borers in figs. 9, 10; these are made of a piece of thin sheet-iron, punched all over with holes like a modern grater, and coiled round into a cone; they have been found with string at the base, and fitted on to wooden handles, making a sort of rat-tail file or rasp: five were found, three of them in chamber 17. The axe (fig. 24) is of a different type to that of Naukratis, which had a socket; but fig. 21 seems to be a socketed plough-share of rough form. A block of iron 4 × 4 × 1 was found at the bottom of the

chamber adjoining site 1 on the plan, lying on the sand in the corner. The trident, fig. 5, may be intended either for fishing or for a spear-butt. The fish-hooks, fig. 14, are exactly like those of Naukratis. The object, fig. 7, is of unknown use. A large quantity of iron scraps, apparently a workman's scrap heap, was found in the camp, including the side piece of a horse's bit, arrows, a hook, a cruciform piece of thin sheet-iron, squares of sheet-iron $1\frac{1}{2}$, $1\frac{1}{8}$, $\frac{3}{4}$ inch, &c.; a piece with a square-toothed edge, probably for riveting it on by a row of laps to another piece of sheet, and much slag. In another place was a mass of thin sheet-iron with strips of bronze and iron, apparently part of some armour inlaid with ribs of metal. The amount of slag found all over the S.E. of the camp was astonishing; some was brought away, including a complete crucible bottom of slag mixed with charcoal. Some very fine hæmatite was also found. It is evident that Defenneh was as important a place for smelting, and iron working, as Naukratis; and the light that these finds of arms, armour, and tools of all kinds, throws on archaic Greek metallurgy and workmanship is of permanent value.

79. We now turn to the later objects found at and near Defenneh, the exact site of which is uncertain unless here specified; they were mostly picked up by the Bedawin, who hunted all the neighbourhood for me as far as Tell Sherig (or Belim as they call it) at nine miles to the north.

The plain of Daphnæ, in the midst of which the camp and Kasr lie, is absolutely free from all objects of a later period than the twenty-sixth dynasty, so far as I could find by continually searching it during my stay there; but at the N.W. of it is a mound, which is the highest of the place, and usually called Tell Defenneh; this is of later age, but not reaching to Roman times. In excavating here two bronze vessels were found, cylindrical with flat bases, 4·0 in. across and 4·8 in. high, and parts of a large bronze pan with a handle; with these were a large quantity of glazed pottery amulets of late work, probably late Ptolemaic; as the varieties of a large number are worth noting they are here catalogued. Khnum 4, Tahuti 4, Shu 4, Taurt 5, Hapi bull 5, Lion 5, Monkey 5, Ram 2, Rabbit 5, Scarabs 5, Eyes 4, Papyrus sceptres 5, Lower crowns 5, Upper crowns 5; beside some much smaller and ruder ones, Shu 2, Bes 1, Cynocephalus seated 2, Hawk 6, Cat 6, Lion 2, Rabbit 2.

Of stone objects the main class is that of beads, which were found in large quantities in the neighbourhood. As the age is uncertain, it is useless to describe them exactly; suffice to say that the forms are spherical, ovoid, bugle, pear-shaped, discoid, discoid with edge or double cone (only amethyst and carnelian), square prism, hexagonal prism, square prism with replaced corners (only carnelian), and pentagonal rounded bead (only syenite), fluted, beside irregular shapes. The materials are clear quartz (rock crystal), milky quartz, amethyst, carnelian, clear chalcedony, agate, jasper (red, black, green, and yellow), onyx, plasma, beryl, felspar (green, red), brown porphyry, garnet, lapis lazuli, turquoise, calcite (Iceland spar), syenite, and mother-of-pearl. Ten examples of engraved stones of the Roman period were found, on garnet, clear quartz, and carnelian, some of very good work of its period. I found half a Cufic seal of lapis lazuli at Tell Sherig.

Of glass a tolerable amount was obtained, both of beads and of pieces of vases; all probably of the Roman age, and mainly from Tell Sherig. The beads are of the usual types, blue eye-beads, green with yellow, fluted, zigzag, hexagonal mock beryl, flatted hexagonal blue, amber polyhedra and fluted, clear with gilding inside, mock onyx, black with red waves, green stripe with red and white eyes, blue and white millepore with red ends (hexagonal prism) twisted yellow, black with red or white zigzag, and covered with broken scraps stuck in. The fragments of cups, &c., are of the usual varieties of Roman glass; millepore, of yellow in green, yellow in brown, red and

yellow in green, white in purple, and yellow in white; wavy "Phœnician" of white on blue, white on purple, blue, yellow and brown on brown, yellow and white on blue, jasper-red on black, yellow on blue: wavy cups of pink-opaque, blue, and yellow mixed, also clear green on opaque white; a bangle of clear white with twisted red; yellow glass "Phœnician" heads, figures of Bes in yellow, Baubo in clear green (xli. 78), a term in clear blue (xli. 79), Isis in light blue, and a cat in brown; stamped pendants with Cupid on lion (xli. 77), and Cupid with goat (xli. 81) of amber glass, head of Anubis (?) of green glass (xli. 80), and a full face from a bottle-handle of green glass; knobs or bosses for inlaying of clear white, yellow, blue, pink, and green; pieces of cups engraved with line patterns, of yellow and blue; mosaic of an owl's head, very delicate and minute, of which (fortunately getting a piece of the rod) eight slices have been cut and mounted on glass slips; also a wing and a piece with red and black rosettes. Two Cufic glass weights are the latest glass objects. I found many pieces of coloured flat glass, probably from windows, at Tell Sherig; purple, pale purple, blue-green, and pale blue.

80. An aureus of Valens, and a Cufic dinar, were brought up to me, and several of the pieces of gold ornaments already described may have come from the northern sites.

Of bronzes a large quantity of small objects were brought in; but it is needless to do more than note the main classes. The numbers of figures of deities were, Osiris 13, Horus 10, Isis and Horus 7, Anubis 9, Nefertum 4, Khonsu 6, Tahuti 1, Amen Ra 1, Bes, seated squat, 1, standing with sword 1, part of Neit 1, upper part of winged cat-headed Bast (?) 1, Aegis of Bast 3, one with handle (pl. xxxix. 4). The usual sistra, feathers, discs, flails, sacred animals, &c., were found. Two arms from a figure holding a tambourine, with a *bennu* on each side of it, were found in a chamber of the Kasr. A bell 3·3 inches high (xxxix. 3) comes from a northern tell. Bronze rings were common, 33 in all being brought up, mainly Roman and Cufic, of no particular interest, with the usual devices; one is Egyptian, minutely inscribed *Ptah-hotep*. Buttons made concavo-convex, with a bar across the concave back pierced for sewing on. Beads, pentagonal, hexagonal, and round. Swivels for putting through eye-holes. Chain of 0 and of 8 links, and of woven wire. Nail-heads of all forms, flat, round, massive parabolic, pyramidal, rosette, and concentric circles. Earrings of the type of xliii. 2, and of wire. Also many small pieces of unknown use, such as xxxix. 5. A curious seal with a man, bearded, with long hair, holding up two crocodiles by the tails is worth notice (pl. xxxix. 1). Many rings were also found, 43 in all, varying from 1½ to ¼ inch across, probably from curtains or tents. It seems evident that there are some considerable sites to the N. of Defenneh, and Tell Sherig will scarcely account for all the things brought to me; there may be another camp somewhere (according to the notice of the two camps of Herodotus), beside the small settlement with tombs close to the Defenneh canal. This district is worth more examination, which I should have given it had not Defenneh occupied every day up to the close of the working season.

CHAPTER XII.

THE WEIGHTS.

81. The past year has proved even more important for the study of weights than the first season at Naukratis. While at Naukratis last season with Mr. Gardner a large number came in from the native diggings, and after I left still more were brought, so that he returned with 358 altogether, which I have worked out and treat of in the present chapter; thus we have 874 weights from Naukratis in two seasons. At Nebesheh but few weights were to be had, only 21 in all being obtained there. But at Defenneh the supply seemed inexhaustible. I have bought over 70 in one day,

picked up on the denuded surface of the ground by the Bedawin, who find them both at Defenneh, and at sites to the north of that on to Tell Belim. The whole supply there in two months was 397 stone weights and 1600 metal weights. Altogether over 4000 weighings were performed, of which Mr. Spurrell most kindly did nearly a thousand. Unhappily, owing to the weights of Defenneh being found exposed on the surface, they have on the whole suffered more by weathering than those of Naukratis, which are found bedded in stiff mud that has prevented any access of air, and has preserved all the products of corrosion around the weight. The metal weights of Defenneh I have therefore found it needful to set aside for a special research; though every one has been weighed in air and in water, and it did not seem a very serious matter to work out their original values, yet a fresh difficulty stood in the way, for they proved to consist of all sorts and conditions of alloys, from almost pure copper down to sulphides of copper and tin, with perhaps other materials. Probably these alloys are the black and white bronze of the inscriptions. Under these circumstances even the specific gravity fails to show us the internal state of a weight; and fresh modes of examination must be worked out and formulated before we can say anything exact as to the original values. The whole subject of the modes of patination requires discussion, and some unexpected results have appeared; as, for instance, that weights lose by exudation of their more oxidizable alloys from the whole mass, leaving a sponge of metal; and the last stage of this course ends in the complete replacement of the weight by a siliceous or calcareous pseudomorph of the exact form and polish of the original. Thus are produced those strange casts of coins, which appear as if made artificially in plaster (see "Tanis," p. 40). The whole of the stages and proofs of this alteration I hope to work out and state in future: suffice to mention it here, to show the questions which arise in dealing with 1600 metal weights. The setting aside of these, however, does not much affect in any case the results which are here stated; for the changes of metal weights are in general so great that they are worthless for showing the exact standard, though of as much value as any for ascertaining the distribution of different standards and the forms. The limit of 2 % error excluding a weight from the curves of results, which I saw need to impose in dealing with the Naukratis weights before, I have still maintained as essential to a proper treatment of the results. I have also found the need of another limit, when a large quantity of minute weights are in hand; it is clear that a weight of 10 grains cannot (with a given imperfection of balance) show a standard as accurately as a weight of 100 grains; hence some limit of smallness is needful, below which weights fall under much the same uncertainty as when they have lost any considerable percentage of their substance. From comparing the curves of distribution of the $\frac{1}{6}$ths, $\frac{1}{3}$rds, and other Kat weights (as the standard most fully represented), it seemed best to draw the line at 40 grains, thus including in the curves all the $\frac{1}{3}$rds of the shekels and kats. Perhaps, seeing the number of erratically low and high $\frac{1}{3}$rd kats, this may be too low a limit, and 60 grains might be safer; but, at least, if the source of these stray groups is noted, not much harm will have been done.

82. The general arrangement of the catalogue of weights is on the same lines as that of last year, and therefore the prolegomena need not be repeated. The only difference is that where a weight is under the limit of size a bar is put across the change column, "Ch," to call attention to it; the other entries in that column call attention as before to weights which have suffered more than 2 % of change, and the broken ones are marked B. The numbering

of the weights is continuous from last year's catalogue, so that in future the number alone will suffice to refer to any weight published in these works. The types of form are also numbered the same as last year; only as several between 50 and 100 were not required for reference, this year I have substituted for them on pl. xlvii. the new forms over 100, which are referred to in the present catalogue, and only those numbers appear on that plate to which I need to refer. In defining the materials of the weights it is necessary to use terms with a meaning more general than in a severely geological system; the subject, indeed, of Egyptian geology and mineralogy may be well studied on such a collection, but that was far from my present object, and as few names have been used as would suffice to mark the most distinct groups of materials. To avoid misunderstanding, it will be as well to give general definitions of the use made of these terms, as follows:—

Basalt: a fine-grained uniform silicate, black, green, grey, or brown, with earthy fracture, except in the brown which is sub-crystalline. Syenite: quartz, hornblende, and felspar, quartz always scarce, sometimes invisible; varying from coarse grain to a microscopic magma. Granite: quartz, mica, and felspar or hornblende. Diorite: felspar and hornblende, including all hard mixed magnesic silicates. Serpentine: all soft magnesic silicates. Gneiss: "any hard quartzose semi-crystalline schistose rock," according to the "very vague" but convenient definition mentioned by Geikie. Porphyry: a lighter hard silicate dispersed in a darker hard silicate, and not hornblendic. Silicate: any homogenous hard silicate of undetermined nature. The hæmatite, it should be noted, is almost always very rough, and coarse brown, often a mere pebble or nodule ground on one side; thus quite unlike the exquisite polished weights of black hæmatite from Syria.

NAUKRATIS. II.

EGYPTIAN KAT STANDARD (107).

No.	Material.	Form.	Present.	Ch.	Ancient.	×	Unit.
517	Basalt, bk.	40	5597·	B	6900	50	138
518	Gneiss, gr.	38—43	69·0		69·0	½	138·0
519	Limestone, wt.	44	689·9		690·6	5	138·1
520	Gneiss, gr.	42—43	46·1		46·1	⅓	138·3
521	Alabaster	33—37	1371·5		1384	10	138·4
522	Porphyry, red	10—54	2764·4		2768	20	138·4
523	Syenite, gr.	27—33	27,570		27,750	200	138·7
524	Limestone	106	693·0		693·5	5	138·7
525	Bronze	26	38·6	3·9	34·7	¼	138·8
526	Basalt, bk.	39	1389·0		1389·5	10	138·9
527	Bronze	26—33	131·2	8·	139·	1	139
528	Basalt, bk.	26—27	139·0		139·0	1	139·0
529	Gneiss, gr.	43	69·7		69·7	½	139·4
530	Syenite, red	25	2785·8		2789	20	139·4
531	Limestone, gr.	36	46·5		46·5	⅓	139·5
532	Limestone	33—40	139·6		139·6	1	139·6
533	Gneiss, gr.	3—54	3490·5		3500·	25	140·0
534	Basalt, bk.	40	7010		7010	50	140·2
535	Basalt, bk.	37—39	6989		7010	50	140·2
536	Syenite, gr.	27—40	700·9		700·9	5	140·2
537	Limestone, wt.	38—39	2806·0		2806	20	140·3
538	Basalt, br.	27—40	1400·8		1403·0	10	140·3
539	Quartz, bk.	84	280·9		280·9	2	140·4
540	Basalt, br.	26—27	700·9		702·4	5	140·5
541	Syenite, gr.	7—16	2803·9		2814	20	140·7
542	Basalt, br.	23—33	2815·6		2816	20	140·8
543	Basalt, br.	44	705·2		705·2	5	141·0
544	Basalt, br.	17—18	141·2		141·2	1	141·2
545	Basalt, br.	40	7009		7060	50	141·2
546	Syenite, bk.	38	2824·2		2826	20	141·3
547	Basalt, br.	19	1404·0		1415	10	141·5
548	Sandstone, red	12—23	1415·8		1416	10	141·6
549	Basalt, bk.	43	283·7		283·7	2	141·8
550	Basalt, bk.	38	283·9		283·9	2	141·9
551	Marble, wt.	15	71·0		71·0	½	142·0
552	Limestone, bk.	84	47·5		47·5	⅓	142·5
553	Limestone, wt.	27—38	1424·3		1425·6	10	142·6
554	Syenite, bk.	38	7135		7135	50	142·7
555	Basalt, bk.	33	14,280		14,280	100	142·8
556	Bronze	16	39·7	4·	35·7	¼	142·8
557	Basalt, br.	25—27	1425·1		1429	10	142·9
558	Basalt, br.	23—33	285·8		285·8	2	142·9
559	Lead	16 oval	297·8	12·	286	2	143
560	Basalt, bk.	4—54	2862·4		2862·4	20	143·1
561	Basalt, bk.	33	286·7		286·7	2	143·3
562	Basalt, br.	23	28,680		28,700	200	143·5
563	Basalt, br.	27—33	287·0		287·0	2	143·5
564	Lead	124	7206·5		7188·	50	143·8
565	Syenite, bk.	10—54	2880·0		2880·0	20	144·0
566	Sandstone	33—37	72,030·		72,030	500	144·0
567	Basalt, bk.	19	1440·9		1441	10	144·1
568	Basalt, br.	33—40	1441·1		1444	10	144·4
569	Basalt, gn.	41—43	72·2		72·2	½	144·4
570	Basalt, bk.	31—37	288·8		288·8	2	144·4
571	Bronze	38—40	295·8	7·	289·	2	144·5
572	Diorite, bk.	26—33	48·3		48·3	⅓	144·9
573	Basalt, bk.	26—27	289·9		289·9	2	144·9
574	Basalt, bk.	33	144·9		144·9	1	144·9
575	Basalt, bk.	27—33	290·3		290·3	2	145·1
576	Limestone, gr.	80—81	24·2	—	24·2	⅓	145·2
577	Syenite, bk.	56	1442·8		1453	10	145·3
578	Basalt, bk.	26	290·7		290·7	2	145·3
579	Limestone, br.	20—40	727·4		727·4	5	145·5
580	Syenite, bk.	54	2913·0		2913·0	20	145·6
581	Basalt, br.	33—40	2906·0		2913	20	145·6
582	Basalt, br.	25—27	1456·6		1456·6	10	145·7
583	Syenite, gr.	33	291·4		291·4	2	145·7
584	Silicate, br.	38	145·7		145·7	1	145·7
585	Limestone, wt.	37—38	291·9		291·8	2	145·9
586	Limestone, gr.	28—31	146·2		146·2	1	146·2

No.	Material.	Form.	Present.	Ch.	Ancient.	×	Unit.
587	Basalt, br.	26—33	1464·0		1464·4	10	146·4
588	Sandstone, br.	37—40	2928·3		2932·	20	146·6
589	Basalt, bk.	11—43	293·5		293·5	2	146·7
590	Bronze	26	39·4	2·7	36·7	¼	146·8
591	Basalt, bk.	38	49·0		49·0	⅓	147·0
592	Basalt, br.	37—38	737·9		738·0	5	147·6
593	Limestone, wt.	38—43	738·5		738·6	5	147·7
594	Syenite, bk.	37	1447·7		1447·7	10	147·8
595	Bronze	105	745·9		739	5	147·8
596	Basalt, br.	38	1479·3		1479·3	10	147·9
597	Limestone	30—31	1476·8		1480·	10	148·0
598	Glass, dark	40—44	71·8	2·2	74·	½	148·
599	Basalt, bk.	33	296·3		296·3	2	148·1
600	Basalt, bk.	20—40	5866·6		5930	40	148·2
601	Basalt, br.	19—27	74·1		74·1	½	148·2
602	Basalt, br.	12—26	1479·8		1484	10	148·4
603	Basalt, bk.	38—43	296·9		296·9	2	148·4
604	Basalt, bk.	33	297·6		297·6	2	148·8
605	Basalt, bk.	5—43	2976·4		2976·4	20	148·8
606	Pottery, brown	41	1487·7		1488	10	148·8
607	Basalt, gr.	10—35	2981·6		2983	20	149·1
608	Limestone	112	1494·7		1495	10	149·5
609	Lead	65	319·1	19·	300	2	150·
610	Syenite, gr.	33	300·3		300·3	2	150·1
611	Basalt, bk.	10—54	3010·6		3010·6	20	150·5
612	Basalt, br.	27—33	753·0		753·0	5	150·6
613	Basalt, br.	33	1506·6		1506·6	10	150·7
614	Basalt, br.	33	301·4		301·4	2	150·7
615	Limestone, gr.	84	75·4		75·4	½	150·8
616	Basalt, br.	26—33	151·3		151·3	1	151·3
617	Bronze	17—25	41·4	3·5	37·9	¼	151·6
618	Quartz, bk.	11—13	303·8		303·8	2	151·9
619	Bronze	12	29·0	6	25·4	⅙	152·4
620	Syenite, br.	54	3062·7		3065	20	153·2
621	Syenite, bk.	44	307·5		307·5	2	153·7
622	Basalt, bk.	33	77·4		77·4	½	154·8
623	Basalt, bk.	33	2228·8	B	3100	20	155

Assyrian Shekel Standard (90).

No.	Material.	Form.	Present.	Ch.	Ancient.	×	Unit.
624	Basalt, bk.	26	19·6	—	19·6	⅙	117·6
625	Alabaster	107	19·6	—	19·6	⅙	117·6
626	Bronze	37	374·1	20·	354?	3	118
627	Serpentine	11—13	59·2		59·2	½	118·4
628	Bronze	38—43	33·9	4·3	29·6	¼	118·4
629	Bronze	26—33	61·5	2·1	59·4	½	118·8
630	Bronze	37—38	61·1	1·6	59·5	½	119·
631	Limestone, wt.	38—41	353·8		360	3	120
632	Bronze, L. ?	26	246·6	6·6	240	2	120
633	Bronze	26	245·0		240	2	120
634	Bronze	27	34·6	26·	60	½	120
635	Bronze	27—33	594·8		604	5	120·8
636	Bronze	26—33	125·0	4·2	120·8	1	120·8
637	Bronze	12—25	387·5	24·	363	3	121
638	Bronze	58	131·1	10·	121·0	1	121·0
639	Bronze	26	134·2	12·	122·0	1	122·0
640	Bronze	33—36	119·2	3·	122·	1	122·
641	Bronze	33—36	34·2	3·7	30·5	¼	122·0
642	Bronze	33—36	254·7	10·	245	2	122·5
643	Limestone, br.	79	122·6		122·6	1	122·6
644	Limestone	110	61·7		61·4	½	122·8
645	Bronze	26	32·8	2·1	30·7	¼	122·8
646	Bronze	33—37	400·5	30·	370	3	123
647	Bronze	25	41·9	·9	41·0	⅓	123·
648	Basalt, br.	40	2460·2		2462	20	123·1
649	Alabaster	37—40	1228·4		1231	10	123·1
650	Alabaster	31—32	123·2		123·2	1	123·2
651	Bronze	33	41·0	4·5	41·1	⅓	123·3
652	Limestone	11—40	1229·5		1240	10	124·0
653	Bronze	32—34	126·3	16	124	1	124·
654	Serpentine	24—27	41·6		41·6	⅓	124·2
655	Syenite, bk.	10	3730·8		3730·8	30	124·3
656	Basalt, br.	104	3695·0		3740	30	124·7
657	Basalt, bk.	55	1873·9		1873·9	15	124·9
658	Lead	81	35·7	8·6	31·3		125·2
659	Bronze	33—37	627·6		627	5	125·4
660	Bronze	33—34	385·7	9·	377	3	125·7
661	Syenite, bk.	10—54	3774·3		3774·3	30	125·8
662	Bronze	26—46	126·1		125·8	1	125·8
663	Limestone, wt.	11—44	226·1	26·	252·	2	126·
664	Gneiss, gr.	54	3780·0		3782·	30	126·1
665	Serpentine	38	504·8		504·8	4	126·2
666	Basalt, br.	11	1262·8		1262·8	10	126·3
667	Basalt, bk.	11—83	2529·5		2529·5	20	126·4
668	Basalt, bk.	38—39	758·7		758·7	6	126·4
669	Bronze	32—36	65·6	2·4	63·2	½	126·4
670	Bronze	26—27	66·1	2·8	63·3	½	126·6
671	Syenite, gr.	18—26	3804·1		3809	30	126·9
672	Basalt, br.	44	1522·9		1523	12	126·9
673	Basalt, br.	33	761·2		761·2	6	126·9
674	Alabaster	53	1195·3	75·	1270	10	127·0
675	Limestone, wt.	46—47	1480·7	44·	1525	12	127·1
676	Limestone, yel.	38—43	635·5		635·5	5	127·1
677	Alabaster	25—40	635·4		636	5	127·2
678	Basalt, br.	38—40	127·2		127·2	1	127·2
679	Hæmatite, bk.	11	3718·0		3718·0	30	127·3
680	Limestone, wt.	1	1261·7		1274	10	127·4
681	Limestone, br.	11—19	639·0		639·0	5	127·8
682	Basalt, bk.	18	1278·8		1279·	10	127·9
683	Basalt, br.	25—40	765·4		767·8	6	127·9
684	Syenite, bk.	33	1535·1		1536·2	12	128·0
685	Basalt, bk.	18—27	128·0		128·0	1	128·0
686	Syenite, gr.	2—55	2562·2		2562·2	20	128·1
687	Bronze	33—37	650·7		642	5	128·4
688	Syenite, bk.	54	1927·2		1927·5	15	128·5
689	Basalt, br.	8—9	1285·4		1285·4	10	128·5
690	Bronze	25	129·0		128·5	1	128·5
691	Limestone	11—36	1284·6		1286·0	10	128·6
692	Basalt, bk.	23—38	2574·5		2574·5	20	128·7
693	Syenite, bk.	58—86	1932·4		1932·4	15	128·8
694	Bronze	33—36	766·1		774	6	129·0
695	Basalt, br.	38—39	3097·3		3098	24	129·1
696	Porphyry, bk.	10—54	3881·7		3881·7	30	129·4
697	Basalt, bk.	40	647·6		647·6	5	129·5
698	Syenite, bk.	55	2595·9		2595·9	20	129·8
699	Limestone	19—29	129·1		129·8	1	129·8
700	Bronze	27	136·2	6·4	129·8	1	129·8
701	Bronze	26	46·5	3·2	43·3	⅓	129·9
702	Bronze	14—21	45·6	2·3	43·3	⅓	129·9
703	Bronze	20—33	666·7		650	5	130·
704	Basalt, bk.	40	7731		7800	60	130·0
705	Bronze	67	6475·2		6510	50	130·2
706	Serpentine	ball	260·4		260·4	2	130·2
707	Basalt, bk.	20—26	1303·5		1303·5	10	130·3
708	Basalt, br.	38	2608·5		2610·	20	130·5
709	Bronze	62	133·3		130·5	1	130·5
710	Basalt, bk.	25—40	261·4		261·4	2	130·7
711	Bronze	26—36	138·6	7·9	130·7	1	130·7
712	Basalt, bk.	33	785·9		786·2	6	131·0
713	Bronze	33—39	269·7	7·7	262·	2	131·

Attic Drachma Standard (54).

No.	Material.	Form.	Present.	Ch.	Ancient.	×	Unit.
714	Bronze, L.	26—33	823·2	B	1300?	20	65·
715	Limestone	60	3258·8		3259	50	65·18
716	Basalt, br.	37—38	1301·7		1305	20	65·25
717	Syenite, gr.	23—25	13,050		13,080	200	65·40
718	Basalt, bk.	low 37	130,700		130,900	2000	65·45
719	Bronze	25	1327·8		1310	20	65·5
720	Basalt, br.	38	1309·7		1311·0	20	65·55
721	Bronze	33—37	670·6	13·	658	10	65·8
722	Syenite, bk.	low 37	263·4		263·4	4	65·8
723	Basalt, br.	20	131·7		131·7	2	65·8
724	Basalt, br.	11—38	1318·6		1318·6	20	65·93
725	Shelly deposit	2—3	13,190		13,200	200	66·0
726	Basalt, br.	19—33	3288·2		3300	50	66·0
727	Bronze	104	1368·3	48·	1320	20	66·0
728	Basalt, bk.	117	3292 ·5		3301	50	66·02

No.	Material.	Form.	Present.	Ch.	Ancient.	×	Unit.
729	Limestone	19—33	3302·3		3303	50	66·06
730	Bronze	58—59	554·7	26·	529·	8	66·1
731	Basalt, bk.	79	1321·5		1322·3	20	66·11
732	Basalt, br.	11—36	3297·3		3309	50	66·18
733	Basalt, br.	33	1319·2		1323·6	20	66·18
734	Basalt, br.	18	662·0		662·0	10	66·20
735	Bronze	33—37	669·2		662·	10	66·2
736	Bronze, L.	26	1345·7		1328	20	66·4
737	Bronze	33—37	129·2	4·	133	2	66·5
738	Bronze	26—33	38·3	5·	33·3	½	66·6
739	Limestone	102	1332·0		1332·5	20	66·62
740	Basalt, br.	23—40	665·7		667·	10	66·7
741	Syenite, gr.	38	666·9		667·0	10	66·7
742	Bronze	33—37	70·5	3·8	66·7	1	66·7
743	Basalt, bk.	23—40	667·3		667·3	10	66·73
744	Basalt, br.	37—39	6604		6680	100	66·8
745	Syenite, bk.	38	267·1		267·1	4	66·8
746	Jasper, bk.	14—17	33·4		33·4	½	66·8
747	Bronze	33	545·3	60	535	8	66·9
748	Basalt, bk.	27	133·8		133·8	2	66·9
749	Limestone, br.	36	67·1		67·1	1	67·1
750	Gneiss, gr.	55	3357·8		3357·8	50	67·15
751	Syenite, gr.	33	2674·7		2688·	40	67·2
752	Basalt, bk.	37—38	134·5		134·5	2	67·2
753	Basalt, bk.	33—40	67·2		67·2	1	67·2
754	Basalt, br.	20—40	1332·0		1345	20	67·25
755	Syenite, gr.	26	13,440		13470	200	67·35
756	Basalt, br.	39—40	1349·1		1349·1	20	67·45
757	Alabaster	10	254·4	17·	271	4	67·75
758	Basalt, br.	19—40	2719·3		2720	40	68·0
759	Bronze	33	670·2		681·	10	68·1
760	Basalt, bk.	40	2727·1		2728	40	68·2
761	Basalt, bk.	38	136·4		136·4	2	68·2
762	Basalt, bk.	33	1364·5		1365·5	20	68·27
763	Basalt, bk.	44—45	137·3		137·3	2	68·6
764	Syenite, gr.	11—38	1371·3		1374·	20	68·7
765	Basalt, bk.	10—38	6867·		6871	100	68·71
766	Alabaster	26	137·6		137·6	2	68·8
767	Limestone	19—38	11·9	—	11·9	⅙	71·4

Æginetan Drachma Standard (15).

No.	Material.	Form.	Present.	Ch.	Ancient.	×	Unit.
768	Gneiss, bk.	21	2357·2		2357·2	25	94·3
769	Bronze	17	16·8	1·	15·8	⅙	94·8
770	Basalt, bk.	10—54	2373·0		2373·0	25	94·9
771	Bronze	33	93·5	19	95	1	95
772	Basalt, bk.	10	2375·6		2375·6	25	95·0
773	Basalt, bk.	11—38	2385·0		2385·0	25	95·4
774	Sandstone	11—43	2387·2		2387·2	25	95·5
775	Bronze	17—23	7·8	8·	16·0	⅙	96·
776	Bronze	11	18·2	2·1	16·1	⅙	96·6
777	Steatite	26—29	586·9		587·0	6	97·8
778	Hæmatite, red	38	98·1		98·1	1	98·1
779	Basalt, bk.	20—33	1177 5		1179·3	12	98·3
780	Gneiss, bk.	11	4924·1		4924·1	50	98·5
781	Sandstone	7	2473·3		2473	25	98·9
782	Basalt, bk.	33	49,020		49,500	500	99·0

Phœnician Shekel Standard (40).

No.	Material.	Form.	Present.	Ch.	Ancient.	×	Unit.
783	Alabaster	37—40	1047·3		1047·5	5	209·5
784	Bronze	58	216·2	6·	210·0	1	210·
785	Bronze	37	65·6	13·	52·6	¼	210·
786	Bronze	36	232·9	21·	212·	1	212·
787	Marble, wt.	10—11	1060·8		1060·8	5	212·2
788	Alabaster	26	53·3		53·3	¼	213·2
789	Porphyry, br.	10	5356·0		5356·0	25	214·2
790	Bronze	26	51·6	6 ?	54 ?	¼	216
791	Bronze	26—36	54·8	6 ?	51 ?	¼	216
792	Syenite, gr.	38—43	2143		2171	10	217·1
793	Bronze	40, 120	57·6	2·8	54·8	¼	219
794	Basalt, bk.	27	877·6		877·6	4	219·4
795	Bronze	40	129·0	19·	110	½	220
796	Bronze	40	20·6	2·8	18·6	1/12	221
797	Syenite, gr.	10	4437·9		4437·9	20	221·9
798	Basalt, br.	14—19	5503·5		5560	25	222·4
799	Gneiss, gr.	38—40	1776·9		1777·5	8	222·7
800	Bronze	20—26	60·4	4·7	55·7	¼	223
801	Gneiss, bk.	13	5581·8		5582	25	223·3
802	Lead	62—86	1158·2	80	1120	5	224
803	Bronze	26	239·5	15·	224	1	224
804	Basalt, br.	14	2250·0		2250·2	10	225·0
805	Bronze	25	126·1	14·	112·5	½	225·
806	Bronze	26—36	119·3	6·	113·0	½	226·0
807	Bronze	26—36	59·9	3·4	56·5	¼	226·
808	Bronze	121	20·8	1·9	18·9	1/12	227
809	Bronze	26	20·6	1·6	19·0	1/12	228·
810	Bronze	67	244·9	16·	229	1	229
811	Bronze	33	239·2	9·	230	1	230
812	Bronze	25	59·3	1·8	57·5	¼	230
813	Bronze	20, 120	117·1		115·1	½	230·2
814	Bronze	25, 120	114·5	3	115·5	½	231
815	Bronze	40, 120	60·1	2·3	57·8	¼	231
816	Basalt, gn.	55	1156·6		1156·6	5	231·3
817	Basalt, br.	12	1158·4		1158·4	5	231·7
818	Bronze	25	59·7	1·7	58·0	¼	232
819	Steatite, gr.	36	116·2		116·2	½	232·4
820	Bronze	36—37	257·0	24·	235	1	235
821	Syenite, gr.	33	59·0		59·0	¼	236
822	Basalt, bk.	55	1193·4		1195·0	5	239·0

Eighty Grain Standard (24).

No.	Material.	Form.	Present.	Ch.	Ancient.	×	Unit.
823	Bronze	37	177·3	28	155	2	77·5
824	Syenite, gr.	10—54	3111·3		3111·5	40	77·8
825	Gneiss, bk.	10—54	3910·3		3912·	40	78·2
826	Gneiss, bk.	19—39	6249		6295	80	78·7
827	Sandstone	21—41	31,470		31,470	400	78·8
828	Bronze	33	168·1	10	158·0	2	79·0
829	Basalt, br.	37—40	3150·8		3163·	40	79·1
830	Sandstone	54	1979·3		1980	25	79·2
831	Basalt, bk.	38—39	6343·		6347·	80	79·3
832	Syenite, br.	113	1587·1		1587·1	20	79·3
833	Basalt, br.	40	6348		6352	80	79·4
834	Syenite, bk.	2—54	3200·3		3200·2	40	80·0
835	Basalt, br.	33	3191·6		3210	40	80·2
836	Syenite, bk.	9—10	3221·4		3221·4	40	80·5
837	Basalt, bk.	79	322·7		322·7	4	80·7
838	Basalt, br.	33	813·1		813·4	10	81·3
839	Limestone	38	3254·3		3258	40	81·4
840	Alabaster	13—16	1608·2		1630	20	81·5
841	Basalt, br.	11—43	408·1		408·1	5	81·6
842	Limestone	12—14	163·5		163·5	2	81·7
843	Gneiss, bk.	114	3270·7		3270·7	40	81·8
844	Porphyry	10	4095·2		4095·2	50	81·9
845	Basalt, bk.	79	822·3		822·3	10	82·2
846	Limestone	7	329·4		329	4	82·2

Persian Siglos Standard (5).

No.	Material.	Form.	Present.	Ch.	Ancient.	×	Unit.
847	Silicate, gn.	56	1688·5		1688·5	20	84·4
848	Silicate, bk.	55—87	1016·3		1016·3	12	84·7
849	Basalt, br.	22—35	3421·2		3424	40	85·6
850	Syenite, bk.	54—58	3464·1		3464·1	40	86·6
851	Silicate, gr.	55	1737·2		1737·2	20	86·9

Roman Uncia Standard (2).

No.	Material.	Form.	Present.	Ch.	Ancient.	×	Unit.
852	Bronze	123	396·7		398	1	398
853	Bronze	71—72	400·9		403	1	403

Arabic Dirhem Standard (13).

No.	Material.	Form.	Present.	Ch.	Ancient.	×	Unit.
854	Bronze	71—72	408·8	11	410	10	41·0
855	Bronze	72	841·0		833	20	41·6
856	Bronze	72	204·5		208	5	41·6
857	Bronze	72	220·7		217	5	43·4
858	Bronze	72	887·0		883	20	44·1
859	Bronze	72—74	887 7		885	20	44·2

No.	Material.	Form.	Present.	Ch.	Ancient.	×	Unit.
860	Bronze	72—74	438·0		444	10	44·4
861	Bronze	73	891·9		894	20	44·7
862	Bronze	72	223·9		225	5	45·0
863	Bronze	72—73	448·8		452	10	45·2
864	Bronze	72	451·0		453	10	45·3
865	Bronze	72	449·0		454	10	45·4
866	Bronze	72—73	452·8		456	10	45·6

UNCERTAIN STANDARDS (8).

No.	Material.	Form.	Present.	Ch.	Ancient.	×	Unit.
867	Silicate, bk.	16	89·1		89·1		
868	Basalt, bk.	18	350·3		350·3		
869	Pottery, br.	41—45	1791·3		1796·		
870	Porphyry	11—54	3559·5		3559·5		
871	Diorite, bk.	11—54	3595·2		3595·2		
872	Syenite, bk.	11—54	3645·5		3645·5		
873	Syenite, bk.	8—54	4144·1		4144·1		
874	Silicate, br.	3—16	10,455·		10,455·		

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EGYPTIAN KAT STANDARD (11).

No.	Material.	Form.	Present.	Ch.	Ancient.	×	Unit.
875	Alabaster	43—79	13·9	—	13·9	$\frac{1}{10}$	139·
876	Basalt, bk.	33—40	279 2		279·2	2	139 6
877	Basalt, bk.	20—33	2876·6		2879	20	143·9
878	Basalt, bk.	7—19	722·1		722·1	5	144·4
879	Basalt	33	72·2		72·3	$\frac{1}{2}$	144·6
880	Basalt, bk.	26—33	1489·4		1490	10	149·0
881	Basalt, br.	8—10	3018·6		3019	20	150·9
882	Limestone	119	727·6	32	760	5	152·
883	Lead	103	1571·1	36	1535	10	153·5
884	Basalt, bk.	33	154·5		154·6	1	154·6
885	Syenite, gr.	33	154·8		154·8	1	154·8

ASSYRIAN SHEKEL STANDARD (3).

No.	Material.	Form.	Present.	Ch.	Ancient.	×	Unit.
886	Limestone	41—45	476·9		480	4 ?	120 ?
887	Limestone	101	43,510		43,520	360	120·9
888	Granite	33—34	1253·7		1264	10	126·4

ATTIC DRACHMA STANDARD (3).

No.	Material.	Form.	Present.	Ch.	Ancient.	×	Unit.
889	Limestone, wt.	23—27	26,630		26,750	400	66·87
890	Limestone, wt.	80—82	6770		6772	100	67·72
891	Syenite, bk.	3—10	2737·8		2738	40	68·45

PHŒNICIAN SHEKEL STANDARD (1).

No.	Material.	Form.	Present.	Ch.	Ancient.	×	Unit.
892	Limestone	12—40	426·7		430	2	215·

EIGHTY GRAIN STANDARD (3).

No.	Material.	Form.	Present.	Ch.	Ancient.	×	Unit.
893	Limestone	thin 12	157·8		157·8	2	78·9
894	Basalt, bk.	33	159·8		159·8	2	79·9
895	Alabaster	4—21	81·4		81·4	1	81·4

DEFENNEH.

EGYPTIAN KAT STANDARD (251).

No.	Material.	Form.	Present.	Ch.	Ancient.	×	Unit.
896	Syenite, bk., wt.	116	22·5	—	22·5	$\frac{1}{6}$	135·
897	Limestone, hard	30—31	45·0		45·0	$\frac{1}{3}$	135·0
898	Serpentine, &c.	26—36	45·0		45·0	$\frac{1}{3}$	135·0
899	Diorite, bk.	15	22·6	—	22·6	$\frac{1}{6}$	135·6
900	Basalt, bk.	36	45·2		45·2	$\frac{1}{3}$	135·6
901	Silicate, br.	20	45·2		45·2	$\frac{1}{3}$	135·6
902	Silicate, gn.	5—46	45·2		45·2	$\frac{1}{3}$	135·6
903	Basalt, gn.	16	22·6	—	22·7	$\frac{1}{6}$	136·2
904	Basalt, br.	43	44·2	1·2	45·4	$\frac{1}{3}$	136·2
905	Serpentine, &c.	27	45·0		45·4	$\frac{1}{3}$	136·2
906	Syenite, bk., wt.	33	45·6		45·7	$\frac{1}{3}$	137·1
907	Basalt, br.	20—33	45·5		45·7	$\frac{1}{3}$	137·1
908	Limestone, wt.	12	22·7	—	22·9	$\frac{1}{6}$	137·4
909	Basalt, gr.	33	275·0		275·0	2	137·5
910	Syenite, bk.	20—33	13·75	—	13·75	$\frac{1}{10}$	137·5
911	Diorite, gr.	26—27	34·4	—	34·4	$\frac{1}{4}$	137·6
912	Sandstone, br.	15	1372·6		1378	10	137·8
913	Basalt, bk.	42—44	22·9	—	23·0	$\frac{1}{6}$	138·0
914	Hæmatite	2—8	34·5	—	34·5	$\frac{1}{4}$	138·0
915	Diorite, bk.	63—84	137·7		138·0	1	138·0
916	Basalt, br.	36—43	134·3	4	138·0	1	138·0
917	Basalt, br.	33	264·5	12	276	2	138
918	Syenite, bk., wt.	15—16	23·05	—	23·05	$\frac{1}{6}$	138·3
919	Alabaster	21—35	69·1		69·2	$\frac{1}{2}$	138·4
920	Alabaster	38	1381·7		1384·	10	138·4
921	Limestone, wt.	64—66	22·8	—	23·1	$\frac{1}{6}$	138·6
922	Hæmatite	5—46	46·2		46·2	$\frac{1}{3}$	138·6
923	Basalt, br.	4—21	46·2		46·2	$\frac{1}{3}$	138·7
924	Basalt, br.	11—40	69·4		69·4	$\frac{1}{2}$	138·8
925	Basalt, bk.	27—33	137·9		138·8	1	138·8
926	Syenite, gr., wt.	33	138·8		138·8	1	138·8
927	Basalt, bk.	38—43	1388·4		1389·3	10	138·9
928	Basalt, gn.	33	11·6	—	11·6	$\frac{1}{12}$	139·2
929	Bone	42	10·6	—	11·6	$\frac{1}{12}$	139 2
930	Silicate, br.	16—17	23·2	—	23·2	$\frac{1}{6}$	139·2
931	Diorite, bk.	15—17	23·1	—	23·2	$\frac{1}{6}$	139·2
932	Diorite, bk.	19—27	46·2		46·4	$\frac{1}{3}$	139·2
933	Syenite, bk., wt.	20—33	23·1	—	23·3	$\frac{1}{6}$	139·8
934	Silicate, bk.	15—17	23·3	—	23·3	$\frac{1}{6}$	139·8
935	Alabaster	4—19	46·4		46·6	$\frac{1}{3}$	139·8
936	Basalt, bk.	36	69·9		69·9	$\frac{1}{2}$	139·8
937	Alabaster	20—23	23·3	—	23·3	$\frac{1}{6}$	140·0
938	Basalt	40	69·2		70·0	$\frac{1}{2}$	140·0
939	Quartz, wt.	5—16	70·0		70·0	$\frac{1}{2}$	140·0
940	Gneiss, bk.	43—44	136·1	4·	140·	1	140·
941	Gabbro, bk.	20—23	555·8	B	700	5	140·
942	Basalt, br.	33	892	B	1400	10	140·
943	Basalt, bk.	14—39	1399·6		1400·2	10	140·0
944	Basalt, bk.	19—20	1398·7		1399·8	10	140·0
945	Basalt, br.	26	2364·7	B	2800 ?	20	140
946	Basalt, bk.	118	12,510	B	14,000	100	140
947	Sandstone	19	65,200	B	70,000	500	140
948	Limestone	11—43	693·2		701	5	140·2
949	Limestone, wt.	19—42	34·7	—	35·1	$\frac{1}{4}$	140·4
950	Hæmatite	rough	140·4		140·4	1	140·4
951	Steatite	8	140·0		140·5	1	140·5
952	Gneiss, bk.	33—40	6936		7040	50	140·8
953	Basalt, br.	20—33	704·5		704·7	5	140·9
954	Syenite, bk.	101	69·5		70·5	$\frac{1}{2}$	141·0
955	Syenite, gr.	38	265·8	16	282	2	141
956	Basalt, bk.	10—19	35·3	—	35·3	$\frac{1}{4}$	141·2
957	Basalt, gr.	38	141·3		141·3	1	141·3
958	Basalt, bk.	6	23·6	—	23·6	$\frac{1}{6}$	141·6
959	Basalt, br.	26—33	283·3		283·4	2	141·7
960	Glass, bk.	46—47	70·9		70·9	$\frac{1}{2}$	141·8
961	Basalt, br.	26—33	47·1		47·3	$\frac{1}{3}$	141·9
962	Basalt, br.	20—33	14·15	—	14·2	$\frac{1}{10}$	142·
963	Basalt, br.	38—102	1420·4		1420·4	10	142·0
964	Basalt, bk.	20—33	6640	460	7100	50	142
965	Syenite, bk., wt.	15—16	23·05	—	23·7	$\frac{1}{6}$	142·2
966	Syenite, bk., wt.	20—24	23·7	—	23·7	$\frac{1}{6}$	142·2
967	Basalt, br.	25—40	46·8		47·4	$\frac{1}{3}$	142·2
968	Syenite, bk.	40	141·7		142·2	1	142·2
969	Basalt, br.	40	142·2		142·2	1	142·2
970	Limestone	27	710·9		711·0	5	142·2
971	Basalt, br.	20—27	1422·2		1422·8	10	142·3
972	Porphyry, gr.	17—20	14·25	—	14·25	$\frac{1}{10}$	142·5
973	Alabaster	38	46·5	1·	47·5	$\frac{1}{3}$	142·5
974	Granite, pink	19—20	2763·1	90	2850	20	142·5
975	Hæmatite, bk.	36—43	71·3		71·3	$\frac{1}{2}$	142·6
976	Basalt, br.	high 33	1427·0		1427·5	10	142·7
977	Syenite, bk., wt.	24—31	23·8	—	23·8	$\frac{1}{6}$	142·8
978	Alabaster	25—26	71·2		71·4	$\frac{1}{2}$	142·8
979	Diorite, gr.	101	142·8		142·8	1	142·8
980	Syenite, gr.	36—38	142·6		142·8	1	142·8
981	Porphyry, gr.	33	14·0	·3	14·3	$\frac{1}{10}$	143·
982	Hæmatite, bk.	1—45	71·5		71·5	$\frac{1}{2}$	143 0

No.	Material.	Form.	Present.	Ch.	Ancient.	×	Unit.
983	Alabaster	20—33	70·0		71·5	1/2	143·0
984	Basalt, gn.	33	23·85	—	23·85	1/6	143·1
985	Sandstone	40	1430·7		1430·7	10	143·1
986	Basalt, br.	20—26	143·2		143·2	1	143·2
987	Basalt, br.	33	142·9		143·2	1	143·2
988	Basalt, br.	27—33	716·0		716·0	5	143·2
989	Basalt, bk.	33—40	143·3		143·3	1	143·3
990	Hæmatite	38—44	143·3		143·3	1	143·3
991	Hæmatite	2—79	143·3		143·3	1	143·3
992	Syenite, gr.	33	23·9	—	23·9	1/6	143·4
993	Diorite	26	23·6	—	23·9	1/6	143·4
994	Syenite, gr.	46	23·8	—	23·9	1/6	143·4
995	Basalt, bk.	33	143·4		143·4	1	143·4
996	Hæmatite	2—41	143·6		143·6	1	143·6
997	Basalt, bk.	33—36	287·7		287·7	2	143·8
998	Diorite, bk.	32	24·0	—	24·0	1/6	144·
999	Basalt, br.	19—27	47·2		48·0	1/3	144·0
1000	Basalt, br.	32—33	48·0		48·0	1/3	144·0
1001	Basalt, br.	20—33	67·2	5	72·	1/2	144·
1002	Limestone, wt.	high 33	669·6	50	720·	5	144
1003	Basalt, br.	26—33	1412·6		1440·	10	144·0
1004	Granite, red	38—40	12,000·	2400	14,400	100	144·
1005	Basalt	33	12,710	B	14,400	100	144
1006	Basalt, bk.	33	1441·6		1442·8	10	144·3
1007	Syenite, gr.	37—39	14,430		14,430	100	144·3
1008	Syenite, gr.	38—39	144·4		144·4	1	144·4
1009	Quartz, bk.	17—24	14·45	—	14·45	1/10	144·5
1010	Basalt, br.	32	28·2	—	28·9	1/5	144·5
1011	Basalt, br.	33	7227		7228	50	144·5
1012	Diorite, bk.	14	24·1	—	24·1	1/6	144·6
1013	Basalt, br.	27—33	48·1		48·2	1/3	144·6
1014	Basalt, bk.	20—33	48·2		48·2	1/3	144·6
1015	Basalt, bk.	33	48·2		48·2	1/3	144·6
1016	Hæmatite	1	71·8		72·3	1/2	144·6
1017	Basalt, br.	19—40	14,350		14,460	100	144·6
1018	Basalt, bk.	38—40	144·7		144·7	1	144·7
1019	Alabaster	33—36	287·9		289·8	2	144·9
1020	Syenite, gr.	33	14·4	—	14·5	1/10	145·0
1021	Basalt, br.	33	145·0		145·0	1	145·0
1022	Limestone	38—43	563·1	17	580	4	145·
1023	Basalt, br.	36—38	145·1		145·1	1	145·1
1024	Alabaster	24	23·9	—	24·2	1/6	145·2
1025	Basalt, br.	33	47·5		48·4	1/3	145·2
1026	Basalt, br.	38—40	290·3		290·4	2	145·2
1027	Syenite, gr., wt.	26	145·3		145·3	1	145·3
1028	Basalt, bk.	20—33	48·5		48·5	1/3	145·5
1029	Gneiss, gr.	5—43	48·5		48·5	1/3	145·5
1030	Basalt, br.	33	2904·1		2911·	20	145·5
1031	Gneiss, bk.	11—12	145·6		145·6	1	145·6
1032	Basalt, br.	33	291·2		291·2	2	145·6
1033	Sandstone	40	7250		7280	50	145·6
1034	Basalt, br.	27—40	728·6		728·8	5	145·7
1035	Basalt, br.	26—33	24·3	—	24·3	1/6	145·8
1036	Gneiss, gr.	26—33	24·0	—	24·3	1/6	145·8
1037	Diorite, bk.	26—33	47·9		48·6	1/3	145·8
1038	Syenite, bk.	26—33	72·6		72·9	1/2	145·8
1039	Basalt, bk.	26—33	145·8		145·8	1	145·8
1040	Basalt, br.	40	7242		7300	50	146·0
1041	Basalt, br.	20—33	1455·1		1461·	10	146·1
1042	Basalt, bk.	26—33	73·1		73·1	1/2	146·2
1043	Basalt, br.	19—20	145·7		146·2	1	146·2
1044	Basalt	20—40	731·3		731·3	5	146·3
1045	Basalt, bk.	33	146·6		146·6	1	146·6
1046	Basalt, bk.	33	293·3		293·3	2	146·6
1047	Basalt, br.	33	293·7		293·8	2	146·9
1048	Basalt, br.	27	733·9		734·4	5	146·9
1049	Hæmatite	1—47	24·5	—	24·5	1/6	147·0
1050	Silicate, bk.	52	31·9	B	49	1/3	147
1051	Basalt, br.	33	71·8	1·7	73·5	1/2	147·
1052	Basalt, br.	26—33	73·5		73·5	1/2	147·0
1053	Syenite, gr.	33	127·0	20	147·	1	147·
1054	Basalt, br.	33	139·1	8	147·	1	147·
1055	Basalt, br.	20—33	277·5	17·	294	2	147·
1056	Basalt, bk.	39—44	731·5		735·	5	147·0
1057	Basalt, br.	40	1466·2		1471·	10	147·1
1058	Gneiss, gr.	33	147·3		147·4	1	147·4
1059	Basalt, br.	20—33	294·8		295·0	2	147·5
1060	Basalt, bk.	20—27	736·8		737·3	5	147·5
1061	Syenite, bk.	33—36	737·3		737·4	5	147·5
1062	Syenite, gr.	14	24·6	—	24·6	1/6	147·6
1063	Syenite, bk., wt.	14	24·1	—	24·6	1/6	147·6
1064	Hæmatite	52	147·6		147·6	1	147·6
1065	Basalt, br.	33	295·2		295·2	2	147·6
1066	Basalt, br.	38—39	7379·0		7379·7	50	147·6
1067	Syenite, bk.	20—27	294·9		295·4	2	147·7
1068	Sandstone	32	73,830		73,830	500	147·7
1069	Syenite, bk.	33	73,790		73,850	500	147·7
1070	Basalt, br.	33—36	739·0		739·0	5	147·8
1071	Basalt, br.	26—33	72·6		74·0	1/2	148·0
1072	Gneiss, gr.	40	67·3	7·	74	1/2	148
1073	Hæmatite	2—3	148·0		148·0	1	148·0
1074	Basalt, br.	33	146·2		148·0	1	148·0
1075	Basalt, br.	26—33	1402·2	80	1480	10	148·0
1076	Gneiss, gr.	38—43	148·1		148·1	1	148·1
1077	Basalt, br.	38—43	49·3		49·4	1/3	148·2
1078	Syenite, bk.	17	49·4		49·4	1/3	148·2
1079	Basalt, br.	39—44	296·5		296·5	2	148·2
1080	Basalt, br.	33	726·4		741·	5	148·2
1081	Basalt, br.	38	1482·8		1482·8	10	148·3
1082	Basalt, gn.	24—33	14·85	—	14·85	1/10	148·5
1083	Gneiss, bk.	38	2962·5		2970	20	148·5
1084	Silicate, gr.	21—44	24·7	—	24·8	1/6	148·8
1085	Basalt, gr.	33	24·6	—	24·8	1/6	148·8
1086	Basalt, bk.	19	24·8	—	24·8	1/6	148·8
1087	Diorite, bk.	21—42	24·6	—	24·8	1/6	148·8
1088	Diorite, bk.	6—15	37·1	—	37·2	1/4	148·8
1089	Syenite, bk., wt.	33	49·6		49·6	1/3	148·8
1090	Syenite, bk.	101	74·3		74·4	1/2	148·8
1091	Basalt, br.	23—33	1487·6		1487·8	10	148·8
1092	Basalt, br.	27—33	14,800		14,880	100	148·8
1093	Syenite, gr.	37—38	1486·9		1488·6	10	148·9
1094	Syenite, bk.	15—17	14·3	—	14·9	1/10	149·
1095	Silicate, bk.	12—14	74·5		74·5	1/2	149·0
1096	Basalt, br.	38—39	72·5	2·	74·5	1/2	149·0
1097	Basalt, gr.	15	146·8		149·0	1	149·0
1098	Limestone	38	290·1	8·	298·	2	149·
1099	Hæmatite	16	24·85	—	24·85	1/6	149·1
1100	Basalt, br.	33	745·7		745·7	5	149·1
1101	Basalt, br.	39—44	24·9	—	24·9	1/6	149·4
1102	Basalt, bk.	33	74·7		74·7	1/2	149·4
1103	Basalt, br.	27—40	299·0		299·0	2	149·5
1104	Alabaster	43	747·5		747·5	5	149·5
1105	Basalt, br.	33	2991·6		2994·5	20	149·7
1106	Syenite, gr.	33—36	149·8		149·8	1	149·8
1107	Basalt, br.	33	299·8		299·8	2	149·9
1108	Basalt, br.	26	15·0	—	15·0	1/10	150·
1109	Basalt, br.	33	75·0		75·0	1/2	150·0
1110	Syenite, bk.	38—43	72·9	2	75·	1/2	150
1111	Limestone	33—36	593·3	B	750	5	150
1112	Syenite, gr.	32	1125	B	1500	10	150
1113	Basalt, gr.	26—28	751·5		751·5	5	150·3
1114	Alabaster	26—33	75·0		75·2	1/2	150·4
1115	Alabaster	26—33	75·0		75·2	1/2	150·4
1116	Basalt, br.	26—33	49·5		50·2	1/3	150·6
1117	Syenite, bk.	38	150·3		150·6	1	150·6
1118	Syenite, bk.	12—20	50·2		50·3	1/3	150·9
1119	Basalt, br.	26—33	3003·5		3020	20	151·0
1120	Quartz, wt.	14	25·2	—	25·2	1/6	151·2
1121	Basalt, bk.	33	25·2	—	25·2	1/6	151·2
1122	Serpentine, bk.	21	151·2		151·4	1	151·4
1123	Diorite, bk.	2—38	25·25	—	25·25	1/6	151·5
1124	Limestone, gr.	10—42	23·2	B	25·3	1/6	151·8
1125	Basalt, br.	20—26	50·6		50·6	1/3	151·8
1126	Sandstone	31—36	7596		7596	50	151·9
1127	Basalt, br.	33	76·0		76·0	1/2	152·0
1128	Alabaster	26	50·7		50·7	1/3	152·1
1129	Basalt, gr.	60—83	1527·0		1527·0	10	152·7
1130	Basalt, br.	33—40	3049·7		3055·	20	152·7

No.	Material.	Form.	Present.	Ch.	Ancient.	×	Unit.
1131	Hæmatite	3—16	51·0		51·0	1/3	153·0
1132	Silicate, bk.	14—17	25·55	—	25·55	1/6	153·3
1133	Basalt, gn.	33	51·1		51·1	1/3	153·3
1134	Basalt, gr.	26—33	307·3		307·3	2	153·6
1135	Basalt, bk.	38—40	76·9	—	77?	1/2	154
1136	Diorite, bk.	32—39	25·7	—	25·7	1/6	154·2
1137	Hæmatite, bk.	5	51·4		51·4	1/3	154·2
1138	Basalt, br.	33	77·2		77·2	1/2	154·4
1139	Basalt, br.	33	77·2		77·3	1/2	154·6
1140	Basalt, br.	33	1825	B	3100	20	155·
1141	Gneiss, bk.	21—41	51·9		51·9	1/3	155·7
1142	Basalt, bk.	55	1557·1		1557·1	10	155·7
1143	Syenite, bk.	4—19	52·0		52·0	1/3	156·0
1144	Flint, br.	38—43	52·0		52·0	1/3	156·0
1145	Basalt, br.	38—39	312·5		312·5	2	156·2
1146	Basalt, br.	26	52·1		52·1	1/3	156·3

ASSYRIAN SHEKEL STANDARD (55).

No.	Material.	Form.	Present.	Ch.	Ancient.	×	Unit.
1147	Basalt, bk.	15—16	19·45	—	19·7	1/6	118·
1148	Limestone, gr.	5—17	59·3		59·3	1/2	118·6
1149	Limestone, bk.	16	11·3	—	11·9	1/10	119
1150	Basalt, br.	23—26	59·5		59·8	1/2	119·6
1151	Syenite,bk.,wt.	115	19·95	—	20·0	1/6	120·
1152	Beryl	108	20·1	—	20·1	1/6	120·6
1153	Limestone	9—11	1115·0	100	1210	10	121
1154	Basalt, bk.	15	18·85	1·5	20·3	1/6	121·8
1155	Mica slate	64	20·3	—	20·3	1/6	121·8
1156	Sandstone	20—33	43,950		43,950	360	122·1
1157	Marble, wt., gr.	33	122·2		123·0	1	123·0
1158	Granite, pink	33	44,420		44,700	360	124·
1159	Sandstone	20—31	43,480	1000	44,500	360	124
1160	Silicate, bk.	32	8·0	B	12·5	1/10	125
1161	Limestone, gr.	26—33	41·6		41·7	1/3	125·1
1162	Steatite, bk.	4—32	12·55	—	12·55	1/10	125·5
1163	Chlorite	20—22	8·3	—	8·4	1/15	126·
1164	Basalt, br.	36—38	121·5	4·5	126·	1	126·
1165	Alabaster	26	118·1	8·	126·	1	126·
1166	Limestone	11	2462·8	60	2520	20	126·
1167	Limestone	32—40	62·9		63·2	1/2	126·4
1168	Diorite, bk.	16—21	12·65	—	12·65	1/10	126·5
1169	Basalt, br.	38—39	759·1		759·2	6	126·5
1170	Limestone, wt.	19—21	15,200		15,200	120	126·7
1171	Syenite, gr.	37—39	3807·3		3807·3	30	126·9
1172	Silicate,bk.,wt.	59	12·7	—	12·7	1/10	127
1173	Hæmatite	33	10·6	—	10·6	1/12	127·2
1174	Basalt, gn.	33	12·75	—	12·75	1/10	127·5
1175	Syenite,bk., wt.	22—24	12·75	—	12·75	1/10	127·5
1176	Basalt, br.	33	7641		7649	60	127·5
1177	Basalt, br.	18—40	1276·4		1276·4	10	127·6
1178	Hornstone, gn.	16—17	10·65	—	10·65	1/12	127·8
1179	Basalt, br.	37—38	3068		3068	24	127·8
1180	Basalt, bk.	32—33	34,480	B	46,000	360	128
1181	Alabaster	23—33	42·8		42·8	1/3	128·4
1182	Alabaster	18—19	2491·7	80	2570	20	128·5
1183	Alabaster	43	635·8		643	5	128·6
1184	Silicate,bk.,wt.	11—81	42·9		42·9	1/3	128·7
1185	Basalt, br.	20—33	1274·5		1287·	10	128·7
1186	Diorite?	22—35	12·8	—	12·9	1/10	129
1187	Basalt, br.	4—35	763·3		774	6	129·0
1188	Granite, pink	43	1247·1	40	1290	10	129·0
1189	Limestone	111	2585·8		2586·5	20	129·3
1190	Basalt, gn.	5—16	42·85		43·2	1/3	129·6
1191	Basalt, gn.	12—38	42·75		43·2	1/3	129·6
1192	Limestone	high 33	1261	B	1560	12	130
1193	Granite, gr.	33	21,320	B	26,000	200	130
1194	Granite, gr.	33—40	33,070	B	39,000	300	130
1195	Slate? gn.	16	43·6		43·6	1/3	130·8
1196	Syenite, bk.	33—36	15,720		15,720	120	131·0
1197	Basalt, gn.	23	13·15	—	13·15	1/10	131·5
1198	Basalt, gr.	83—84	43·8		43 8	1/3	131·8
1199	Limestone, br.	20	44·1		44·1	1/3	132·3
1200	Basalt, br.	44	44·2		44·2	1/3	132·3
1201	Basalt, bk.	36—40	2586	B	4000	30	133·6

ATTIC DRACHMA STANDARD (43).

No.	Material.	Form.	Present.	Ch.	Ancient.	×	Unit.
1202	Quartz, wt.	26—27	131·0		131·0	2	65·5
1203	Basalt, br.	33?	6051	500	6550	100	65·5
1204	Limestone, pink	15—16	21·85	—	21·85	1/3	65·6
1205	Basalt, bk.	17—20	10·95	—	10·95	1/6	65·7
1206	Limestone	15—16	65·7		65·7	1	65·7
1207	Alabaster	81	11·0	—	11·0	1/6	66·
1208	Alabaster	24—33	21·8	—	22·0	1/3	66·0
1209	Syenite, bk.	5—59	22·0	—	22·0	1/3	66·0
1210	Basalt, bk.	12—83	131·3		132·0	2	66·0
1211	Basalt, br.	26	2587·0		2640	40	66·0
1212	Basalt, bk.	37—38	66·1		66·2	1	66·2
1213	Basalt, br.	40	264·6		264·8	4	66·2
1214	Alabaster	29—43	1291·9	33	1325	20	66·2
1215	Basalt, bk.	36—38	266·2		266·2	4	66·5
1216	Basalt, br.	20	22·1	—	22·2	1/3	66·6
1217	Basalt, bk.	39—45	66·6		66·6	1	66·6
1218	Basalt, bk.	20—26	133·2		133·2	2	66·6
1219	Alabaster	33	65·3	·4	66·7	1	66·7
1220	Hornblende	59	33·4	—	33·4	1/2	66·8
1221	Basalt, br.	21	262·5		268	4	67·0
1222	Syenite, gr.	109	667·8		670	10	67·0
1223	Syenite, gr.	38—40	67·0		67·1	1	67·1
1224	Basalt, br.	32—33	268·4		268·4	4	67·1
1225	Limestone, gr., wt.	20—33	22·4	—	22·4	1/3	67·2
1226	Basalt, bk.	20—33	134·6		134·6	2	67·3
1227	Syenite, gr.	14—19	134·5		134·8	2	67·4
1228	Syenite, bk.	19—35	247·8	20	270	4	67·5
1229	Basalt, br.	33	242·9	30	270	4	67·5
1230	Limestone	19	242·5	30	270	4	67·5
1231	Limestone	19—21	669·5		676	10	67·6
1232	Basalt, bk.	10—38	1349·9		1352	20	67·6
1233	Serpentine, gr., wt.	26	135·4		135·5	2	67·7
1234	Hæmatite	44—45	16·95	—	16·95	1/4	67·8
1235	Syenite, bk.	110	673·0		679·	10	67·9
1236	Alabaster	26—33	655·9	25	680·	10	68·0
1237	Alabaster	10—35	681·1		682·	10	68·2
1238	Alabaster	33	269·8		275·	4	68·2
1239	Alabaster	33	135·7		136·6	2	68·3
1240	Basalt, br.	33	132·7	4	137	2	68·5
1241	Basalt, br.	19—40	2743		2744	20	68·6
1242	Sandstone	26—32	6778		6860	100	68·6
1243	Hæmatite, br.	2—41	68·3		68·7	1	68·7
1244	Basalt, br.	77—110	275·8		275·8	4	68·9

PHŒNICIAN SHEKEL STANDARD (22).

No.	Material.	Form.	Present.	Ch.	Ancient.	×	Unit.
1245	Hæmatite	44	26·25	—	26·25	1/8	210·0
1246	Sandstone	18—27	126,120		126,120	600	210·2
1247	Syenite, gr.	23—33	26·15	—	26·3	1/8	210·4
1248	Syenite, bk.	33	26·4	—	26·4	1/8	211·2
1249	Limestone	9	834·0		849·	4	212·
1250	Felspar, red	7—18	26·75	—	26·75	1/8	214·
1251	Syenite, gr.	38—39	963·4	110	1070	5	214
1252	Basalt, br.	33	8606		8606	40	215·1
1253	Quartz, clear	24	26·9	—	26·9	1/8	215·2
1254	Syenite, bk.	19—33	4364·3		4364·5	20	218·2
1255	Silicate, bl., wt.	28—30	9·0	—	9·1	1/24	218·4
1256	Basalt, gn.	5—44	27·5	—	27·5	1/8	220·
1257	Alabaster	33	207·0	13	220	1	220
1258	Limestone	111	829·2	B	1100	5	220
1259	Basalt, bk.	high 23	1974·7	230	2200?	10	220
1260	Basalt, br.	20—23	220·4		223·	1	223·
1261	Basalt, br.	18	9010		9040	40	226·
1262	Sandstone	18—19	907·4		907·4	4	226·8
1263	Basalt, gn.	16	9·45	—	9·5	1/24	228·
1264	Basalt, gn.	20—23	9·7	—	9·7	1/24	232·8
1265	Basalt, gn.	37—40	9·75	—	9·75	1/24	234·
1266	Limestone, bk.	24—33	9·95	—	9·95	1/24	239·

ÆGINETAN DRACHMA STANDARD (10).

No.	Material.	Form.	Present.	Ch.	Ancient.	×	Unit.
1267	Alabaster	16—23	89·8		90·0	1	90·0
1268	Hæmatite	57	15·65	—	15·65	$\frac{1}{6}$	93·9
1269	Basalt, br.	33	15·8	—	15·8	$\frac{1}{6}$	94·8
1270	Serpentine	16	15·75	—	15·8	$\frac{1}{6}$	94·8
1271	Syenite, bk., wt.	14—22	15·85	—	15·9	$\frac{1}{6}$	95·4
1272	Basalt, gn.	33	15·85	—	15·9	$\frac{1}{6}$	95·4
1273	Basalt, br.	38—40	381·5		381·5	4	95·4
1274	Basalt, bk.	37—39	15·95	—	15 95	$\frac{1}{6}$	95·7
1275	Basalt, br.	20—26	2364·7		2400	25	96·0
1276	Limestone	122	949·3	40	990	10	99·0
	PERSIAN SIGLOS STANDARD (2).						
1277	Basalt, gr.	2	5145·7		5145·7	60	85·76
1278	Syenite, gr.	20—33	164·2	10	174·	2	87·
	EIGHTY GRAIN STANDARD (14).						
[1142	Basalt, bk.	55	1557·1		1557·1	20	77·9]
1279	Basalt, br.	33	156·0		156·0	2	78·0
[1145	Basalt, br.	38—39	312·5		312 5	4	78·1]
1280	Basalt, br.	20—33	315·1		315·1	4	78·8
1281	Basalt, br.	33	78·7		79·4	1	79·4
1282	Basalt, br.	26—31	7920		7960	100	79·6
1283	Basalt, br.	high 33	804·1		804·1	10	80·4
1284	Basalt, br.	20—23	6123	B	6450	80	80·6
1285	Basalt, br.	26—38	3240		3240	40	81·0
1286	Basalt, br.	33	8112		8116	100	81·2
1287	Syenite, bk.	36—40	811·6		811·8	10	81·2
1288	Gneiss, bk.	2—8	3251·8		3264	40	81·6
1289	Limestone	9—10	808·7		818	10	81·8
1290	Limestone	18—38	3281·8		3286	40	82·1
1291	Basalt, br.	33	328·3		328·3	4	82·1
1292	Basalt, br.	39—44	830·1		830·5	10	83·0

83.—NOTES ON THE WEIGHTS.

533. This has three small holes drilled in one side, and one in another side, apparently for plugging it; and the allowance of loss is by reckoning these holes to have been nearly filled with lead.

564. This seems least likely to be a kat weight from its appearance, yet it agrees to no other standard. The letters NAY retrograde on the top evidently refer to Naukratis.

602. This is drilled with one hole, like those above.

729. Very roughly cut in soft limestone.

762. The base of this is merely rough fractured.

767. An onyx-like limestone, with a white layer between two black ones.

782. This has had an iron handle, fixed in with lead, on the top of it; the tangs of the handle remain in.

793, 813, 814, 815. All these are marked with a cross on the top, lightly marked by a chisel cut; as the fractions of the shekel vary, and as also three others with crosses were attributed to the Phœnician shekel last year (Nos. 360, 383, 403), it seems that this mark denotes this standard; seven examples on one standard, and none on weights of any other standard, is a strong case.

883. May be a plummet; there is a patch of rust as from a piece of iron wire upon it (see figure).

885. Found in Ptolemaic workshop in temenos.

889. Found in a large hosh at extreme S. of plain.

892. Found with 885.

895. From Gemaiyemi.

Those found together at Defenneh are stated in discussion of variations.

896, 899, 903, 908. These might well be Attic di oboli, but for two considerations; first, the proportion of $\frac{1}{3}$rds and $\frac{1}{6}$ths of the kat is generally about equal throughout, and as the $\frac{1}{3}$rds cannot be tetroboli (at least in such numbers) and must be attributed to the kat, so the $\frac{1}{6}$ths are required here to maintain the usual proportion; and, second, on turning to the Attic list it will be seen that dioboli are not common, and are very scarce in the higher range. The materials bear out this arrangement.

1142, 1145 may be doubtful, and might the rather rank as low examples of the 80-grain unit, as they are entered in the diagram, and bracketed in the list of 80-grain units; the presence of many $\frac{1}{3}$rds of the kat is, however, somewhat in favour of the kat.

1147. It is impossible, perhaps, to disentangle the small fractions of the low Assyrian and high Phœnician units, but there is a well-marked gap between the larger and certain examples; the highest Phœnician being 226·8, and the lowest Assyrian $\frac{1}{2}$ of 237·2.

1195—1201. All these safely belong to the Assyrian unit, by their multiples, though they trench on the lowest range of the Attic.

1202. This may be attributed to the Attic, as there is no good Assyrian example anywhere higher than this; and the Attic begin lower than this at Naukratis. 1203 also is clearly Attic by the multiple.

1244. This is probably Attic by the ovoid form. The exact division between high Attic and low Egyptian is hard to fix, but considering forms and materials the separation seems to be as here given.

84. We will now turn to the plates of curves in which the whole results of these tables can be grasped by the eye. On pl. xlviii. we have a diagram exactly like that published last year, only the curves there published are here in dotted lines, and the total curves representing all the weights of Naukratis in both years are in full lines. First we must notice the remarkable way in which almost every sweep and bend in the curves of 1885 finds a repetition on an enlarged scale in the total curves. If all these small details of a curve (such as, for instance, the Egyptian curve) were but mere accidents of distribution—as indeed any one without a familiarity with curves and their teachings might well suppose them to be—it would be wholly unlikely that a fresh series collected another year should offer just the same

peculiarities. A larger and more extended collection might just as likely have blotted out all these rises and falls in a dead level, or even reversed them, if they were but accidents of a chance distribution or selection; but when we see every one of these details still prominent, and even reinforced into more striking proportions, no one can doubt but that there is a distinct meaning in almost every turn and twist of the curves. In fact they represent a whole history of changes which have gone before, and to unravel which needs similar information of other ages. Looking at them in detail, we see that the 80-grain curve has lost the slight dip it had in 1885, and is carried rather lower. The Persian curve is precisely enlarged, though still very small. The Æginetan retains even more markedly the sudden division into two varieties, which we might distinguish perhaps as the monetary and the commercial. Some examples included in it last year should, I now think, be otherwise attributed; Nos. 415 and 416 to the Persian, and Nos. 419, 420, 427, 429, 431, 434, and 436 to the $\frac{1}{3}$rd and $\frac{1}{6}$th kat, since more of these are now undoubtedly found. These changes I have made in the curves. The Phœnician curve follows much the same irregular course, and the rises at 223 and 231 grains are well reinforced. The Assyrian, though rather irregular in the changes of the sparse beginning of it, shows the same characteristics generally strengthened and brought out. The Attic is a fine case of every feature being well reinforced. Lastly, the Egyptian is also bettered in a remarkable way; the slight pause in the dotted curve at 140 is deepened into a distinct separation in the general curve, the rises and falls of the curve beyond are heightened and deepened, and the hump in the old curve at 150 is developed into a distinct and second rise in the total curve.

85. The meaning of all these fluctuations in the commonness of different value of the standard is that several archetypal standards existed; and these by more care being exercised in later times became fixed, and were transmitted in different proportions. Thus in the Attic group there were standards of 65·2, 66·3, 67·3, and 68·4 grains; and these were transmitted and all used contemporaneously in the same place. The lowest, 65·2, is the standard of the earliest coinage; later the coinage went over to the standard of 66·3, passing from a rather low 66·0 to a higher 66·6, but still distinctly belonging to this group, and not to that of 67·3 or 68·4, which seem to have been entirely commercial varieties.

86. Having then, by the close similarity of the results of the two different collections of weights from one place, proved the substantial reality of their fluctuations of standards, we now turn to the Defenneh results to see how far such fluctuations extend. Are they the results of local accidents of mixture, or are they general characteristics? On pl. xlix. will be seen the Defenneh results shown in full line, and the Naukratite results in dotted line, which are reduced to half the height in the Assyrian, three-fourths in the Attic, and to one-third the height in the Egyptian standard, in order to bring them within the sheet and avoid confusion; this merely affects the height, without in the least altering the form or range of the curves. The results are most instructive. The ranges of the curves are almost unaltered, though in some cases (i.e. Æginetan and Phœnician) certain groups are missing. The 80-grain has a main development high up at 81 grains. The fluctuations of the Phœnician are seen to be purely local. The Assyrian, though irregular in the scanty beginning of it, swells up at just the same point, 126 grains; and has a corresponding fall between this and the larger group at 129 grains, which

may be called the monetary standard, the Darics all belonging to this group. The Attic entirely omits the earliest monetary variety of 65·2, and begins with the group of 66·3; but this and the next group of 67·3 are well defined; the last group extends higher at Defenneh, and this may be accounted for by the great use made here of $\frac{1}{3}$rd and $\frac{1}{6}$ths of the kat, which would incline the Greeks to stretch the Attic drachma to meet it by the oboli. In fact it is very possible that the low group of $\frac{1}{3}$rd and $\frac{1}{6}$th kats may have been intended as amphibious weights, serving for these fractions of the kat or for tetroboli and dioboli of the Attic system. In the Egyptian kat curves, which are the most perfect owing to the large number of examples, we have the most complete accordance. Not a wave of the Naukratis curve is lost in the Defenneh curve; two cases at 143 and 150 are smudged and reduced to mere humps, but still the same cause is plainly at work which produced the stable types of the Naukratis curves, which appeared in 1885, and in both years together.

87. Seeing then that the archetype varieties of Naukratis in the sixth century B.C. and onward are identical with the archetypes of Defenneh, on the opposite side of the Delta but at the same time, there comes the still broader question, are these archetypes common to the whole of Egyptian weights? Unfortunately existing collections are but scanty in comparison with the large numbers we have been dealing with; and we are in almost entire ignorance of the site or age of a single example. Still, taking the whole of existing collections (including all published and half as much again of unpublished examples) without proper corrections for loss or changes, we have the curve shown in dotted line in the top diagram of pl. l. Here we see the Naukratis curve of the kat, the Defenneh curve, and the curve of all previous collections, given on the same scale. Here, after a little confusion of scanty examples, there is, out of half-a-dozen waves and intermediate dips from 138 to 152 grains range, but one turn not fully shown in the general collection as in the Naukratite. The dip at 139 grains is filled up, but only two examples surplus here suffices to extinguish it. The correspondence is most remarkable; and the comparison of these three curves of the same nature, but from different sources, establishes more firmly than any reasoning could the decisive importance of even small turns in such curves of distribution, whenever the number of examples suffices to avoid casual errors. The numbers are never large in the general collections curve, never over 8, and usually but 3 or 4 in each grain space; and yet a change of omitting or including a couple more weights at almost any point would impair the resemblance between it and the Naukratite curve. As many of these weights come from Thebes and Upper Egypt, we are clear of the suspicion that they were all derived from Naukratis to begin with, though that is probably the case with some of them.

88. We are then face to face with the conclusion that for the later periods of Egyptian history there were different families of kat weights, perpetuated and transmitted without their archetypes ever being quite masked in the process, and that these families were generally diffused in somewhat similar proportions throughout the country. There is a close literary parallel to this in the history of manuscripts; they can be traced into families of readings, any given MS. can be assigned to its general group, and yet often cases occur which are intermediate, just like those weights in the dips between the groups. These families of MSS. have come down from certain archetypes: such as, in the case of the New Testament, the Byzantine, the Alexandrine, and the Western families; and the versions, Italic, Syriac, Coptic,

Vulgate, Gothic, Ethiopic, Armenian, &c., each leading off with their family of readings. In the case of manuscripts the varieties are far more perplexing, but there is also far more to work on; they vary, in short, in n dimensions, while weights vary but in one dimension. Still the parallel historically is very close; and we can realize from it that what now needs to be done for each standard of weight, Egyptian, Assyrian, Attic, &c., is to determine what the pure archetype of each variety was as closely as we can (like the pure text of a version), then to settle when that archetype arose (the date of a version), and what its subsequent history and dispersion has been (like the history of a version): in this way an approach to scientific metrology may be made. At present the study of weights is much where the study of MSS. was some centuries ago.

89. Having now seen the permanent and important character of curves of distribution, we will turn to see what can be further learned from them. There are two theories of the derivation of the Phœnician standard, one through an uncertain relation between electrum, gold, and silver, deriving it from the Æginetan, as proposed by Brandis; unfortunately the uncertainty of the value of electrum, and indeed its variable composition, prevent this being accurately tested. But the other theory, that of Mr. Head, deriving the Phœnician drachm of silver from being of an equal value to the $\frac{1}{60}$ Assyrian shekel of gold, is readily tested on the recognized basis of 40 of silver being worth 3 of gold. According to this the Assyrian shekel $\times \frac{16}{9}$ should be equal to the Phœnician shekel. In the middle diagram, pl. l., we have the curve of the Assyrian unit so multiplied, both the Naukratite examples, and the curve of all the Asiatic examples (Syrian, Assyrian, and Babylonian) of the same unit; while the Naukratite Phœnician curve and the few examples of the same standard which I have from Syria are compared with these. The general result is that the Asiatic Assyrian, though showing the same general range as the Naukratite, does not develop nearly so markedly in the higher values. In short the two great archetypes of the Naukratite were only general examples from Asia, without having much leading importance there. The Assyrian standard at Naukratis was then established in the country, and developed in families on its own account, and was not merely dependent on stray examples washed in by waves of commerce from Asia. This type is not nearly so strong at Defenneh, which seems therefore to have been more continuously supplied by the Syrian road. On looking to the Naukratite Phœnician, we see that though not in close conformity as to waves with either of the Assyrian curves, it is of just the same range and the same general position of the most frequent examples as those curves, which are here translated by $\times \frac{16}{9}$ so as to meet it on its own ground. The results from this are that the connection between the Phœnician and Assyrian had been quite lost before the Naukratite families arose, or they would be represented; also even before the Asiatic Assyrian families and curves. In fact, though its source is strongly shown by the agreement in the general range of the curves, we are bound to carry back the derivation of the Phœnician standard to a time remote in the history of the Assyrian standard. This shows that though to all appearances originating in the relationships of metals, it yet is far earlier than the introduction of a coinage, which in Syria and the East did not take place until during and after the age of the weights which we are now studying.

90. We now turn to another point, the origin of the 80-grain standard, as I have provisionally called it. I had suggested that it was derived by a binary division of the Assyrian shekel, or

a weight of 5 shekels, and supposed that it might be local to Naukratis. In classifying the Defenneh weights I refused to attribute to this standard any example, until it distinctly stood outside any other unit; and at last there was a collection outstanding, belonging clearly to this and not to any of the other standards. We therefore now see that it was more widespread, and we may well examine if it were a general standard. On comparing together in the lower diagram of pl. l. the Naukratite Assyrian weights, and the Asiatic examples, with the 80-grain curve, it is seen that the general range agrees very nearly, and we are therefore warranted in attributing the origin of the 80-grain to the binarily divided shekel. But the 80-grain curve has none of the characteristics of the Naukratite Assyrian curve, probably it was not therefore derived in Egypt; and it agrees much more nearly to the style of the Asiatic Assyrian curve, its lower varieties being probably cut off by being attributed to the kat instead.

Can we then find any Asiatic connection with this standard? We perhaps have some traces of it in a series usually smothered over as a low variety of the Persian unit: Kilikian and Kypriote coins, and the Phœnician coins with a king's head and ship attributed to Aradus are of 160 grains or a trifle over that. Further on, referring to the tribute lists of Thothmes III., we find from the

	Kats.		Kats.	Means.
Asi, lapis lazuli	1100 ÷	2000 =	·55	·556
Naharaina, lead	11000 ÷	20000 =	·55	
Rutennu, gold	558 ÷	1000 =	·558	
Khita, gold rings, mean	376·2 ÷	720 =	·523	·523
Khita, gold tribute	31443 ÷	60000 =	·524	
Assaru, silver dishes	1045 ÷	2000 =	·522	
Assaru, block lapis lazuli	209 ÷	400 =	·522	

And, in the offerings of Ramessu III.,

Electrum rings, mean	·526 ÷	1 =	·526	·529
,, ,, ,,	1·84 ÷	$3\frac{1}{2}$ =	·526	
,, ,, ,,	6·66 ÷	$12\frac{1}{2}$ =	·532	
,, plates, ,,	·4 ÷	$\frac{3}{4}$ =	·533	

Silver crater	1125 ÷	2000 =	·562	
,, ladle	277 ÷	500 =	·554	
4 ,, craters, mean	144· ÷	250 =	·576	
31 ,, censers, ,,	34·8 ÷	60 =	·580	
6 ,, vessels, ,,	50·5 ÷	90 =	·561	
2 ,, tablets, ,,	2870·5 ÷	5000 =	·574	
2 lapis lazuli blocks	140·5 ÷	250 =	·562	

Here we have a long series of quantities which are all irregular numbers of kats, but which are manifestly connected, and all agree to being simple multiples of a unit of about ·55 kat, equal to about 80 grains. Taking the range of the kat as between 138 and 150 grains, the units found above will be respectively

76·6 to 83·2 grains.
72·1 ,, 78·2 ,,
72·8 ,, 79·1 ,,
78·0 ,, 85·0 ,,

Hence if these are all one standard, rather variously reported owing to the variations of the kat, it would be fixed to between 78 and 79 grains. Probably the Asiatic standard also fluctuated, so that if we say that it was between 77 and 80 grains we cannot be far from the truth. Now this is just within the observed varieties of the 80-grain unit, as that ranges from 77 to 83 grains.

Now it will be seen that this tribute is all Asiatic, and the silver vessels probably came from Asia, silver being the favourite metal of the Khita. Seeing that this comprises also the express tribute of the Khita, it might not be too bold to call the 80-grain unit in future the Hittite standard, and its presence in coinage attributed to Kilikia will the rather confirm this. This unit seems to have been known in later times as the Alexandrian drachma, on which was based the Alexandrian mina, and the Alexandrian "wood" talent; also a talent mentioned by Ælian.

91. At Defenneh we have for the first time obtained many sets of weights together; the outer chambers of the Kasr mostly contained three or four weights apiece, and in one spot in the camp the large find of seventeen weights was obtained. Hence we can at last ascertain

how far the variations we know of were not only contemporary, and in use in one town, but how much they were mixed together, and used side by side indifferently. Or, in other words, what amount of error was treated as negligable in ancient sets of weights. This is a question hitherto entirely untouched and unknown. The weights here referred to are all published in the preceding list, and hence it is needless to repeat their details; the list number, the true weight, the multiple and the unit is all that is required.

The large find (numbered find 58) in the camp contained the following weights; and as they are nearly all small, the balance errors will probably be more shown by them than the errors of standard (i.e. the absolute errors will be larger than the proportional variations); therefore the defections from a mean scale are stated, the mean (excepting the one heavy weight) being 144·5.

No.	Weight.	×.	Unit.	Error.
900	45·2	⅓	135·6	3·0
936	69·9	½	139·8	2·3
956	35·3	¼	141·2	·8
989	143·3	1	143·3	1·2
995	143·4	1	143·4	1·1
1014	48·2	⅓	144·6	0
1015	48·2	⅓	144·6	0
1039	145·8	1	145·8	1·3
1042	73·1	½	146·2	·9
1046	146·6	1	146·6	2·1
1057	1471	10	147·1	
1086	24·8	⅙	148·8	·7
1102	74·7	½	149·4	2·5
1121	25·2	⅙	151·2	1·1
			Mean	1·3

It follows, then, no matter whether these weights were derived from different archetypes or not, that a balance variation averaging 1·3 grain was tolerated. Probably all these were derived from one archetype, since only the lesser ones, and of those only one-third of the whole number, fall outside of the important family shown in the curve by the rise from 143·5 to 146·5. If these weights had been miscellaneously collected together, their range of variation would have covered the whole kat range more widely; as it is, only a third of them fall outside one family, and those may well be due to balance errors, as their mean divergence is only 1¾ grains. The one larger weight agrees also more nearly to this family than to any other, since the critical division between this and the next family seems (at Naukratis at least) to lie at 147·3, looking to the marks representing the weights (pl. l.). With these were found

1170	15200	120	126·7

of the Assyrian shekel standard, and

1217	66·6	1	66·6
1226	134·6	2	67·3

of the Attic standard, showing a balance variation of much under a grain.

92. Of the weights found scattered in the camp there are two of a lower family, five of the same family as the above set, and three of the next higher family. They are—

897	45·0	⅓	135·0
963	1420·4	10	142·0
1002	720	5	144
1017	14,460	100	144·6
1026	290·4	2	145·2
1034	728·8	5	145·7
1048	734·4	5	146·9
1068	73,830	500	147·7
1069	73,850	500	147·7
1074	148·0	1	148·0

Besides these were four of three other standards,

1176	7649	60	127·5
1246	126,120	600	210·2
1252	8606	40	215·1
1291	328·3	4	82·1

In the set of chambers at the N.E. and E. of the Kasr were the following weights, the bronze ones not being yet worked out.

				Kats.	Others.
Chamber 3	1103	299·0	2	149·5	
	1105	2994·5	20	149·7	
	1283	804·1	10		80·4
Deep in 2	Bronze				
In 2 or 3	1070	739·0	5	147·8	
	1091	1487·8	10	148·8	
	1214	1325	20		66·2
	1218	133·2	2		66·6
In 19 A	1019	289·8	2	144·9	
	1046	293·3	2	146·6	

	Bronze kat				
	1129	1527·0	10	152·7	
	1134	307·3	2	153·6	
In 19 B	997	287·7	2	143·8	
	1041	1461	10	146·1	
	1066	7379·7	50	147·6	
				Kats.	Others.
In 19 C	988	716·0	5	143·2	
	1185	1287	10		128·7
	1287	811·8	10		81·2
In 27	971	1422·8	10	142·3	
	976	1427·5	10	142·7	
	1032	291·2	2	145·6	
	1109	75·0	½	150·0	
In 17	926	138·8	1	138·8	
	1006	1442·8	10	144·3	
	1142	1557·1	20		77·8
	1145	312·5	4		78·1
In 18	1028	48·5	⅓	145·5	
	1065	295·2	2	147·6	
	1113	751·5	5	150·3	
	1261	9040	40		226·0
At 25	920	1384	10	138·4	
	1107	299·8	2	149·9	
Another chamber	973	47·5	⅓	142·5	
	Bronze kat				
	1010	28·9	⅕	144·5	
	1116	50·2	⅓	150·6	

Now reviewing these weights found thus connectedly, we see that in many cases there are close relations between them, not only of one family, but some almost identical in standard. In some cases two distinct families may be seen, as in 19 A, where there are the 145 and the 153 families together. On the later tell of Ptolemaic age were found together

1018	144·7	1	144·7
1081	1482·8	10	148·3

The other questions of forms and materials of different standards still remain to be examined after working out the 1600 bronze weights; but the present research has carried us forward a decisive step by proving the fixity and generality of the variations shown us by the curves.

CHAPTER XIII.

LEVELS AND MEASUREMENTS.

93. The levels at Defenneh were taken by sighting to the horizon over the top of the highest point; this from a purely arbitrary datum level was called 500 inches, and the levels of all points were recorded in inches above the datum, which is 500 inches below the highest point. Here the levels are classified according to their subject.

The original level of the sandy plain may be taken as about 227 inches above datum (i.e. 500 − 227 = 273 below the highest point at present); the sand beneath the walls in chambers 8 and 36 being at this level, the sand between the mastaba and the fort being 230, and the sand beneath the mastaba about 235, which probably was raised a little; again the base of the outlying west wall being 220, probably built a little below the surface. The foundations of the fort were naturally sunk in the ground. The present sea-level according to Lake Menzaleh in May, when scarcely any Nile water runs into it, is 212, but in high Nile it rises to 227. This is probably much higher than in ancient times, for as 15 feet of mud have been deposited in the Delta since the twelfth dynasty alone, it is clear that the country must have sunk as well, or else the parts near the sea would have then been under water; the 8-foot rise of water so close to the sea as at Tanis since Greek times shows that a sinking of the country must have taken place along with the rise by deposit of mud. The whole Delta has apparently been slowly depressed by the weight of superimposed deposits, at about the same rate as those deposits have grown. Hence this sea level relatively to the sandy desert has risen considerably, and in some centuries more it may cover large tracts. The level of the plain at the lowest point to the east of the Kasr now is 222, over a mass of remains, which is below the high Menzaleh level; while the foundation deposits of the fort were two feet below even sea level. Nothing but the evaporation over a flat plain almost at water level keeps the water down enough for these to be reached. In a

few centuries more Tell Defenneh will be an island in Lake Menzaleh, like the many other tells which appear now in the water.

94. The ground level being 227, the foundations of the fort were sunk to 197 N.E., 190 S.E., and 187 at N.W.; the bottom courses retreated, however, inward, so that the wall face ended at 210 N.W., 209 N.E., and 197 S.E., or $1\frac{1}{2}$ to $2\frac{1}{2}$ feet below the ground. These and the deposit levels are shown in pl. xxiii. The sand beneath the mastaba is about 235, and the top of the mastaba varied from 268 to 272, mean 270, or $3\frac{1}{2}$ feet above the general ground. The north wall of the mastaba reaches down to 199, being a retaining wall for the whole mass. The raised road along the west of the palace up to the entry is 277. The levels of the sand in different chambers, &c., is as follows:—In 36 and 8, beneath wall, 227; between mastaba and fort, 230; in 9, beneath wall, 251; in 42, 254; in 4, 259; in 41, 260; in 22, 260 beneath walls; in 43, from 275 at south to 340 at north end; and in 38, 299 inches: these are evidently the sand fillings in the latter instances, put in to fill up the chambers. The laid floors are in 45, 245; in 22, 265; threshold in the north of chamber 18, 269; in 4, 271; in 45, a higher pavement at 279; in 11, 283; in 10, 284; the stone sill of 11, and plastering on the walls of a later date, 331; the stone sill of the entry, 351; the mortared floor of the entry court and passages, 368: this last is the only piece of true floor of the palace itself which remains. Thus the outlying offices stood at about 2 to 5 feet above the ground level, and the lowest passages of the palace at about 12 feet above the ground. The present highest points when I went to Defenneh, on the worn-away surface of the ruins, were rubbish on south of mastaba, 310; general level on west part of fort, 324; on east part of fort, 329; along south side of fort, 342; and in middle, 349; at the N.W. corner of the fort, 410; at the S.W., 414; at the E. of chamber 44, 425; at the N.E. of the fort (period A), 448; at the S.E. of the fort, 498; and the highest point of all just west of chamber 22 was 500 inches above datum. Judging from the beginning of doming, to be seen in the highest parts of the cells of the fort, it seems probable that it rose originally to at least 500 in. before being closed over into a uniform platform, on which the buildings of the fort proper were placed. Those buildings were very probably 20 feet in height, at least to the watch tower, which would thus rise more than 60 feet above the plain. It would thus easily communicate with Kantara, Tell Ginn, and Tell Sherig.

95. The sizes of the bricks were noted in different parts of the Kasr: they are, in the great square of the fort, period A, taking the mean of two or three examples,

E.N.E. side	16·2 × 7·9 × 4·9
S.S.E. side	16·3 × 7·8 × 4·5
W.N.W. side	16·4 × 8·1 × 4·2
Mid-chamber	16·6 × 8·2 × 4·3
Above that	17·4 × 8·2 × 4·2

The mid-chamber is the deep square chamber below the large south chamber, and the bricks above that are those of the large south chamber itself. These are erratically long, and excluding these, we may say for the

Fort, period A . . .	16·4 × 8·0 × 4·4
Entry court, period B .	17·2 × 8·7 × 5·1
„ „ additions .	16·1 × 8·0 × 5·0
„ „ period C .	{ 16·0 × 7·8 16·5 × 8·0
„ „ period E .	16·1 × 8·0 × 4·2
N. of E., period F . .	16·1 × 7·8 × 4·1
Wall round 19, period F	13·2 × 6·8
Chamber 8 (Psamtik1) .	14·2 × 7·1 × 3·5
Wall between 8 and fort	15·2 × 7·3 × 3·7
Walls S. of fort . . .	16·4 × 8·1 × 4·5

All of these are known to belong to the earlier part of the twenty-sixth dynasty, and show well how much variation may be expected in various lots of bricks of the same general period. The usual sizes of 16·4 agree closely to those of bricks of the same age at Kom Afrin 16·3, and Naukratis 16·3, while those of Sais agree to

the longer length of 17·3. The only erratic sizes are in chamber 8 and the walls by it, and in the wall around 19; and these warn us that the sizes, though generally a close indication of age, may be in a few cases rather below the standard. The walls of the building down by the caravan road are of bricks measuring

15·9 × 8·7 × 5·0

which seem to be therefore of the same age as the Kasr.

The red baked bricks beneath the mastaba, of Ramesside age probably, are

12·5 × 6·2 × 3·1.

NOTE.

The transliteration of Egyptian words and names varies so much in the usage of the best scholars, that any single system which could be followed would be but in a small minority. The only system ever formally agreed to by authorities in general is perhaps less followed than any other. Persons not familiar with the literature of Egyptology readily suppose that *some* system must prevail, and may therefore be confused by finding a different name to what they happen to be familiar with. I have therefore put together here some spellings used in the best authorities in recent years (and others that are familiar) for various of the names occurring in this volume; premising that many writers use two or three forms of the same name according to the style of their subject. I usually follow the spelling most familiar to English readers, except in cases where it incurs the use of Greek perversions. The letters denote the authors: B, Birch; Br, Brugsch; E, Ebers; G, Gardner Wilkinson; L, Lepsius; M, Maspero; P, Pierret; R, Renouf; W, Wiedemann.

Aahmes, B, E, G, R; Aahmas, L; Ahmos, M; Amasis, B, G; Aḥmes, W; Ahmès, P.
(Pre-nomen Ra-nem-ab, or Ra-knum-ab.)

Amen, B, E, G, M, W; Ammon, E, M, R; Amon, Cook; Amun, L.

Amenemhat, E, G; Amunemhat, G, L; Amenemhāït, M; Amenemha, P; Amenemḥā, W.

Ameniritis, M, P; Ameneritis, G, W; Amuniritis, L; Amenartas, R.

Hat hor, E, M, P, R; Athor, G, R; Ḥat ḥor, W.

Horus, P, R; Hor, P, R; Har, B, R; Ḥor, W.

Hotep, B, L, P; hetp, R; hotpou, M; ḥotep, E; ḥetep, W.

Khem, E, G, P, R; χem, P; Chem, W; Min, M; Ames, R.

Khnum, E; Khnoum, M, P; χnum, P; Chnum, W, R; Knum, G.

Khonsu; Khons, B, E, G, P; χonsu, P; Chonsu, R; Chunsu, G; Khonsou, M; Khunsu, E; Chons, R.

Khita, B; Cheta, W; χeta, P.

Merenptah, P, W; Mineptah, M; Meneptah, E; Mienptah, L; Menephthah, R.

Nekht-har-heb. Neχt-hor-heb, P; Necht-Ḥor-ḥeb, W; Necht-har-heb, R; Neχt-har-heb, L; Nakht-hor-heb, E.

Neit, P, W; Neith, G, R; Nit, M; Net, Br.

Nekau, L, R, W; Necho, R; Neku, P; Neko, M; Neqo, E.

Nofer, E; Nofir, M; Nofre, R; Nefer, Br, P, R, W; Newer, P.

Piankhi, E; P-anχi, P; Pianchi, W; Piōnkh, M; Panχi, L.

Psamtik; Psemtek, W; Psametik, E, P; Psamitik, M; Psammetichus, G, R.

Ptah, B, E, P, R; Phtah, M, R; Ptaḥ, W.

Siamen; Siamoun, M; Sih-, E; Se-, P; Sa-, Br, W.

Sekhet, E, R; Sechet, R, W; Sokhit, M.

Sheshank, P; Sheshonk, G, P, R; Sheshonq, E; Shishonq, M; Scheschenk, W; šešanq, P; šešonk, L.

Tahuti, L, R; Thoth, R; Taḥuti, E; Thuti, W.

Tum, G; Toum, M; Atum, G; Atmu, R; Tmu, R.

Uah-ab-ra, P, R; Uahbra, G; Uahabrā, E; Uaḥâbra, W.

Uati; Uat, R; Uat'i, W; Ueti, P; Uedji, P; Bouto, M.

Usertesen; Sesurtesen, L; Usortesen, E; Usertsen, R; Osirtasen, G; Ousirtasen, M.

Ushabti (or shabti also in hieroglyphics). shabti, R;ušabti, šabti, ušebti, šuabti, P; uschebti, W.

The above will serve as a sample of what may be easily extended as to authorities, and carried throughout Egyptian words.

CHAPTER XIV.

QANTARAH.

By F. Ll. Griffith.

96. For four weeks from the middle of April I was at Qantarah, the village at which the caravan route to Syria crosses the Suez Canal. It is quite modern, dating from the time when the canal was begun. The houses and hospital run up at that time for the engineers, and built chiefly of materials obtained from the neighbouring tell, now stand deserted a quarter of a mile E. of the canal, the little village having grown up since on the E. bank. It is a wealthy little community, owing its existence to the canal, and its comparative prosperity to the crossing of the caravan route. It consists of government

offices, a mosque, and a well-furnished Arab market, together with such huts and houses as are necessary for those who keep them going. On all sides is the desert with its meagre vegetation, or the salt marshes which support no life but wild fowl. The inhabitants, with characteristic indolence, which has spread also to the Europeans amongst them, have never looked into the desert; their interest lies solely in the market-place and along the canal. It is therefore impossible to obtain information from them of any value either as to the geography or to the past history of the district round. A telegraph wire is carried along the Arîsh road to Syria, but although an engineer has continually to pass backwards and forwards between El Arîsh and Qanṭarah, no survey was made for it, and little or no information can be obtained in this direction. Maps of this district are not to be trusted. The scanty Bedawîn are the best guides, and except where otherwise stated, I have seen everything that I record with my own eyes.

In Qanṭarah, near the west end of the old Canal Company's buildings, stands a peculiar monument of sandstone, inscribed with the name of Rameses II., his father Seti I., and his grandfather Rameses I., and dedicated in the "house of Horus." On walking to the mound two miles E. one finds remains of a similar monument, likewise mentioning Rameses II. and Horus, Lord of Mesen. On this spot then was a temple of Ramesside epoch. However, a fortnight spent in trenching the mound produced nothing further that was certainly of a period earlier than the later Ptolemies, nor were any more hieroglyphic inscriptions discovered. The rubbish was exceedingly shallow; a few trenches reached a depth of three metres; 1 to 1½ metre was sufficient to bring up desert sand in most parts, and often even near the centre the sand was practically at the surface. This proves a short occupation; nearly all is Roman, so the previous occupation must have been very short indeed.[1]

The mound lies two miles E. of the Suez Canal, slightly N. from Qanṭarah, and three-quarters of a mile S. of the present caravan road. The southern side is bounded by the dry bed of Lake Balaḥ, and the dry bed of Menzaleh on the N. and W. is less than two miles away. Thus there were marshes on three sides, and the title "Lord of Seshu," or the marshes, given to the local god on one of the monuments, is not an inappropriate one, notwithstanding the dry and desert appearance of the district at the present time in spring.[2] On the whole of the eastern side from N. to S. the desert hills rise conspicuously, skirting the Balaḥ lake and the marshes of Pelusium.

The mound measures from N. to S. 500 yards, from E. to W. 700. The Ramesside blocks lie near the centre, and close to them I found the square limestone base upon which one of the monuments had been raised. It measured 58¼ inches square, and was built up of separate blocks. Round it at two levels were traces of pavements, made of small chips and fragments of limestone cemented together. The lower pavement was 40 inches below the top of the base. Seventy-nine feet E. of this I found a recumbent lion, natural size, in limestone, the head turned eastward to the right, the left paw crossed over the right. It was in bad condition, and without inscriptions. There were also considerable remains of rubble pavement, with occasional

[1] It is not necessary to suppose that the Ramesside monuments were brought here to adorn the Roman camp. The early settlement, which probably existed only for a short time, may have been entirely destroyed, and being abandoned for seven or eight centuries, the brick foundation in the sand, even if not removed to clear the ground when new buildings were erected, might itself be carried away by wind and rain. The bricks everywhere were small, 13 inches being the largest measurement.

[2] The cutting of the Suez Canal below sea level having drained considerable tracts on the E. side.

squares of fine limestone measuring about 80 inches, apparently bases of monuments.

The mound had been much trenched at the time of the excavation of the canal, partly perhaps for antiquities, partly for the sake of the limestone and burnt brick. A large well, which doubtless supplied the settlement with brackish water, was at that time completely excavated and stripped of its limestone lining: this was S.W. of the sandstone blocks, which were discovered at the same time.

97. Near the well I found fragments of a limestone slab which had been broken up and used for paving-stones. Upon it was a Latin inscription dating from the joint reign of Diocletian and Maximian, and recording the dedication by these emperors of the camp of the first ala of the Thracian cavalry, termed the Mauretanian on account of some honourable service in North Africa,[1] to Jupiter, Hercules, and Victory. Latin inscriptions are rare in Egypt, and it is curious to find published in the C. I. L., vol. iii. p. 8, an inscription from a basalt block built into a Coptic church near Manfalûṭ,[2] in which the camp of the first cohort of the Lusitanians, distinguished as the Augustan prætorian (Cohors I. Aug. præt. Lusitanorum), was dedicated in the same year by the same emperors to the same deities.

The explanation may be found in history. It is well known that when Diocletian had raised Maximian to the position of his colleague in the Empire, and had entrusted him with the western part of it, he turned his own attention especially to strengthening the eastern frontier. We find this aim referred to in the inscription in the words *providentiâ suæ majestatis* (in forethought for the safety of their majesty). And as to the dedication, we know that Diocletian styled himself Jovius, as being supreme in council, and Maximian Herculius, as being a brave soldier. Thus it is clear that we have here the settled form of dedication in that year in Egypt.

The inscription is dated in the third consulship or year of Diocletian, giving the approximate date of 288 A.D. The revolt of Egypt under Achilleus had to be suppressed eight years later.

From the largest fragment it appears that the inscription was painted red. The forms of the letters are mixed. The A is distinctly Greek, except in one case where the engraver has followed his Latin model more closely. I have completed the inscription in the plate by dotting in words from the Manfalût inscription. Where the two can be compared they agree exactly, except in the abbreviations and the name of the garrison.

The inscription does not give us much assistance in determining the classical name of the place. The dedication being a fixed one can have no bearing on the local worship; and as to the garrison, the Notitia Dignitatum, enumerating the imperial offices in the time of Constantine, mentions Pelusium, Sella (Sile of the Itinerary), Thaubastus, and perhaps other posts on this line as occupied by cavalry; but the Thracians are not named amongst them. The fact of a garrison being stationed here does, however, strengthen the proof of its being Sile.

In the mound itself there were remains of a thick wall of unbaked brick that seemed to be continuous for more than a hundred yards on the north of the centre. This may have been part of the camp enclosure of Diocletian.

Besides this inscription, I found a fine bronze vase in the form of a female head with inlaid eyes of glass, of good Roman work, kept at

[1] This ala is also mentioned in an inscription of the year 199 A.D., found at Ramleh near Alexandria. The decuriones alares of the Ala veterana Gallica and the Ala I. Thrac. Mauret. dedicated a statue to Septimius Severus. The first of these was stationed at Rinocolura (El Arîsh) when the Notitia Imperii was drawn up. Perhaps one may suppose that these garrisons were not changed for a century, and that the officers of the two frontier stations on the land route between Egypt and Syria clubbed together to set up the statue of Septimius. The Notitia places the Ala I. Ægyptiorum at Sella (Sile).

[2] Dêr el Gebrawi, Murray's Egypt, 1880, p. 422.

the Bulaq Museum. Also of bronze, a slender knife, a figure of Osiris, a small bell (for horse's trappings ?), a girdle-fastener (hollow triangle with button at the apex), cylindrical socket with traces of wood inside, perhaps the ferrule of a standard. Of glass, fragments of a large bottle ? in the form of a bird of dark blue, and a Roman bottle of clear glass. Several disks of porcelain and rings for bronze rods. Earthenware moulds for glass hieroglyphs, knotted cord θ, and cynocephalus. Large mould for earthenware, of limestone. Large porcelain feather *maā*. Several pieces of limestone squared for sculpture, on one a lotus flower was delicately drawn in black ink. Coins of the latest Ptolemies were abundant.

98. Amongst the deserted houses of Qanṭarah are to be seen several limestone coffins of the usual Roman type. The cemetery from which they were taken is very extensive, stretching N.E. from the old hospital at the eastern end of these houses, where there is also the modern cemetery, for about half a mile.

The more distant half of this is full of interments. Some of the bodies, none of which are mummified, have been enclosed in coffins formed of two jars joined in the middle, measuring 6 feet in length, with blunt ends, wide in the middle; some in terra-cotta coffins rounded at the ends with flat base and cover. Some are laid at length in the sand, some apparently in a crouching position, some again gathered under half a large jar broken longitudinally. Others again were laid either with or without stone or terra-cotta coffins in constructed chambers of brick or stone rubble. The bricks are both burnt and unburnt, measuring 5 × 10 inches. All these seem to belong to a very late period, and are apparently without antiquities. I trenched in all parts of the cemetery without finding anything more than the interments, which were always undisturbed except where M. Paponot had excavated previously, or where the limestone had induced the Arabs to dig for building materials. This cemetery in fact, from its size and position, would seem to belong to the caravan route as much as to the town, from which it is three-quarters of a mile distant at its nearest point.

99. I proceed to give a list of sites[1] in the neighbourhood.

Tel Farama (F.[2] gives a good idea of the form and position of the mounds, Eng. quite wrong), the ancient Pelusium, consists of two principal mounds, about three-quarters of a mile from the edge of the desert on the E., but completely surrounded by marsh. The mounds are narrow, stretching $1\frac{1}{2}$ miles or more from E. to W. in a straight line. The E. mound is small, but high; an Arab fort 120 yards square completely occupies the summit. Details of the plan of this building could probably be easily made out by excavation, as the lower part is well preserved. Between this and the W. mound a considerable space intervenes, through which a canal or perhaps the main stream of the Pelusiac branch ran. The second mound is long and narrow, well defined, but sloping gradually down on all sides to the marsh level, except where the Arab citadel (see French map) in the centre of the N. side rises abruptly from the edge. The N. and S. walls of this measure about 360 yards, the E. and W. about half as much. The principal gateway is on the N., near the E. end, where a narrow mound (not

[1] Place names are always difficult to collect, and at Qanṭarah they are particularly so, since the population is very scanty, and the sites are often at a distance from the beaten tracks, and seldom passed even by the Bedawîn. Tell Dahab and Tell Fadda, which were the names applied to the mounds of Pelusium by Mr. Chester's guide, who came from Ṣalḥîyeh, I often heard of at Nebêsheh. But they were semi-mythical names, and the Bedawîn about Qanṭarah only once mentioned Tel el Faḍḍa, by which the mound E. of Pelusium was perhaps intended. Tel Farama was known by report to every one at Qanṭarah. Tel el Ḍahab I never heard mentioned there.

[2] "F." refers to the Atlas Géographique of the French "Description;" "Eng." to the Map of Lower Egypt issued by the English War Office.

marked in F.) runs out northward nearly 300 yards, perhaps for quays. Starting now from the extreme W. end of the principal mound, we first travel along a narrow projection 800 yards in length, of uniform breadth, and only 30–90 inches above lake level. This seems entirely without Arab remains, but Roman red brick occurs at the extreme end. On it may have been built the quays and warehouses of earlier times. No large blocks of stone are visible upon it. At the E. end of this tail the mound widens and rises much higher with Arab walls and forts. At the junction there seems to be a gateway. Immediately W. of the citadel is a large depression, in the centre of which lie several columns of granite, making three sides of a rectangle, probably having been rolled against the sides of a building which has now vanished. They lie half buried, probably three metres above lake level. They are all of red granite, and so much weathered as to make it difficult to decide their original form.

Outside the citadel gate lie two granite blocks about the centre of the projecting arm. E. of the citadel about 150 yards are two groups of grey granite blocks. Beyond on the N. side of the mound lie four red granite columns parallel and close to each other, evidently rolled together by the mediæval inhabitants in some open space in the town (as one sees them now at Rosetta), and after its desertion denuded by wind and rain, and left lying high and exposed. They are large, but apparently of Roman date. S. of these is a depression with columns and blocks of grey and red granite almost buried, scattered over a space of 150 yards square. This is evidently the site of the principal temple. Further E., near the end of the mound, are small blocks of a basalt similar to that used in the pavement of the great pyramid. In a depression on the N. are two small columns.[1]

It is much to be regretted that no inscriptions remain on the surface. The numerous granite blocks are so weathered that not a trace of "working" remains, except where a column or square block has been polished with an even face. The level of the country has no doubt changed greatly, and remains would be found far below the level of the marsh, which now dries in spring. Another reason of the low level of the mound lies in the denudation by rain, which must go on here to a greater extent even than at Ṣan and Defeneh. It would be of great value to learn the ancient name[2] and earlier history of Pelusium, the frontier city in which Phœnicians, Persians, Cypriotes, Carians, and Ionians met with the Egyptians in peace or war a thousand times. Perhaps, too, the Hyksos and Assyrians may be added to the catalogue of Eastern nations who struggled for the possession of this "key of Egypt," but classical historians can take us back with certainty only as far as the beginning of the Saite dynasty, and then Daphnæ was made the frontier fortress, garrisoned, as it appears from the remains, by Greeks and Carians. The notices of Pelusium as the chief object of attack before this time may be due to misconception of the condition of the times or inaccuracy.

This is one of the questions which would be solved by excavation. There is no doubt of

[1] Tel Farama is probably best visited from Qanṭarah at end of April or beginning of May. The air is then cool with N. winds, and the marshes are almost dry, but there is a heavy dew, and occasionally rain. The distance can easily be accomplished in a day with a camel, passing Tel el Ḥêr. A supply of water should be taken, as none can be obtained on the journey fit to drink. The place is quite deserted. In the desert E. of Tel el Ḥêr the Bedawîn pasture large herds of breeding camels with their young, but no milk can be obtained. Only in the date season do Arabs pass Tel Farama on their way between Port Said and the scanty groups of palm-trees in the desert. There was only one camel to be hired this year at Qanṭarah.

[2] The Coptic name of Pelusium, **ⲠⲈⲢⲈⲘⲞⲨⲚ**, was perhaps the source of the Arabic name Farama, and possibly represents the hieroglyphic *(p-)ru-men.* Nothing, however, is known of this Prumen, except that it was situated in this part of the Delta, and even the reading of the name is uncertain.

the importance of the city as early as Herodotus (Hdt. ii. 141).

Along the coast N. of Pelusium is a strip of sand with vegetation. A fort N.W. is called by the Arabs El Belâḥa (Qala'et et Ṭineh of the French map). N.E. are two or three low mounds, in the lake. There is a very small mound about 1 mile S., covered with Arab brick, evidently a guard-house on the river or canal, which passed between the two main mounds.

100. *Tel el Faḍḍa* is said to be the name of an insignificant mound 30 yards square in the desert opposite Tel Farama, situated where the hills begin to rise from the marsh level.[1]

Tel el Ḥêr (F. Hêr; Eng.), a small shallow mound next in point of size to that at Qanṭarah. It stands on the S. side of a spit of sand running westward into the bed of the lake. Mr. Greville Chester's map shows its position most correctly. It is conspicuous for a high mediæval fortress of red brick at its E. end, about 100 yards square. Tel Farama is partly visible from it, partly shut off by intervening sand heights.

Tel Ḥabwe, on the S. side of the caravan route; a small heap of red brick on the sand, 20 yards square, and very unimportant in itself. However, it is a landmark from its colour to the caravans, and is worth noting, as it occupies the place of the "Tel Semut" of the maps, which has been the subject of several identifications. The latter name is quite unknown here, as it was to the French expedition, who only dot in surface ruins here on the map. A mound on the road between Qanṭarah and Salḥiyeh, as well as the name of Qanṭarah, "the bridge," is connected by the natives with Ibrahim Pasha's expedition to Syria (inf.). Both of these mounds, however, I suspect, are guard-houses of an earlier date.

[1] Mr. Chester, when he visited this part of the country in 1880, was informed that this was the name of one of the great mounds of Pelusium. This is much more probable.

Tell abu Ṣêfe, called "Old Qanṭarah" (*Q. el Qadîme*) by the inhabitants of the modern village, is the mound E. of Qanṭarah. It is not marked in the French map in its proper place. The large mound (marked *Ruines*), 3 or 4 miles S. of its true position, is perhaps intended for it.

Qanṭarah "bridge" (F., Qanâṭir), is called invariably *Qanâṭir* "bridges" by the inhabitants of the neighbouring villages on the W. This must therefore have been the old name of the crossing, which seems to have been only a few hundred yards S. of the modern village.[2] As Tell abu Ṣêfe lay on the S. side of the N.E. end of the isthmus between the lakes, so a small station represented now by a low nameless mound on the northern edge seems to have guarded the south-west end. It is difficult to reconcile the details of the French map with the present appearance of the place. If the place is carefully gone over map in hand, it will, I think, appear that much that is marked as marsh was really sand. About a mile farther along the road is the heap known as *Qahwet Ibrahîm Baša*, "Ibrahim Pasha's coffee-house." The road then passes by a southern outlier of Defeneh (F., Tell Defeïneh) to Salḥiyeh. This succession, T. Farama, T. el Faḍḍa, T. el Ḥêr, [T. Ḥabwe,] Tell abu Ṣêfe, Qanâṭir, the nameless mound, [Qahwet Ibrahîm Basha,] Defeneh, seems to mark the land route from Pelusium. It seems strange that so important a point as the passage between Lakes Balah and Menzaleh should have been left unguarded from the time of Rameses almost to the Romans, but the history of his important corner of the Delta and of the desert E. of it, as well as the whole question of the ancient routes, is as yet too little known for one to venture on much speculation.

There is nothing of importance S.E. of this line.

[2] This is confirmed by the name Qanâṭir in the French map, where two channels from Menzaleh to Balaḥ are marked as crossed by the caravan road. Abu Aṣab is the name of a conspicuous hill, visible even from Defeneh, and lying perhaps 15 miles on the caravan road from Qanṭarah.

Only S.E. of Tel Ḥabwe, by the side of half-a-dozen palm-trees, there are the remains of a few red-brick and other buildings. On the other hand, N. and N.E. of Qanṭarah the ground is frequently strewn with fragments of pottery. The occurrence of large stones for corn-grinding, &c., shows that there must have been in some cases settled villages.

These remains often stretch far into the dried-up marsh. A difficulty in ascertaining the course of the ancient canals and river-beds in this region lies in the complete silting up of the lake. We know from the fact of village remains occurring in abundance in places which have evidently been under water all the winter, as well as from other indications, either that the drainage of the land has been stopped, or that the surface has sunk. We know also from classical authors that there were lakes and swamps all over the district in early times. The canals of such a district would require continual attention to keep them open. We know even that a navigable branch of the river passed this way, and yet in spring the whole is a stretch of barren salt sand, the level of which to the eye is absolutely uniform, although a difference in consistency betrays slight variations of level to the foot: for instance, round the edges of Tel Farama the current formed by the obstruction has left a space of 20 yards in breadth, perhaps 3 inches lower than the rest. Under such circumstances it is hopeless to look for channels.[1] The only method is to seek for lines of mounds, natural or artificial, which would exclude a channel or would mark sites upon its banks. Thus, I think, a channel may be traced past the low mounds N.E. of Tel Farama, and between the eastern and western mound, past the small red-brick mound S.W., past another low mound visible from Tel el Ḥêr, past a sand island, and another low mound 4 miles N.W. of Qanṭara,[2] and into the canal that skirts the N. edge of Defeneh. This canal, now known as the Baḥr el Baqar, or "canal of the cow," is certainly artificial, as may be gathered from its running through sand for at least 9 miles near Defeneh. The Pelusiac branch, on the other hand, running W. of Heracleopolis, seems to have turned to the N. a little before reaching Defeneh.

In the Itinerary of Antoninus, from Pelusium to Memphis, Daphno is the first station mentioned. It therefore followed this channel or "short cut," by the side of which a road probably ran through the marshes at that time. The road from Serapiu (at the E. end of the Wadi Tumilât) to Pelusium is given as *a Serapiu Pelusio*, lx. (xl.).

Thaubasio (Thaüsasio), viii. (viiii.).
Sile, xxviii.
Magdolo, xii.
Pelusio, xii. (xv.).

Thaubasion, a place of some importance in Roman times, has not been identified, and no likely place is marked on the maps. The identification of Sile with Tell abu Sêfe may remain. Magdolon was formerly identified with Tel Semut. The latter, however, does not exist. Tel el Ḥêr is more probable. It stands on the direct road, 11 or 12 miles from Tell abu Ṣêfe, and 6 from the E. end of Pelusium, which is

[1] The French map, however, marks a distinct channel W. of the Pelusiac mouth. Some traces of this may exist. I did not visit that part.

[2] From this mound there is still observable a peculiar line (an artificial roadway ?) strewed with pottery, running S.W., and cutting the Suez Canal close to a group of deserted houses. I picked up on the mound a late Ptolemaic coin. I found also two double corn-grinder stones of a peculiar form, being shaped like a doubly-concave vertebra and pierced: diameter 18 inches, length 14 inches. On each side is a hollow handle forming a square socket, the sides of which are pierced with a small hole parallel to the circumference of the stone. The socket must have been for the insertion of a wooden lever fixed by a thin rod or wire through the hole. It was then evidently worked on a convex stone, the upper bowl being kept full of corn. The material resembles slag. One of the convex stones for a similar mill lies on the mound N. of the canal at Defeneh. (See Plate li.) No doubt these are Roman, and the material is perhaps trachyte from Syria.

the nearest on the desert road. These distances would be more correct than that given for Daphno (xvi., really about xxvi.) from Pelusium. The Arab fort at Tel el Ḥêr, which is by far the most important in appearance on the road, may very well stand on an earlier structure of the same kind, called by the Semitic name Magdolon (Migdol,[1] or "tower"), which would point to an early date.[2] South of Qanṭarah I have nothing to record. There is said to be a ruin "as of a single house" near the canal W. of Lake Balaḥ, but I could not find it, nor did I find any pottery on the sand in that direction.

The name Tîneh given to the mounds and neighbourhood of Pelusium in some maps I have never heard, but I am not sure that it does not exist. In an early Arabic dictionary the name is applied to a fort near Farama, and in the French map to the fort El Belaḥah. I heard of no more mounds in the W. portion of the lake cut off by the Suez Canal.

101. I will now proceed to describe the hieroglyphic monuments at Qanṭarah and Tell abu Sêfe. I saw in all five fragments of inscribed sandstone, belonging to two monuments. The first of these monuments, a large part of which now stands in Qanṭarah (see pl. li.), was copied by Prisse (or a friend of his) when it was in a much more complete state, and with the help of his plate (Prisse, Monuments, pl. xix.) I have been able to make almost a complete restoration of it.[3] On an oblong rectangular base, 21½ inches high, 32 inches broad, and about 40 inches long, stood a kind of truncated obelisk, about 5 feet high, the faces sloping slightly inwards, and crowned by a cornice. On the top of this stood a colossal hawk, the figure of the god Horus. There were inscriptions on each face and round the base. Above the inscriptions were scenes of offering. The details of these are as follows:—

Front (Prisse, Monuments, xix. 3). Scene. Seti I., wearing uraeus, presents two vases to

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[1] A *makθr* (migdol) of Seti I. in the neighbourhood is represented on the route of his triumphal return from Canaan at Karnak. This seems to be the Migdol of the prophets, which they speak of with the town of Seveneh (Syene) as a boundary of Egypt. It was, no doubt, the first place in Egypt reached on the northern road from Syria. See Ez. xxix. 10 and xxx. 6; Jer. xliv. 1 and xlvi. 14. It probably differed from the Migdol of the Exodus, which must have been on the southern road through the Wadi Tumilât.

[2] Another route from Pelusium is across the Delta past Tanis and Thmuis.

Pelusio.
Heraclius, xxii.
Tanis, xxii.
Thumuis, xxii.

Tell Belîm (Tell esh Sherîg, Eng.; Tell Sehrig, F.), visited by Mr. Petrie, is an important mound lying between Pelusium and Tanis, and must be Heraclius or Heracleopolis. This place was capital of the Sethroite nome, according to Ptolemy, and the nome and city lay outside the Delta, i.e. E. of the Pelusiac arm.

[3] Three fragments remain. The portion that stands in the village shows the back as in the plate. The front is completely broken away, but portions of the eight lines of inscription shown in Prisse remain on the right side, and seven on the left. The greatest length that remains is 35 inches. Prisse figures the front, back, and left side of the obelisk (the left side only repeating the inscription of the right), but omits the inscription on the left side of the base, which is necessary to complete the sense. His figure is misleading, as the monument appears much more broken in the plate than it really was. Probably he had never seen it himself. His copy of the inscription is fairly correct, but is again misleading in the front of the base, where *ānχ ḥor qa neχt maā mr* and *ānχ sut χbt Rā user maā sotep n rā* should be read in the two lines, starting in the *centre* and running both ways. The top was lost in Prisse's time, but fortunately one of the remaining small fragments on the mound shows part of the throne name of Rameses II. and part of the title of Horus in front of the double crown of a figure of the god, probably from the scene on the back. The sides of this fragment slope, and there is therefore no doubt of its belonging to the same monument. Above the titles is the cornice and a portion of the worked top, which is flat and polished for a few inches from the edge, after which is an irregular rise, where something has been broken off. This is evidently the last trace of a figure upon the top, which from the shape of the base and from the dedication to Horus must have been a hawk. Thus we can restore the monument completely. The only question is whether Rameses II. did not take the place of Seti on the left side. No other monuments were visible in Prisse's time (1840). "Abou Seyfeh, l'ancienne Migdol ou Magdolum, ne presente plus aujourd'hui que des monticules couverts de tessons de poterie, parmi lesquels on voit les fragments d'une superbe monolithe. Il est de grès ferrugineux et couvert de hiéroglyphes bien taillés." The second monument was probably found by M. Paponot, one of the engineers of the Suez Canal.

Horus, lord of Mesen, who stands on a low pedestal, and holds emblems of life and purity.

Inscription. Titles of Seti I., beloved of Horus, lord of Mesen. "He set up his image of good and enduring work. Behold, the desire of his Majesty was to establish the name of his father, King Rameses I., before this god for ever and ever."

The scenes and inscriptions on the two sides appear to have been similar. Prisse gives the remains of the scene on the right, representing Rameses I. crowned with the *ȧtef* (*ntr nfr rā men pḥ*) kneeling before a figure enthroned, of which the upper half is lost (perhaps Tum or Harmachis). Behind Rameses stands "Horus, lord of Mesen, lord of heaven," hawk-headed, holding in his right hand the palm branch, symbol of many years, in a slanting position. Behind Horus is Uati, "mistress of heaven, regent of the gods," crowned with the disk, horns, and uraeus. Prisse has evidently completed some of this from the duplicate on the left.

Below the scene were eight narrow vertical lines of inscription. The first two lines contain the name and titles of Seti I., "beloved of Horus, lord of Mesen, *m des ā*." ll. 3, 4. "He made this as his monument to his father, Horus, lord of Mesen, *m des ā*, setting up his image of a great stone (of Gebel Aḥmar)[1] of excellent workmanship to last for ever: acting as a son who does what is generous, and searches out what is fitting."[2] The fifth line addresses Rameses I.; the last three are the grants to him from Harmachis, Tum, and Horus of Mesen. Harmachis promises health and happiness; Tum promises food of all kinds, and Horus of Mesen promises long life, with dominion over all countries.

[1] *m bat āat* on one side. Mesen with and without the *n* written, and Rā men peḥ = Rā men pḥ pḥ, are the most important variants in the remains of the inscriptions on the two sides.

[2] *t'ār bu ȧger.*

Back (see plate). Scene, apparently, Rameses II. offering to Horus of Mesen.

Inscription. "The Horus, mighty bull, &c. Rameses II., beloved of Horus, lord of Mesen, carved (this) monument of his father, Seti I., making the name of his grandfather, Rameses I., live in the temple of Horus."

Inscription round base in two lines, beginning in the middle of the front, and running each way.

Left side 1. *Ānχ ḥor qa neχt* (*maā mrī neχebt uat*) *māk Qamt uāf set, sut χbt Rā user maā stp n rā se rā Amen mrī, &c., mȧ rā.*

Left side 2. *Ānχ sut χbt Raā user maā, &c.,* (*ȧrnf m mennuf n*) *tef ḥor neb mesen seḥā nef semf m ȧn n ba ȧr f da ānχ.*

Right side 1. *Ānχ ḥor qa neχt maā mrī . . sut χebt hq ȧut ȧb neb ȧr χet Rā user maā, &c., se rā, &c.*

Right side 2. *Ānχ sut χbt Rā user maā, &c. . .* (*ḥor*) *neb mesen seḥā nef semf m ȧn ba ȧsθ qem n ḥn f met? r ḥbs m satu ḥnti rnpt āšaiu.* The meaning of the last phrase is not clear.

The monument was therefore a monolith figure of Horus as a hawk upon a pedestal, which Seti I. had intended to dedicate in the temple of Horus in memory of his father. Rameses II., like a dutiful son, completed the monument which was left unfinished at Seti's death, and joined in the dedication. A parallel to this on a large scale may be found in the temple of Qurnah, dedicated to Rameses I. by Seti I., who is accompanied by Rameses II.

The second monument was also of sandstone. The remains of it consist of two fragments from the upper part of the back, which fit together. They lie close together in the middle of the mound. The sides are straight, and are surmounted by a cornice, beneath which run three lines of inscription, terminating in the centre of the back. The top is flat and unpolished. Below the cornice the back measures 38 inches. Nearly 40 inches remain of the

length.[1] It perhaps served as the pedestal of a colossal hawk, made in a separate block.

The front is completely destroyed. Perhaps it was ornamented with a scene of offering, or with the titles of Rameses. The side inscriptions end in the middle of the back.

First line; left: (*Ānχ ḥor qa neχt*) *maā mrī sut χbt Rā user maā*, &c., *da ānχ* ḥor neb mesen mr *da ānχ rā mȧ*.

Right: (*Ānχ*) *ḥor qa neχt maā mrī sut χbt Rā user maā*, &c., *da ānχ* (ḥor) her ȧb χbt[2] mr, &c.

Second line; left: (*Nχbt uat' māk*) *qemt uāf set se rā Amen mrī*, &c., *rā mȧ* ḥor nb sešu mr, &c.

Right: (*Hor nub*) *us rnpt āa nχt se rā Rameses* (sic) *rā mȧ, ḥor θem ā mr*, &c.

Third line; left: (*Ȧr nef m mennuf*) *n t f* ḥor nb mesen *seḥā nef semf m ȧn n bȧ ȧr n nef se rā Ȧmen mr Rāmessu*.

Right: identical with the last.

The name of the place in which these monuments were set up was the temple of Horus Pa ḥor, and the god of the temple was Horus, lord of Mesen. The same form of Horus, the winged disk of the sun, was worshipped at Edfu under the name of Ḥorbeḥud, and the inscriptions on the temple at Edfu relate the history of a war in which he drove out the enemies of his father Harmachis from Egypt. These rebels have the appearance in the sculptures of Asiatics. According to the legend, Ḥorbeḥud and Harmachis, accompanied by other gods in the bark of Rā, attacked and defeated them four times in Upper Egypt. Driven thence the enemy fled eastward along the Pelusiac arm, and only stopped when they reached the *heights* afterwards called Ṫal. There the gods found them, and Ḥorbeḥud, assuming the form of a lion with the face of a man and with its claws like knives, *āf mȧ des*, pursued them as they fled into the desert, and slew many, and took numerous prisoners. After this victory commemorative titles were given to the god, and the place was named Ṫal and Khent ȧbt.[3] The gods then re-embarked, and sailed in pursuit of part of the fugitives that had taken to the water. They sailed upon the water of Sqedī for several days, and then having reached Ethiopia, attacked and routed the last remnant of the enemy.

In this text the expression *āf mȧ des* evidently refers to the same thing as *m des ā* of the Qanṭarah inscription. The exact construction of both of these expressions is difficult to see. The general meaning is clear, and would suit a hawk as well as a lion. From the shape of the Ramesside pedestals it is clear that they cannot have supported lions. But this same god was a lion, *Ṫam m χent ȧbt*, the lion watching over Egypt, good guardian of the two lands, the protector of Egypt (Naville, Mythe d'Horus, pl. ii.); the form is represented by the limestone lion that I found, and is perhaps referred to in the epithet *θem ā* of the second pedestal, which seems to be contrasted with the epithet *neb mesen*. The former epithet is obscure, but might refer to the gathered up, sheathed claws of the victorious lion asleep, or resting, and watching at the gate of Egypt. Warlike kings are compared to this form of Horus.

102. This city of Ṫal, which Thothmes III. passed in his twenty-second year on his way to Syria, was capital of the fourteenth nome *Xent ȧbt* (beginning of the East). The determinative of its name, and the account mentioning a hill in the Edfu texts, suggest that it was in the desert on the edge of the Delta. The waters of Sqedī leading to Ethiopia would, moreover, suggest a communication with

[1] These 40 inches would be sufficient to complete the inscriptions on the sides, and therefore are the original measurement. No portion, however, of the front face remains.

[2] This title of Horus and the following one refer to his birthplace, Chemmis, near Buto, and the marshes in which he was hidden.

[3] *Mesen* in this account is figured as a rectangular pedestal.

the Red Sea. All this points either to the region of Wadi Tumilât or to that about Pelusium as the situation of the nome. The former place is, however, excluded by the discovery that Pithom lay there, for neither space nor the order of the nomes will allow the fourteenth nome to be placed there as well.

But there are no such reasons against concluding that the fourteenth nome was in the district which I have been describing. Perhaps the canal (?) of Sqedī had been successfully cut through the rocks of El Gisr and to the Red Sea, or perhaps the gods sailed up the Pelusiac branch, and then turned into the ancient canal cut by Sesostris in the Wadi Tumilât.

But although we find a temple of the god of T́al at Tell abu Sêfe, we must not immediately conclude that we have found the city of T'al itself. The name Sile or Sella with which the mound is now satisfactorily identified might correspond to T'al. But if we turn to the nome lists of Ptolemy, we find that the nome occupying that part of the N.E. corner of Lower Egypt which lay outside the Pelusiac branch was called the Sethroite, and the capital of the Sethroite nome was Heracleopolis. This city, as we have seen (p. 103, note 2), lay at or near Tell Belîm, and cannot possibly have been Sile. And the name suggests the worship of a god victorious in many combats like Horus of Mesen, and very likely it is T́al itself, for there are ridges of sand leading up to Tel Belîm in conformity with the Edfou account.

T'al, determined with the sign of the desert or hill country, was also the ancient name of the half-desert district afterwards included in the Sethroite nome. In it was a fortress, *Paχetm n T́al* or *Paχetm u nti m T́al*, "the fort of T'al" or "which is in T'al," frequently mentioned in the inscriptions and papyri of the nineteenth dynasty, and the history of this fort agrees exactly with the remains at Tel abu Ṣêfe. It is first mentioned in a campaign of the first year of Seti I. against the Shasu, in which he drove them out of a number of fortresses, extending from this frontier fortress of Egypt to the fort of Kanana. It is clear from the context that the fort existed before that time. It is also mentioned in inscriptions and papyri of the time of Rameses II. and Merenptah, but certainly not after the nineteenth dynasty.

The sculptures at Karnak representing the triumphal return of Seti show *Paχetm n T́al* as a large fort built on both sides of a fresh-water canal, *Ta denat*, filled with crocodiles and running northwards into a lake or sea filled with fish (Menzaleh ?). There is a bridge across the canal, the larger part of the fort lying at the W. end of the bridge. The canal was cut perhaps between Lakes Balaḥ and Menzaleh, and the fort guarded the point where the Syrian road crossed the canal and the frontier. The importance of the place, as lying on the isthmus between the lakes, and on the shortest route from Syria, must have engaged the attention of the monarchs of the twelfth dynasty, who left so many monuments in the east of the Delta. But nothing now can be traced of their work or of that of succeeding dynasties down to the Ptolemies, with the exception of the stone monuments of the magnificent Pharaohs, Seti I. and Rameses II., who founded and adorned a chapel to the hero-god of Mesen. Under Merenptah it was a station on the road from one part of his dominions to another. For a long period after the nineteenth dynasty it must have lain in ruins. The twenty-sixth dynasty no doubt learned a lesson from the Assyrian invasion, but with the growing importance of the naval powers of the Mediterranean and of intercourse with other countries by sea, it became of more importance to the kings of this and following dynasties to defend the sea coast and river mouth even than the land route.

Thus, instead of finding extensive works of this period at Tel abu Ṣêfe, we must look to Pelusium as the strongly fortified "key of

Egypt," and instead of the little fort at the "bridges," we find a great camp established at Defeneh, from which all points that needed defence could be easily reinforced, while provisions could be obtained in sufficient abundance.

When under the Ptolemies the place began again to be inhabited, the ancient walls had probably entirely disappeared, or if any foundations remained they were cleared out for new buildings. The settlement with its garrison flourished through the Roman period, but there is no trace of Arab occupation. If any Arab bricks have existed there, they have been carried off to Qanṭarah.

With regard to the extent of the nome of Khent àbt, we have two points to help us in fixing it. The Sethroite nome under the Roman Empire lay on the E. of the Pelusiac branch. The south-western end of Khent àbt lay perhaps between Defeneh and Menâgi; at the latter place the Pelusiac arm touched the edge of the desert, and the nome goddess Uat of the nineteenth nome appears.

103. In connection with this nome, however, I must discuss one other place, and that is Defeneh, and the inscription which Mr. Petrie found there.

The sandstone monument upon which the inscription is cut has been a large stela. The upper part is entirely destroyed, and the rest, with the exception of the last six lines, is much mutilated. The date and king's name, with which it undoubtedly began, are therefore lost.

1. . . . his Majesty . . .

2. . . . which is in Sais of Neith . . .

3. . . . it was good. They said to his Majesty . . .

4. . . . .

5. . . . on this hill (Defeneh ?). His Majesty said . . .

6. . . . soldiers ? . . . cycle of years. He had not ascended . . .

7. . . . .

8. . . . rain of heaven . . . the 13th day of Pharmouthi.

9. . . . . to the sovereign lord

10. . . . . according to the measure of

11. . . . his Majesty. The heart of his Majesty was pleased with it more than anything. The soldiers began to adore his Majesty.

12. (saying) . . . thy spirits, O mighty king, chief beloved of all the gods, a great marvel took (?) place in thy reign.

13. such as had not been seen or heard of, the heavens rained upon the mount of Punt, rain being scanty in the fields of the south.

14 . . . in this month in which the rainfall took place at a time when rain was out of season even in the north land,

15. thy mother Neith of the temple of Sais came to thee to conduct to thee the Nile giving life to thy soldiers.

16. The king made a great sacrifice and a great offering to all the gods of this land, and performed (the service of) giving life stability, purity, and eternity.

17. His Majesty commanded to set up this tablet of white *bennu* stone in the temple of Khem, lord of . . . Coptos (?) of Khem (?) making it stand there for ever!

There can be little doubt that the name of Coptos has to be restored in the last line. The remains of the name show the legs and tail of a hawk-like bird, therefore probably *ti* of *Qebti*. The date of the stela is given roughly by the prominent introduction of Sais and Neith. It must belong to the period of the twenty-sixth dynasty. The inscription is so fragmentary that but little can be certainly made out of its purport. No distinct reason appears for its being found at Defeneh. The last lines mention an extraordinary fall of rain in the Red Sea district, the land of Punt. Perhaps it was in commemoration of this that a copy of the stela,

if not this stela itself, was set up at the representative city of Coptos, which lay at the entrance of the road to Punt. The fifteenth line *may* refer to the opening of a canal at Defeneh. Perhaps the completion and formal "opening" of the palace and camp there was the event chiefly intended to be recorded, while the rainfall in the same month on the eastern mountains was taken as a sign of the favour of heaven upon the undertaking. On this view the stela would have been set up by Psammetichus I. This will agree with the trace which Mr. Petrie thinks he discovered of the name of Psemthek upon a fragment of the stela.

The name of Daphnæ may be compared to one that is found in connection with the nome of Ṫal.[1] In a geographical inscription at Philæ (cf. Ptolemaic block, Tanis II. pl. X.) Horus appears as the chief god of the fourteenth nome in a city called Bennut or Ta Bennut. This might well stand for Daphnæ. But Bennut seems to be the capital of the nome, and the same as Ṫal, which certainly was not the same as Daphnæ. In the present state of our knowledge it is perhaps impossible to settle absolutely the hieroglyphic equivalent of Defeneh, Daphnæ, Taḥpanhes. There are already several plausible identifications. But I will offer a further suggestion. *Bennu*, "the phœnix," was the name of the *uu* of the fourteenth nome, and it is quite possible that there was a *Ta ḥa pa bennu* Daphnæ ("house of the phœnix") in the desert portion of the nome. To distinguish it from the Ḥa bennu of Heliopolis, it may sometimes have been called *Ta ḥa pa bennu her set*, "The house of the phœnix in the desert *Ta-ḥapanhes*."

The phœnix or bennu bird may possibly have some connection with the black ibises mentioned in Hdt. ii. 75, which met and destroyed the yearly flight of winged serpents in a narrow pass in the Arabian hills near Buto. This Buto cannot be the well-known city in the N.W. of the Delta, but must, if Herodotus's account have any truth in it, be the other seat of the goddess at Nebêsheh, which may therefore be called the Eastern Buto, in the absence of any other known classical name.

[1] The name Ṫal may be pronounced Zal.

Since the above was printed I have received a notice of the Qanṭarah inscription by M. Mowat, inserted in the "Bulletin Epigraphique" (vol. vi. 1886, pp. 243—247).

The learned author restores the text from the inscription of "Hieraconpolis" (meaning that of Manfalûṭ, see p. 98), and quotes a diploma of Domitian (C. I. L. iii. dipl. 14, p. 857), which shows that the ala 1 Thracum Mauretana (of Qanṭarah) was in the year 86 in Judæa, together with the cohors 1 Aug. Præt. Lusit. of the Manfalûṭ inscription. This proves satisfactorily that MAVRETANA there written out in full is to be restored in the Qanṭarah inscription. M. Mowat's interpretation of the name of the ala differs slightly from that given in Marquardt and Mommsen, whose view of the meaning of such titles I had followed.

He draws the following conclusions with regard to the history of the ala :

It was originally *formed in* Mauretania of auxiliaries recruited in Thrace: thus at first it belonged to the army of Africa.

It was then detached and despatched to Judæa to cooperate in the repression of the revolt of the Jews in the year 70.

Later it is found in garrison at Alexandria, under Septimius Severus. This authoritative interpretation of the inscription mentioned in the note [1] on p. 98 must, I suppose, be accepted as the true one.

Lastly, in A.D. 288, it was in garrison at Qanṭarah.

[As to the citizen Lusitanian cohort, this is found again at Hieraconpolis at the time of the compilation of the Notitia. Hieraconpolis was certainly not far from Dêr el Gebrâwi and Manfalûṭ.]

F. Ll. G.

Mr. B. V. Head has kindly examined the coins which I picked up at Tell abu Sêfe. They include a Ptolemaic coin, 146—122 B.C., another of Maximian, and two of the family of Constantine; with others of earlier Roman emperors not identifiable. An Arabic coin which was in the packet was, I believe, from one of the neighbouring sites. It seems probable that the military station was given up soon after the Notitia was compiled.

CONTENTS OF SOME PLATES.

Plate VII.

1. Blue glazed pot.
2. Alabaster pot.
3. Bronze standard.
4. Bronze bell.
5. Pottery lamp.
6. Bronze bowl.
7. Bone figure.
8. Blue glazed flask.
   (All above from House 100, 230 B.C.).
9. Incised pottery.
10. Figure suckling apes.
11. Pottery sistrum-mould.
12. Figure holding breasts.
13. Incised pottery.

14, 15. Iron pruning hooks.

16. Small flask, pottery.

17, 19. Pottery heads of animals.

18. Disc of blue or of white paste.
20. Unusual pottery figure.
21. Piece of trachyte corn rubber.
22. Dark brown hard pottery bowl.
23. Figure with vase at side.

Plate VIII.

1. Glass necklace of fourth century A.D.
2. Blue glazed plaque with deities.
3. Aegis of Bast, yellow on blue glaze.
4. Silver ring with Horus of Am.
5. Silver ring with gold foil bezel.
6. Lotus in blue paste, hard.
7. Amulet of green glaze; *Kalantika ?*
8. Gold pendant.
9. Man bearing a lamb, green glaze.

10—15. Gold foil amulets from one tomb.

18, 19. Gold earring and scarab from tomb 26.

20—28. Amulets, bead, and scarabs found together.

29—83. Various scarabs.

Plate XX.

1. One of the bronze sockets of the large shrine.
2. Lamp reflector.
3. Bronze Ptah.

3a. Hinges of shrine of Ptah.

3b. Capitals of shrine of Ptah.

4. Hind-quarters of animals from a stand; bronze.
   (1 to 4 from Gemayemi.)
5. Bronze pail and cover, twenty-sixth dynasty. Tomb 16.

Plate XXIV.

1. Limestone horseman.
2. Pottery figure.
3. Limestone figure.
4. Pottery figure.
5. Whetstone with characters.
6. Piece of early pottery.

7, 8. Heads of warriors in red pottery.

9—13. Pottery found in plain east of Kasr.

Plate XXXVI.

1. Seal of Psamtik I.
2. Seals of Nekau.
3. Seal of Psamtik II.
4. Seals of inspectors, on inner side.
5. Seals of Aahmes.

Plate XXXVII.

1, 2. Horses' bits.
3. Trident.
4. Lance-head.
5, 5a, 6. Pieces of horses' bits.
7. Sword.
8—11. Helmet peaks ?
12—16. Arrow-heads.
17. Large knife.
18. Swivel ring.
19, 19a, 19b. Scale armour.
20. Large knife.

Plate XXXVIII.

1. Pickaxe.
2. Chisel.
3. Socket of chisel.
4. Auger ?
5. Bident.
6. Large knife, chamber 19 a.
7. Sail needle ? or netting needle.
8. Razor.
9, 10. Cones of sheet iron, punched; rasps.
11. Chisel.
12. Poker.
13. Spring ?
14. Fish-hook.
15—20. Chisels.
21. Plough-iron.
22. Chisel.
23. Knife.
24. Axe.

Plate XLI.

(Objects from Defenneh and neighbouring tells, unless specified.)

1. Small gold finger ring.
2. Gold earring, hollow.
3—7. Gold earrings, solid.
8. Silver amulet case or shrine, with sliding lid partly drawn up and pressed in, as when found. *Defenneh.*
9. Gold statuette found in the shrine No. 8.
10. Gold handle of a tray, the long ends having been bent at right angles beneath the tray: the whole is cast, excepting the ribs of the petals for holding the inlay, which are strips soldered on. Found, evidently looted, along with lumps of silver, in the camp on the east of the Kasr. *Defenneh.*
11. Silver ram's head, probably from a statuette of Khnum. Camp, *Defenneh.*
12. Gold earring, open work of soldered globules.
13. Part of gold earring, trihedral pyramid of soldered globules.
14. Gold bead of two pentagonal discs soldered together.
15. Gold foil, thick ribbed; from an earring ?
16. Gold foil, floret.
17. Gold bead, soldered globules.
18. Piece of gold chain, a pendant; probably a glass bead lost from end.
19—23. Gold foil ornaments.
24. Piece of gold chain with a band round each link.
25. Piece of gold chain with pendant.
26. Gold symbolic eye; hollow, sheet, same both sides, ribs soldered on.
27. Gold pendant, hollow, flat back.
28. Gold wire, square, twisted.
29. Gold setting of a gem.
30. Gold symbolic eye.
31. Dioptase in gold setting with row of globules.

---

32. Silver ring of a "priest of Amen, Hon-Ra-ab-nefer-neb-teshert" (or "the slave of Psamtik II., lord of the red crown").
33. Silver bezel of ring of "Anch-hor-menkh-ab, first priest of Tum" (?).
33a. Silver bezel of Teta-nub-hotep.
34. Silver bezel of ring of a "servant of Neit, Psamtik-se-Neit."
35. Silver bezel of ring of "servant of Neit, Har-em-heb."

36. Silver bezel of ring, engraved with winged scarabæus.
37. Silver ring with silver scarab.

---

38. Star of lapis-lazuli.
39. Lion-headed uræus of most delicate work. Lapis-lazuli.
40. Crystal of Iceland-spar (calcite), with cartouche of "Ket" and "nefrui" on reverse.
41. Part of bezel of violet glazed pottery.

---

42. Part of a scarab of dark green paste, imitating jasper.
43—54. Scarabs.
55. Scarab of Sheshonk IV.
56. Scarab of Psamtik I. or Haa-ab-ra. Dark green jasper.
57. Scarab of Ra-nefer-ankh, fourteenth dynasty? Obsidian.
58. Scarab of Ra-men; green jasper.
59. Scarab of Ra-ar; green pottery. Twenty-fourth or twenty-fifth dynasty?
60. Scarab of Psamtik; schist.
61—67. Scarabs.
68, 69. Scarabs of blue paste, probably made at Naukratis. 69 seems to have the winged sphinx walking, found on such scarabs.
70. Combination of Khnum, Ptah-sokar, and hawk. *Chamber* 2 *or* 3, *Kasr*.
71, 72. Eye plaque and Taurt. *Chamber* 7, *Kasr, Defenneh.*
73. Seal of green glazed ware. *Chamber* 7, *Kasr, Defenneh.*
74. Block for a seal, damaged in drilling. Pale green, translucent, calcite.
75. Block for a seal; white calcite.
76. Bronze seal of Aahmes. *Chamber* 19A, *Kasr, Defenneh.*
77. Amber-coloured glass, stamped with cupid on lion. Roman.
78. Baubo, clear light green glass. Roman.
79. Term, in clear dark blue glass. ,,
80. Head of Anubis, stamped on clear green glass. Roman.
81. Amber-coloured glass, stamped with cupid driving goat. Roman.

ERRATA.

The arrival of the monuments from Nebesheh enables me to correct some errors.

Pl. x. 5*a*, 6: The sign šeps has disk and horns, and is apparently lion-headed.

Pl. x. 5*b*. Naï.

Pl. x. 7. Cf. p. 30, col. 1, line 3. Mr. Petrie has pointed out to me that there is a bracelet on the arm of the statue: it must, therefore, be of a goddess.

Pl. xi. 16*a*. The of is joined to the tail of The name is

Pl. xi. 16*d*. The figure on the right is certainly of a god. The erasure suggests Set. There seems to be a *child* behind him.

Pl. xii. 18. The figures of the genii should be represented walking.

F. Ll. G.

INDEX.

GILBERT & RIVINGTON LD., ST. JOHN'S HOUSE, CLERKENWELL ROAD, E.C.



21 21 35 35 41 4 31

From tombs of red baked bricks.

21 (1:1)

41

41

31

31 31

Alabaster

27

21 (1:1)

Alabaster.

Slate

27

27

17.

Alabaster

27

Alabaster

Green glaze.

27

27

27

Green glaze.

27 Alabaster

Sueilin

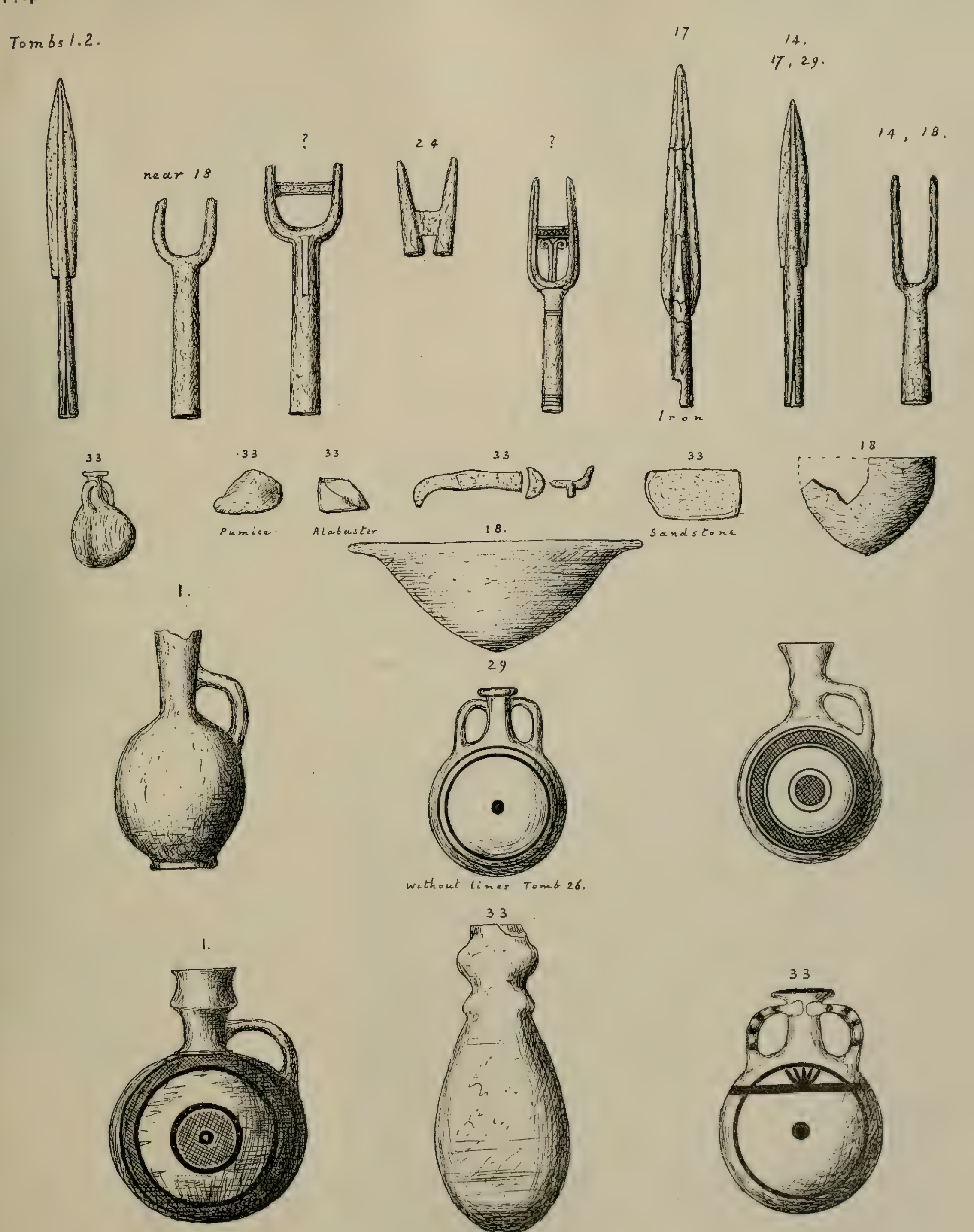
The numbers refer to the tombs.

W.M.F.P. del.



The numbers refer to the tombs.

W.M.F.P. del.



The numbers refer to the tombs.

W. M. F. P. del.

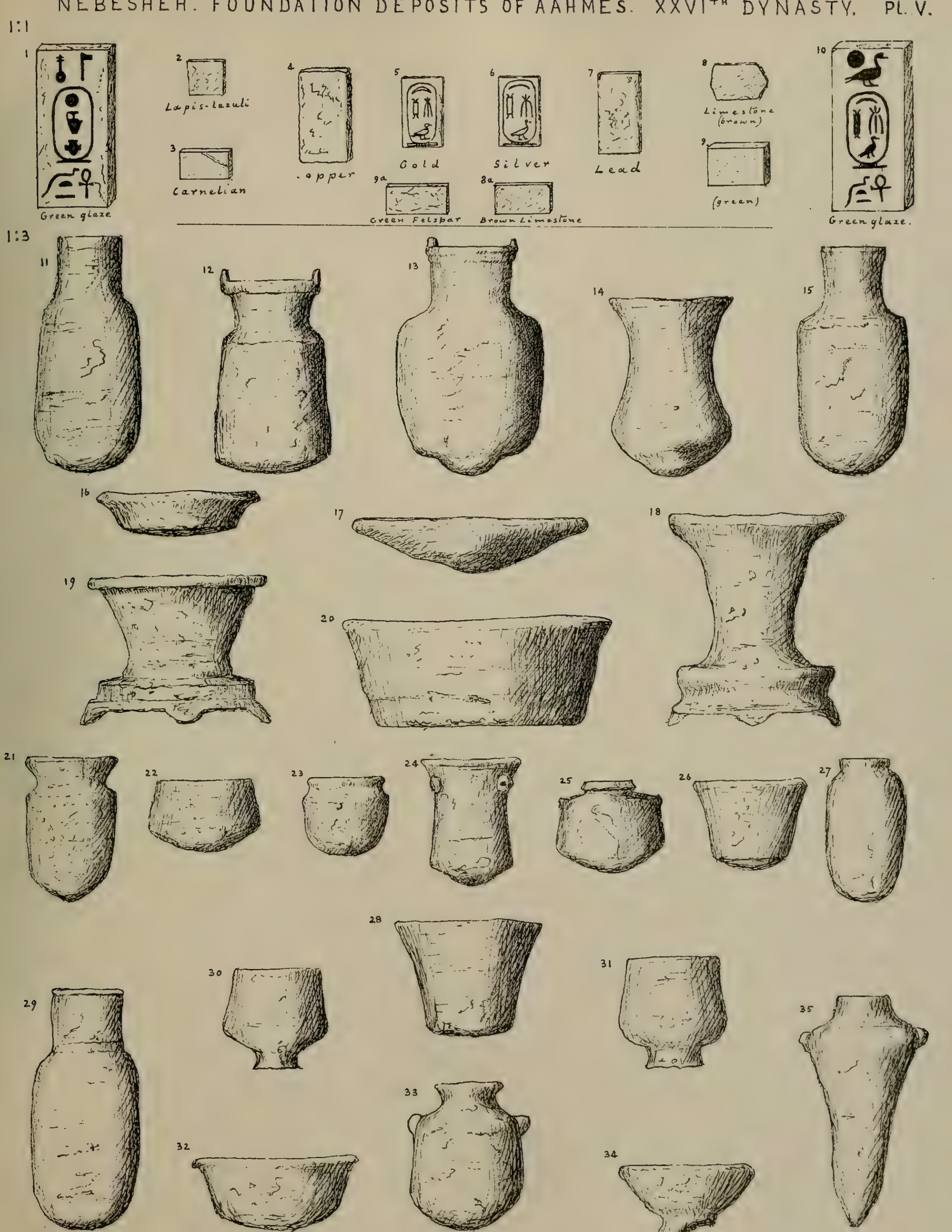
1:25 NEBESHEH. PLAN AND ELEVATION OF SHRINE OF UATI. XXVI DYN. PL. IV.

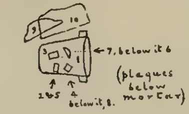
Height inside

Present State.

W. M. F. P. del.

NEBESHEH. FOUNDATION DEPOSITS OF AAHMES. XXVITH DYNASTY. PL. V.





Numbers refer to bottom of Pl. XIX.

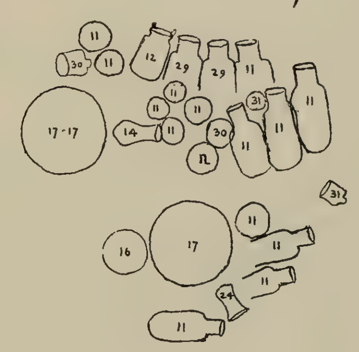
S.E. corner of limestone building in cemetery.

Face of retaining wall

N.W. Deposit

plaques beneath pottery.

W. central Deposit



plaques beneath pottery hidden by water



plaques beneath pottery.

S.W. Deposit.

S.E. Deposit

Face of retaining wall

Face of retaining wall.

The numbers refer to Pl. V.

W.M.F.P. del.



From house 100 in Temenos. About 230 B.C.

W. M. F. P. del.

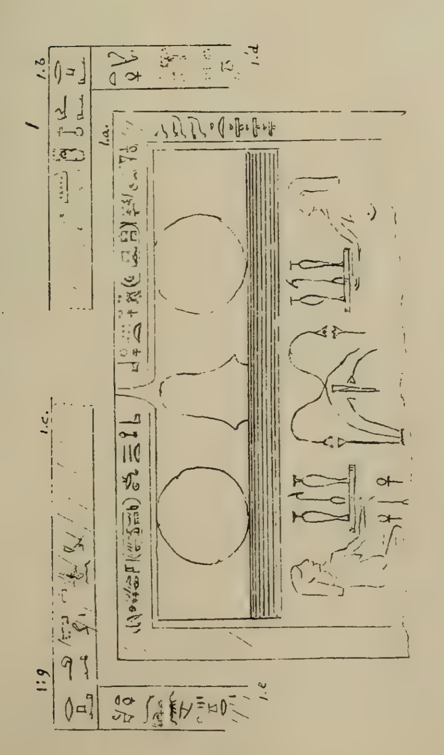

1.
green
yellow on black
green
pottery blue
pot.
fish
pot.
fish
green, yellow end.
yellow in green
blue
fish
pottery
fish
bone
pottery
pottery green
white on black
green
blue on black
green
yellow on blue
yellow & red on blue
blue
green on black
blue on black
green on black
red & yellow on black
green on black
bronze
green on black
black & yellow on black
red on black
green
Tomb 70.
Tomb 26.
Tomb 26.
Six Scarabs, Amulets, and Bead, found together.
Scarabs from Tanis.

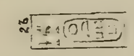
W. M. F. P. del.

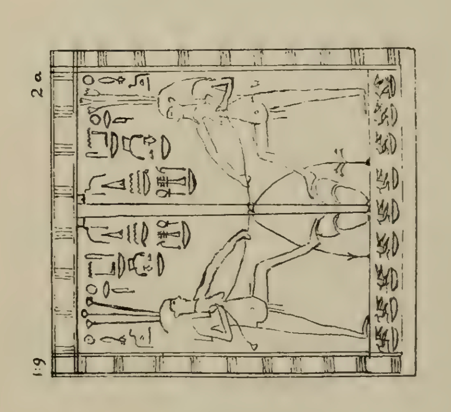
4a 4b 4c 4d 1:12

4e 4f

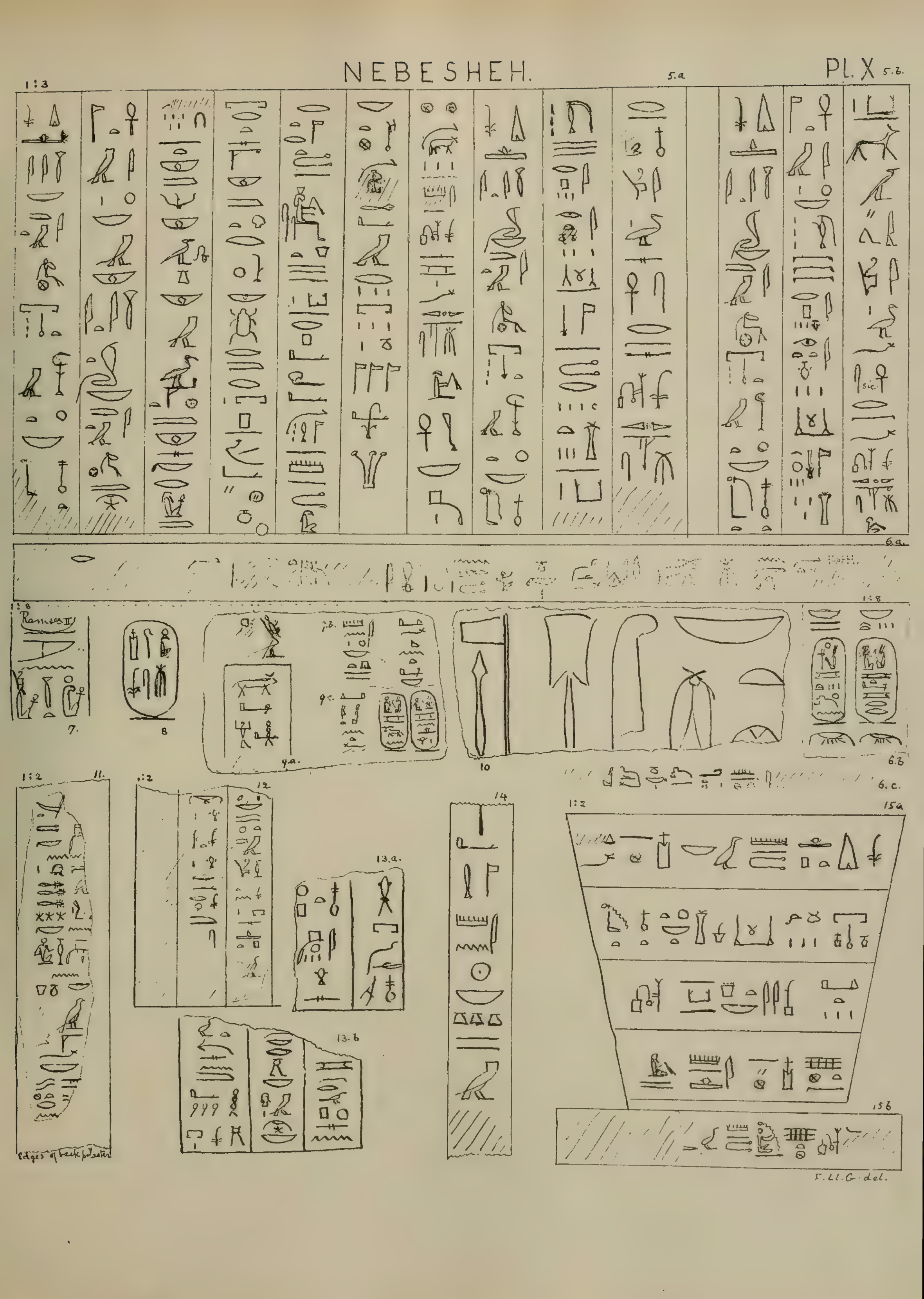
3 1:9







F. Ll. G. del.


1:3
5.a
5.b.
6.a.
1:8
Rameses II
7.
8
9.b.
9.c.
9.a.
10
1:8
6.b
6.c.
1:2
11.
1:2
12
13.a.
13.b
14
1:2
15a
15b
sic
Edges of back pilaster
F. Ll. G. del.

16.a. left arm on lap (reversed)

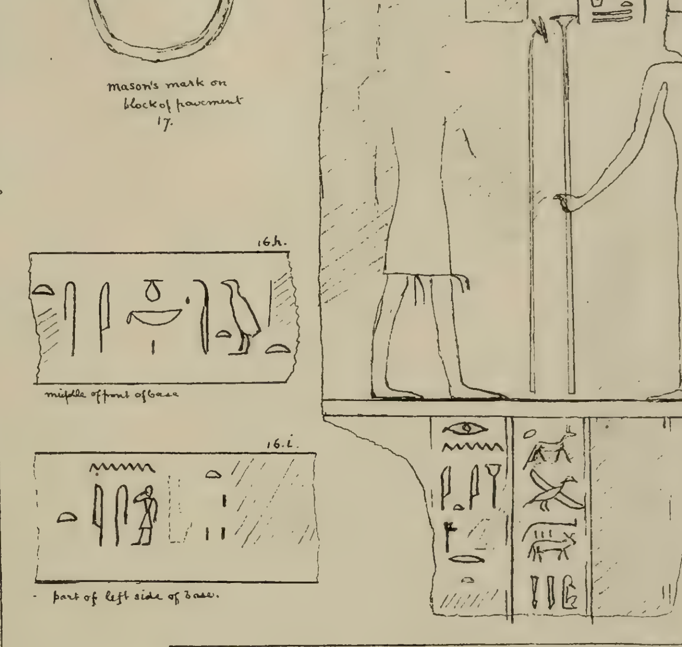
sic



between hands on lap.



mason's mark on block of pavement 17.



16e on skirt and feet

16.h.

middle of front of base

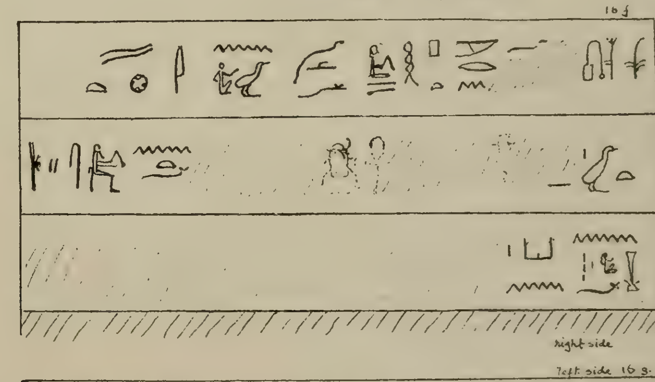
16.i.

part of left side of base.

Back pilaster 16.c.

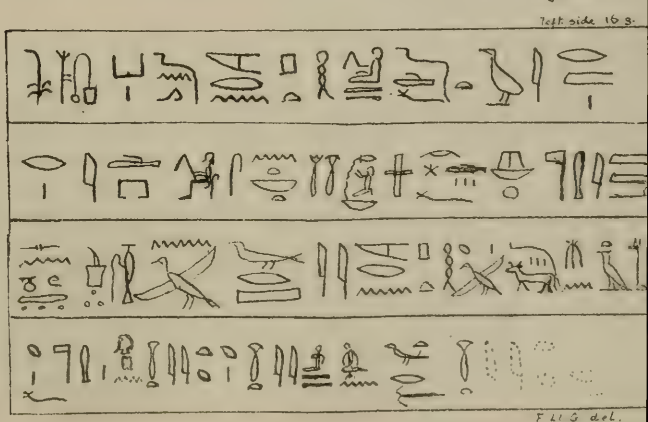


16 f



right side

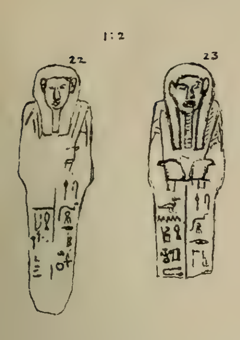
left side 16 g.



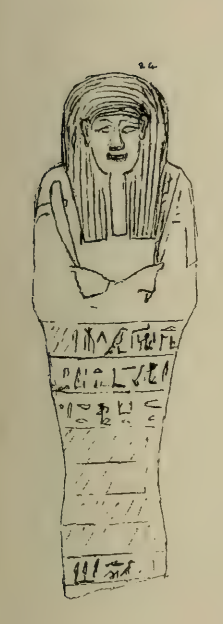
F. Ll. G. del.

1:2

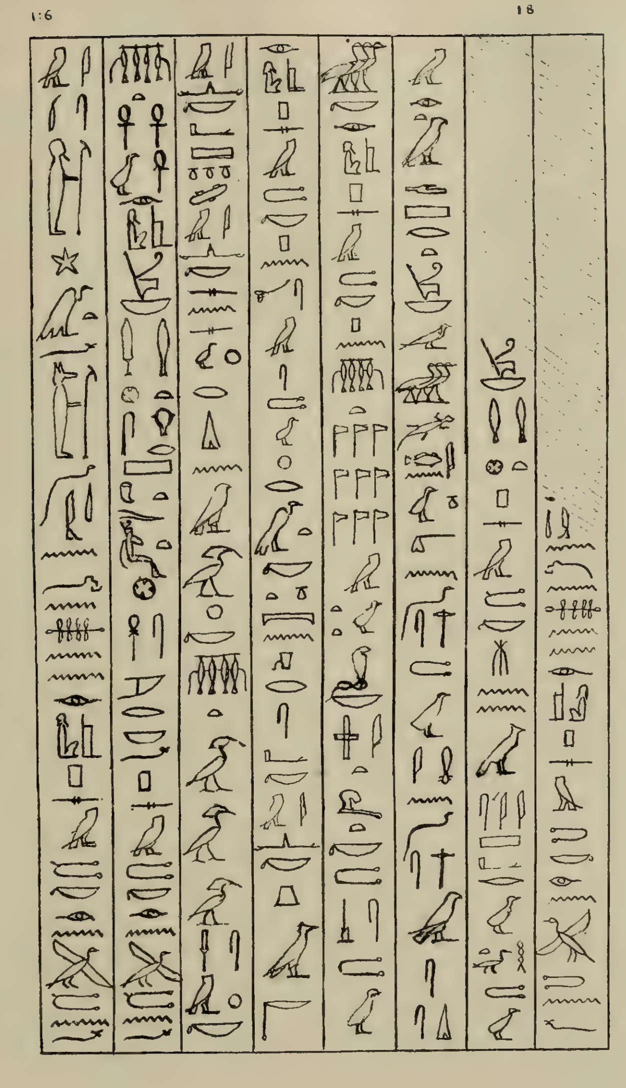
22 23



24



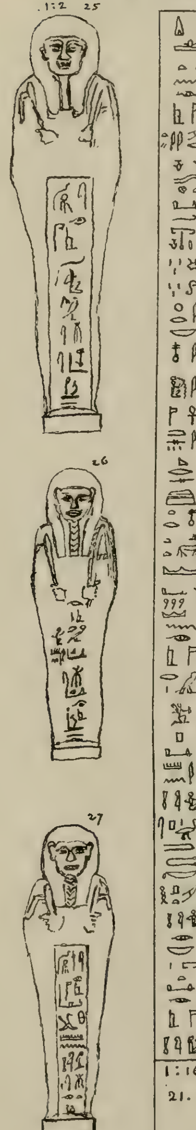
1:6 18



1:2 25

26

27



1:16

21.

1:13. 19

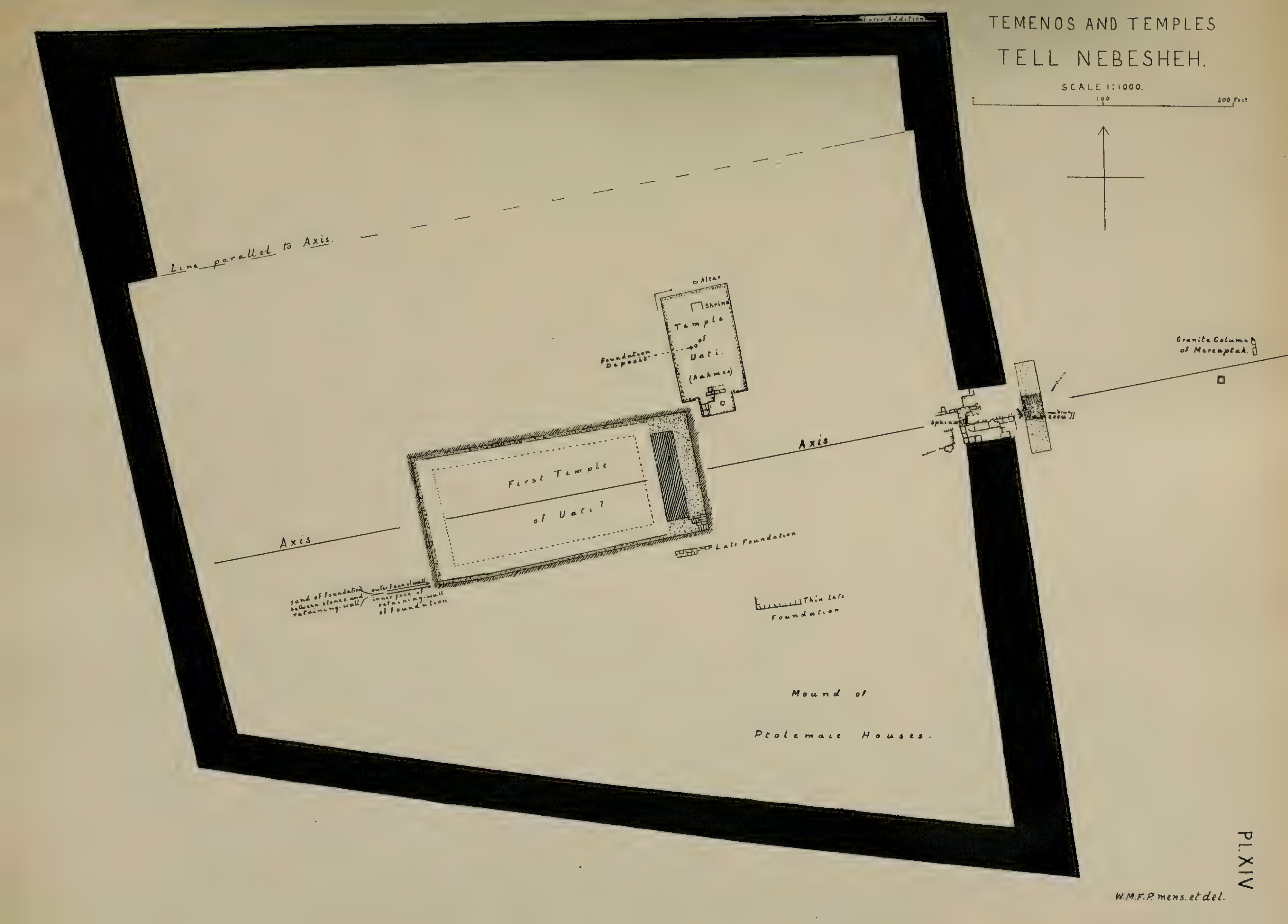
20 ... Same titles. ...

F. Ll. G. del.

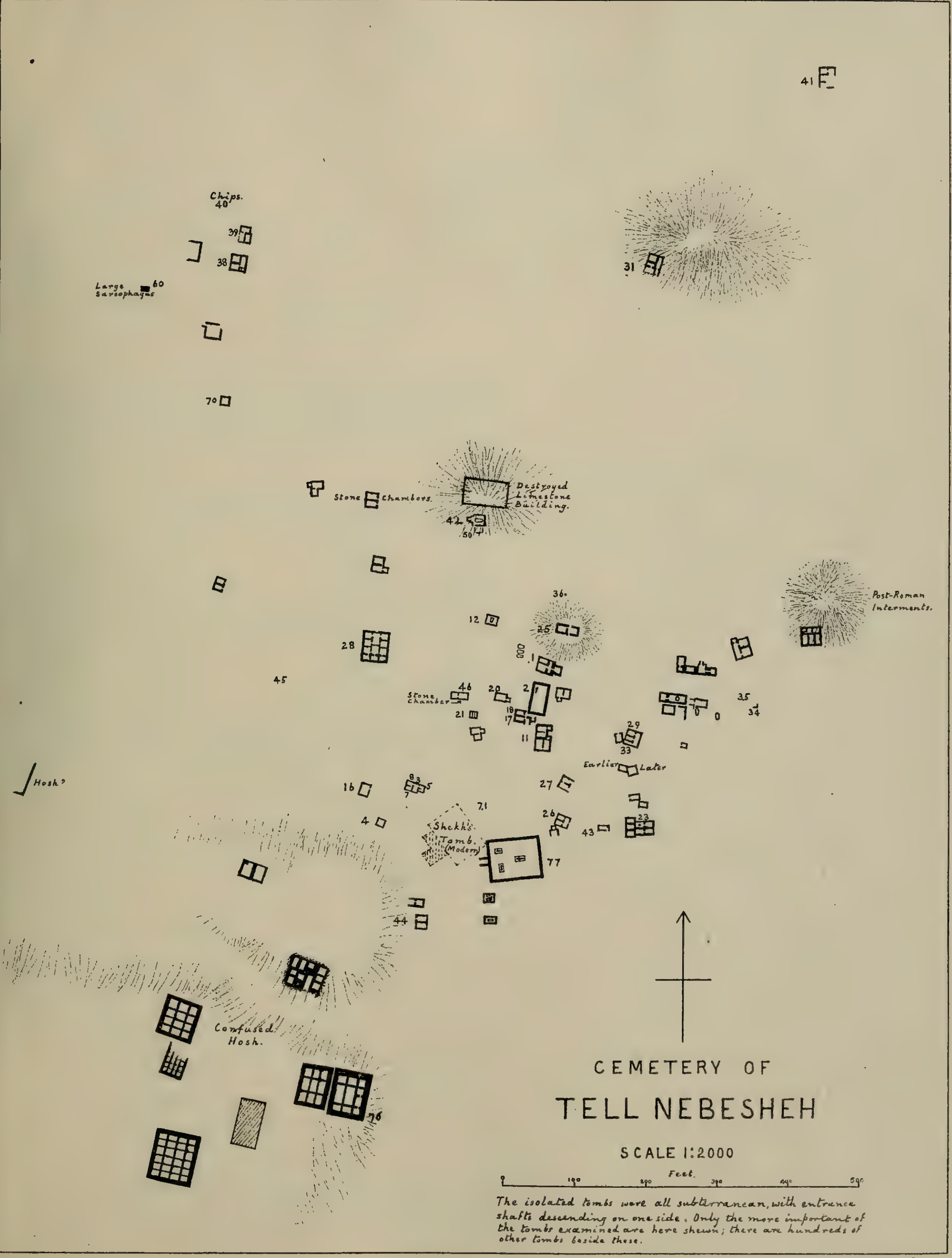
Saite

Saite.

F. Ll. G. del.

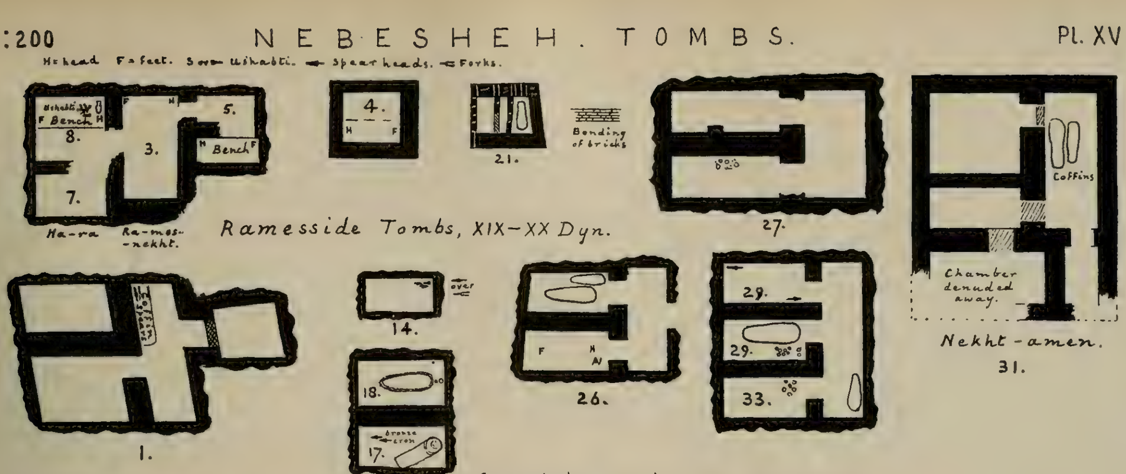


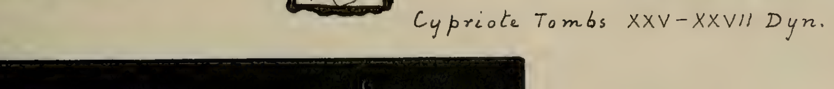
TEMENOS AND TEMPLES
TELL NEBESHEH.
SCALE 1:1000.
0
100
200 Feet
Later Addition
Line parallel to Axis.
Altar
Shrine
Temple
of
Uati.
(Aahmes)
Foundation Deposit
Granite Column of Merenptah.
Sphinx
Axis
First Temple
of Uati?
Axis
Late Foundation
sand of foundation between stones and retaining wall
outer face of wall
inner face of retaining wall of foundation
Thin late Foundation
Mound of
Ptolemaic Houses.
PL. XIV
W.M.F.P. mens. et del.



41
Chips. 40
39
38
Large Sarcophagus 60
70
31
Stone Chambers.
Destroyed Limestone Building.
42
50
36
Post-Roman Interments.
12
25
28
45
Stone Chamber
46
20
21
18
17
11
29
33
35
34
Earlier
Later
Hosh?
16
8 3 5 7
27
71
4
Shekh's Tomb. (Modern)
26
43
23
77
44
Confused Hosh.
76
CEMETERY OF
TELL NEBESHEH
SCALE 1:2000
Feet.
0 100 200 300 400 500
The isolated tombs were all subterranean, with entrance shafts descending on one side. Only the more important of the tombs examined are here shewn; there are hundreds of other tombs beside these.

W.M.F.P. del.





76.

12.
Hor-em-heb.

23.

28.
Skulls

20.

Psamtik son of Uat-em-hat

Psamtik menkhab son of Aset-khebt.

11.
115
163
Wood floor
5S
4S

38.

39.
171 Ushabti
154 Ushabti

42.
Petamen
Destroyed brick tomb, 50, on this side

77.

204 Ushabti
S
S
62 Ushabti
46

Saite Tombs, XXVI Dyn.

W.M.F.P. del.


Cultivated Plain.
Roman Town
See Plan of Cemetery
Temple
See Plan of Town
House of Shekh Nebesheh
Mosque.
Road
GENERAL PLAN OF
TELL NEBESHEH.
SCALE 1/20,000
1/4
1/2 MILE
RUINS OF TOWN
TELL NEBESHEH.
SCALE 1:1000
0
100
200
300
400 FEET
These houses are of the Persian and Ptolemaic period.
They have been thus far uncovered by the Arabs in digging for earth; they stand upon several yards depth of older remains.
.... Road Lines
W.M.F.P. mens. et del.

Flat glass

Relief Glass

Glass | Kept at Bulak | Moulds



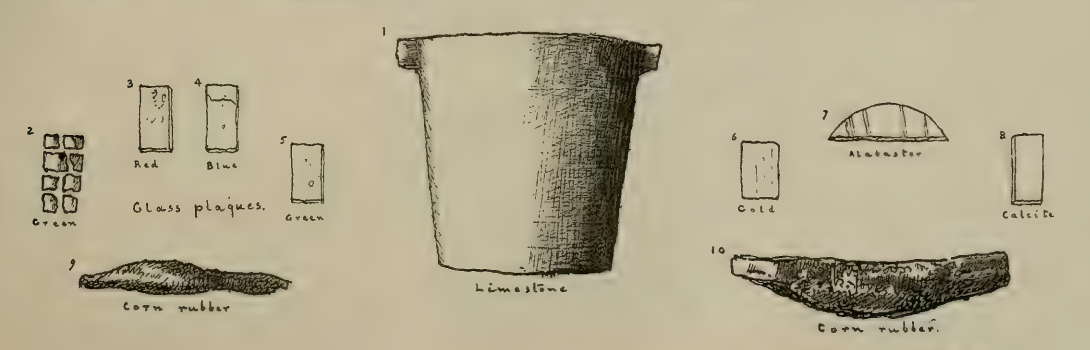
W. M. F. P. del.

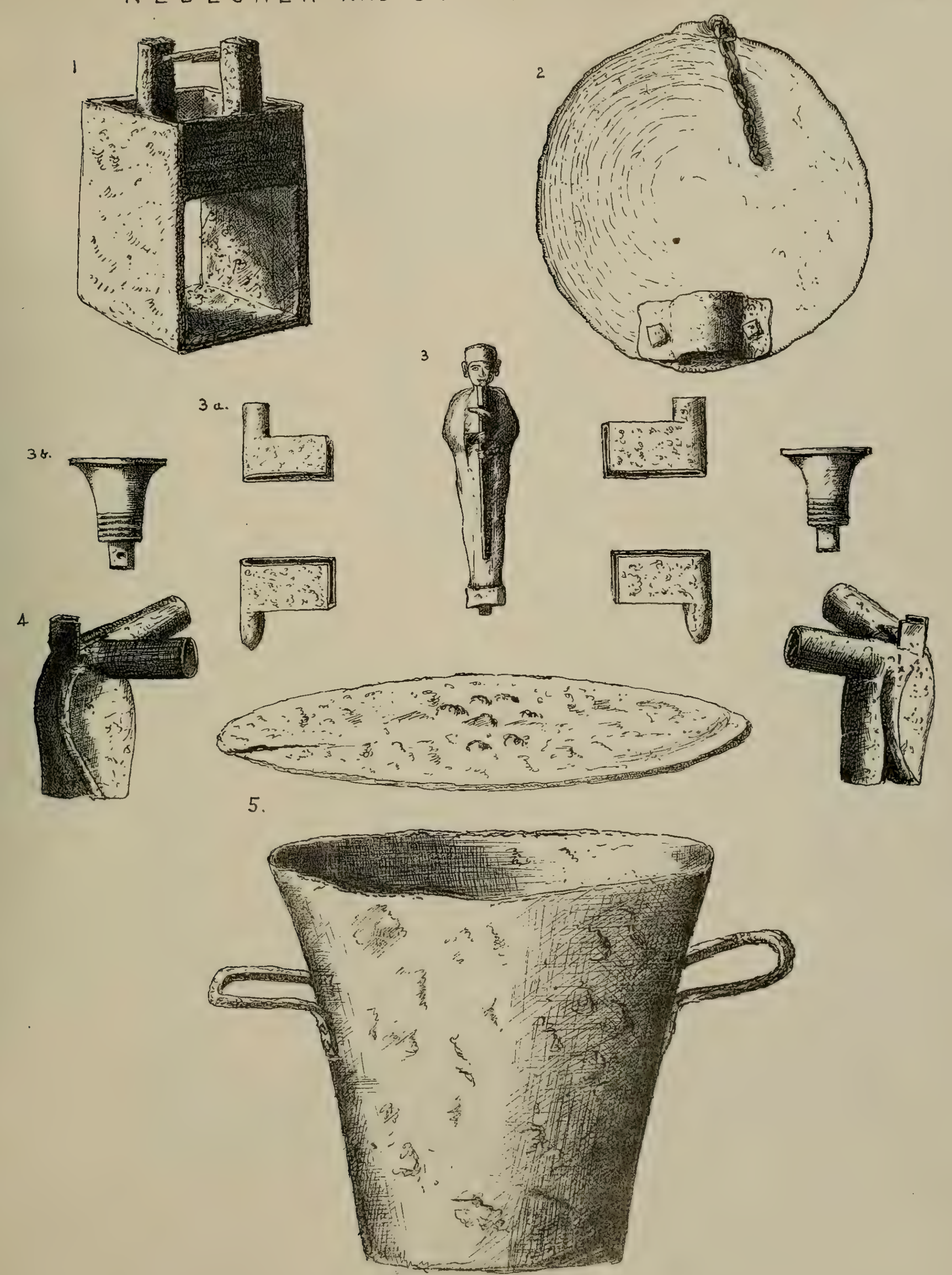
GEMAYEMI. FOUNDATION DEPOSITS. PL. XIX



1:2

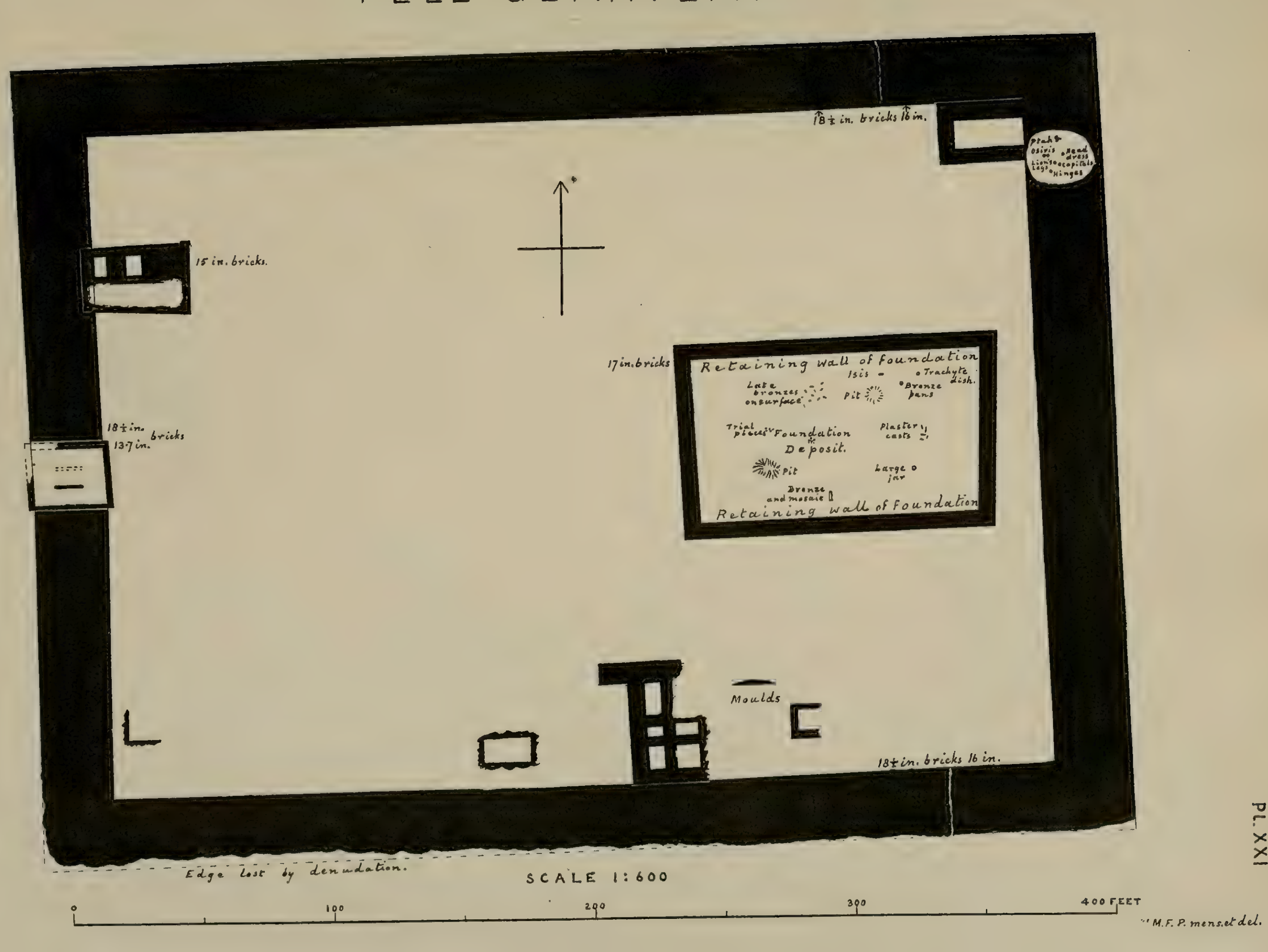
NEBESHEH. BUILDING IN CEMETERY. See PL. VI PLAN.





P.E.N. DEL.

TEMENOS AND TEMPLE
TELL GEMAYEMI.



DEFENNEH. FOUNDATION DEPOSITS OF KASR. PSAMTIK I. XXVI DYN. PL. XXII.

1:1

1 CARNELIAN

2 GREEN FELSPAR

3 LAPIS LAZULI

4 JASPER

5 GREEN GLAZED WARE.

6 LEAD

7 GOLD

8 SILVER

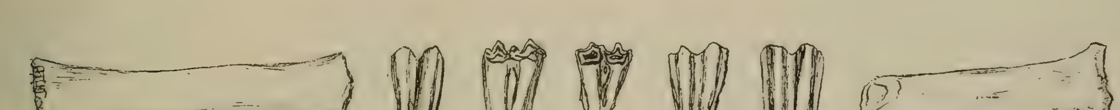
9 COPPER

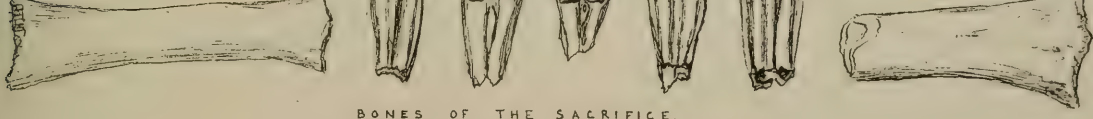
10 LEAD ORE.

11 COPPER ORE.

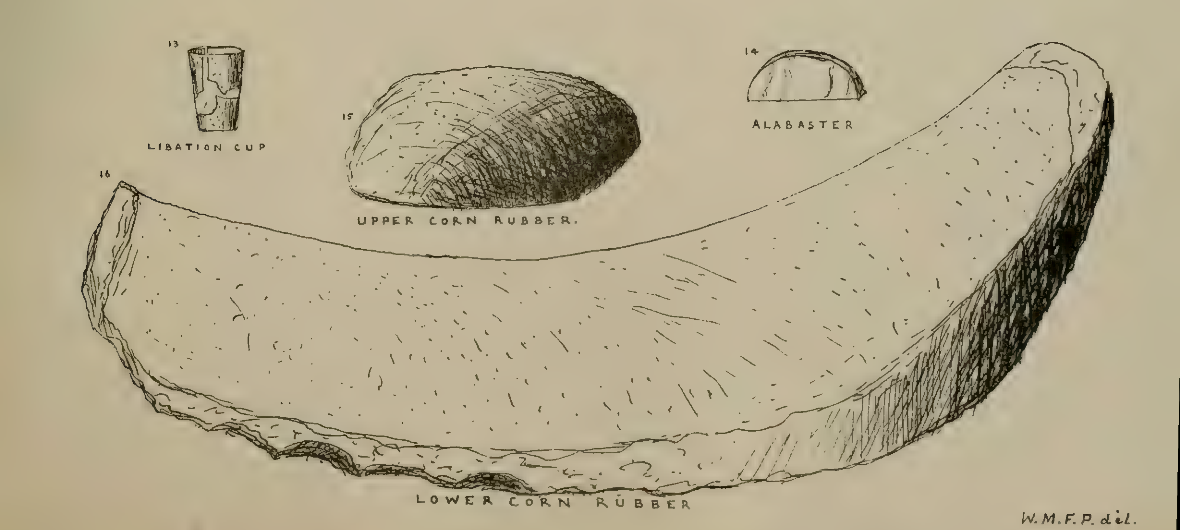
12 MUD BRICK.

1:4

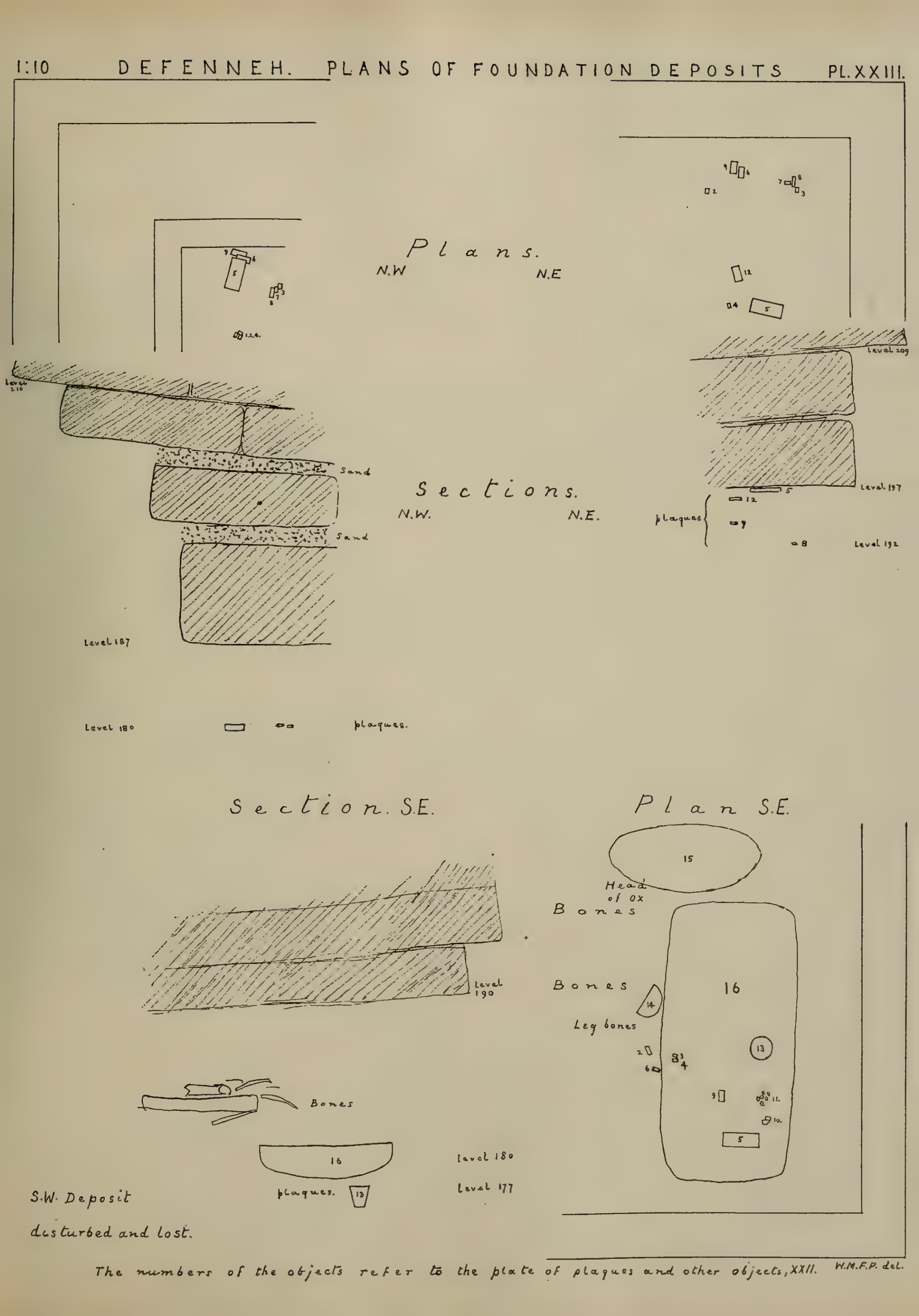




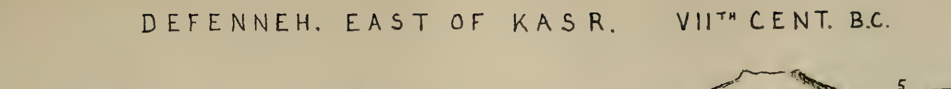
BONES OF THE SACRIFICE.



W. M. F. P. del.



The numbers of the objects refer to the plate of plaques and other objects, XXII. W.M.F.P. del.



1 2 3 4 5 6

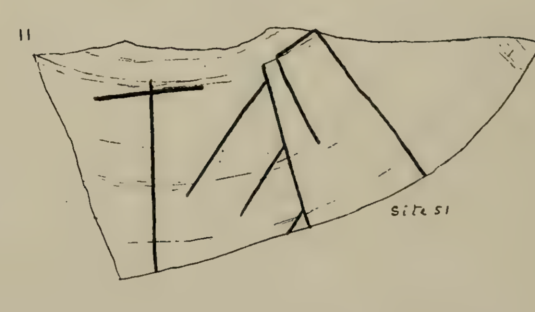
site 51 site 51

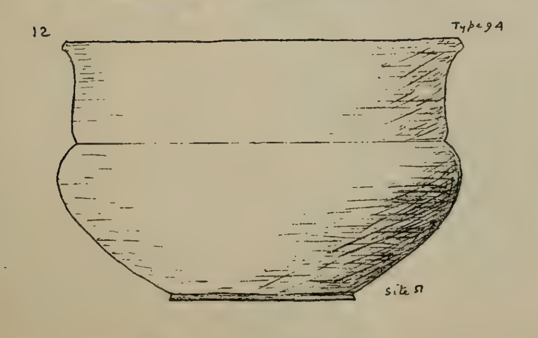
9 7 8

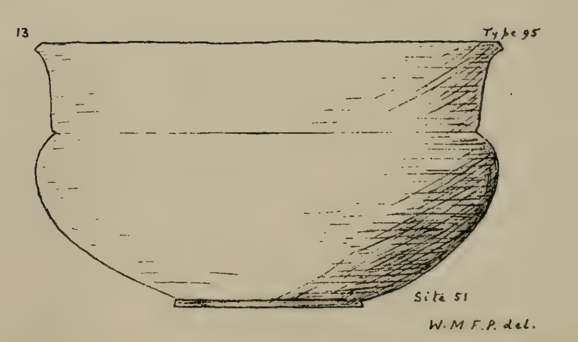
site 51

No 10 (1:3) Type 93

site 51





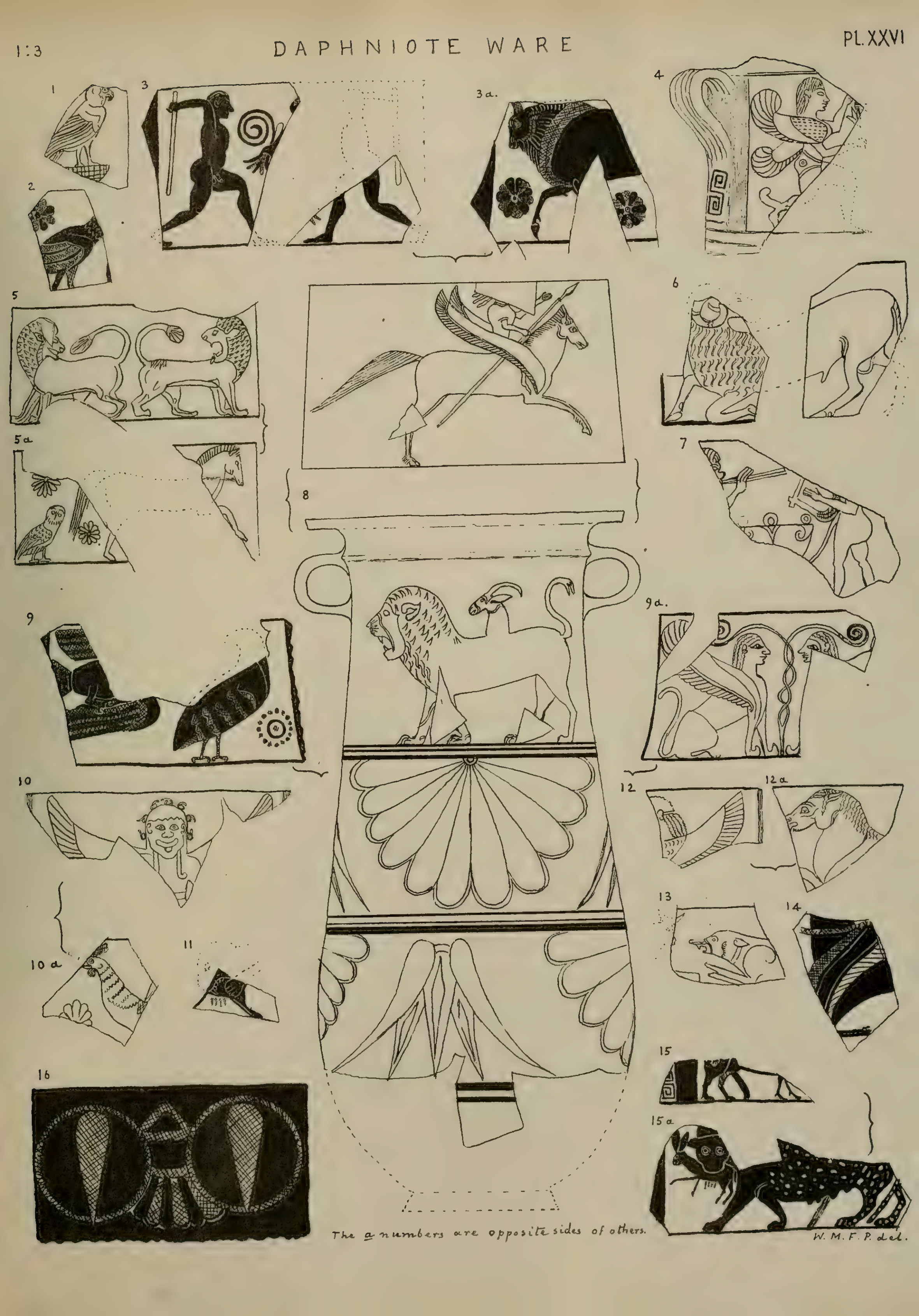


W. M F. P. del.



3

W. M. F. P. del.


1
2
3
3a.
4
5
5a
6
7
8
9
9a.
10
10a
11
12
12a
13
14
15
15a
16
The a numbers are opposite sides of others.
W. M. F. P. del.



W.M.F.P. del





On shoulder of a similar vase.









Pattern on shoulder and figures on similar vase.



painted on a base



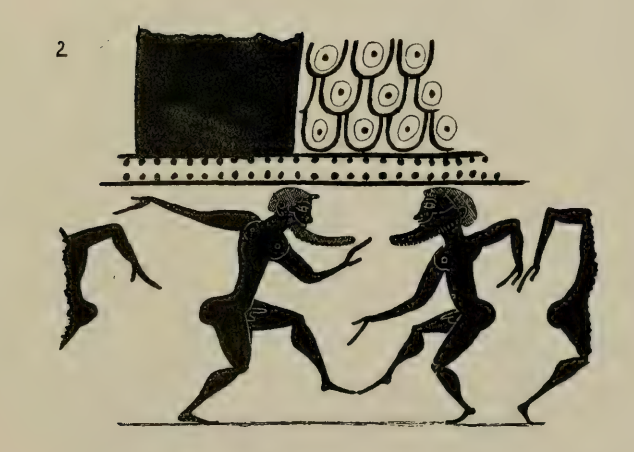
W. M. F. P. del.



W. M. F. P. del.



2



3



W.M.F.P. del

1 2 3 4 5 6

7 8

9 10

11

12 15

13

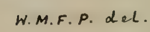
17 16

14

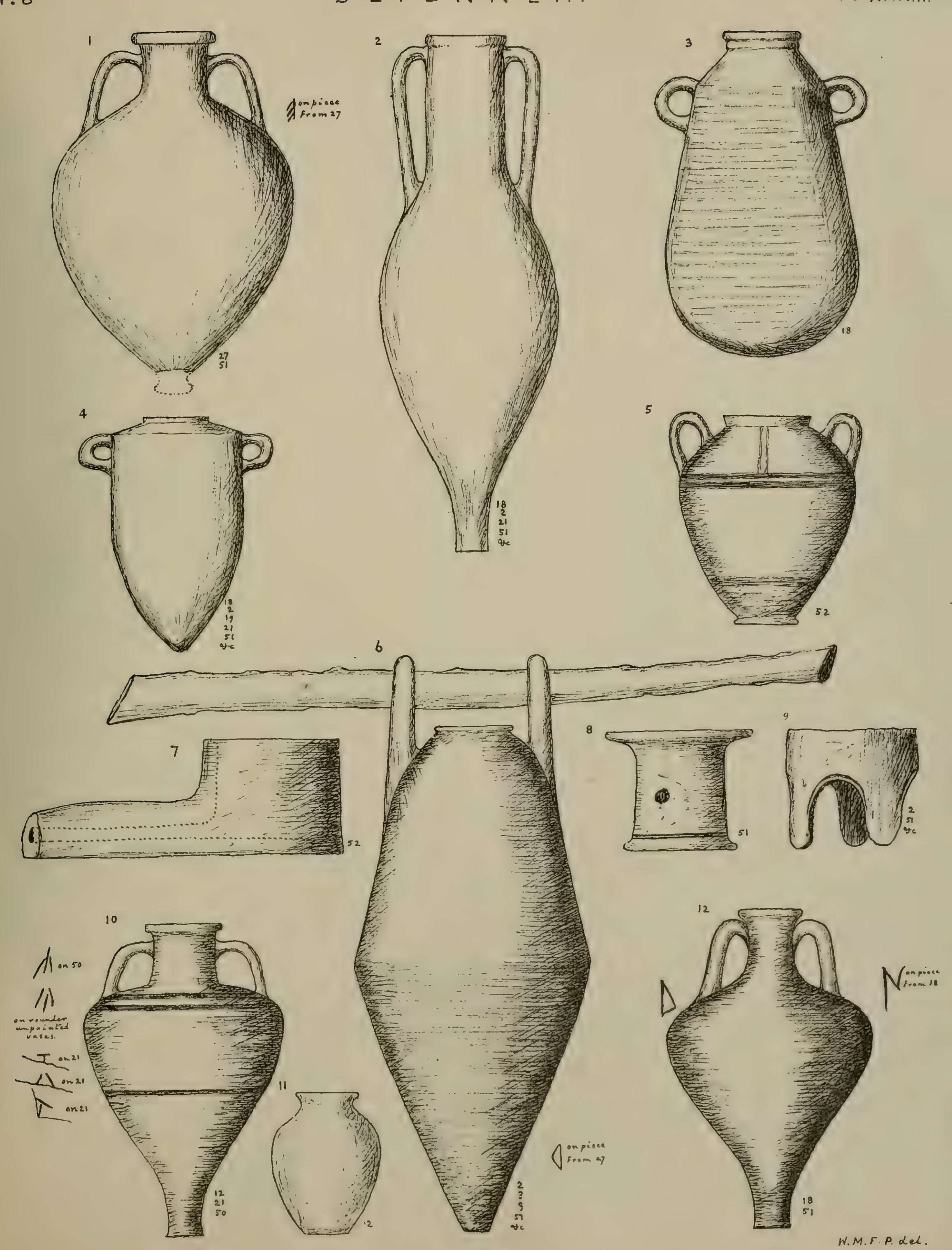
20

18

19 21

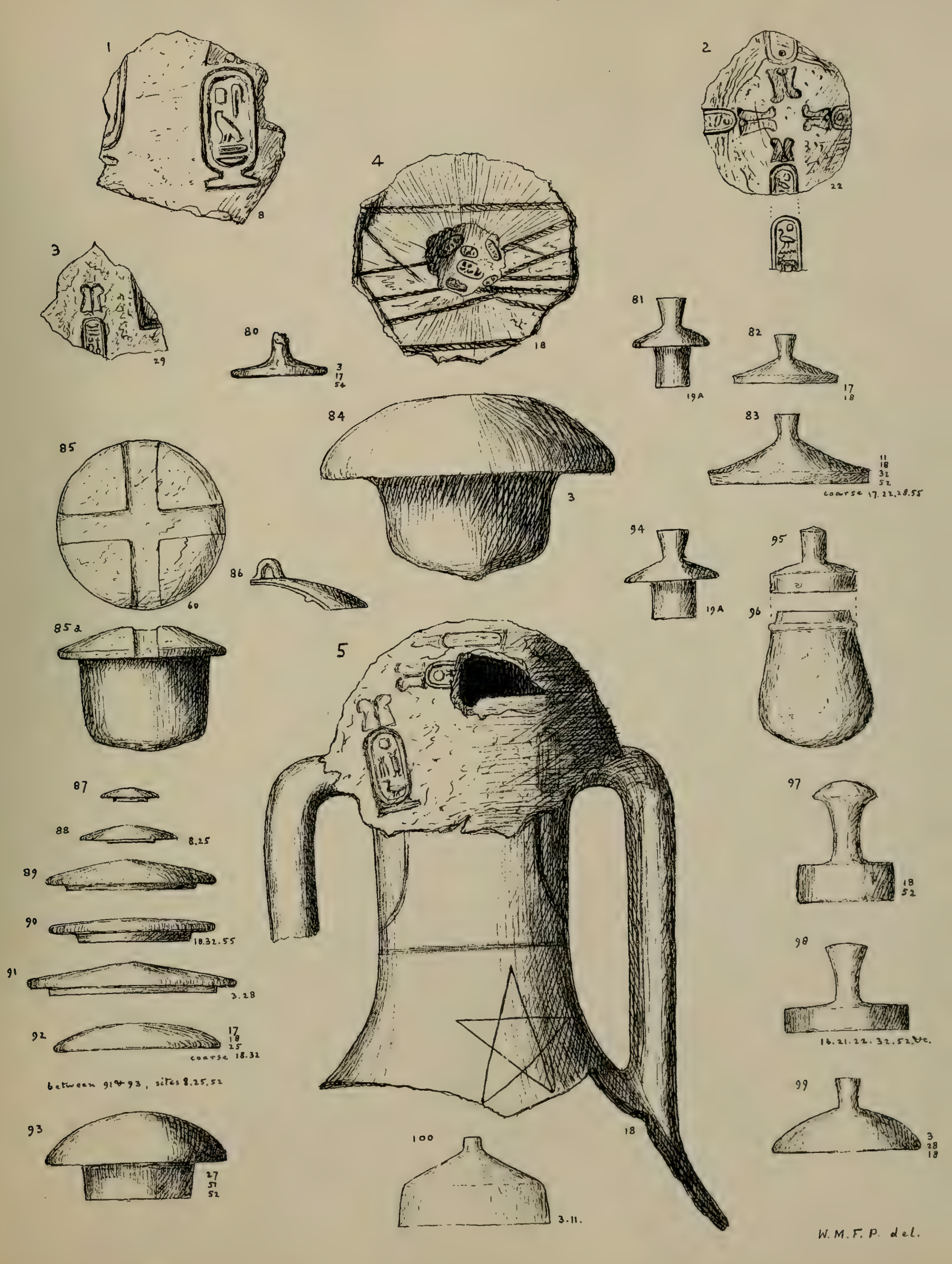


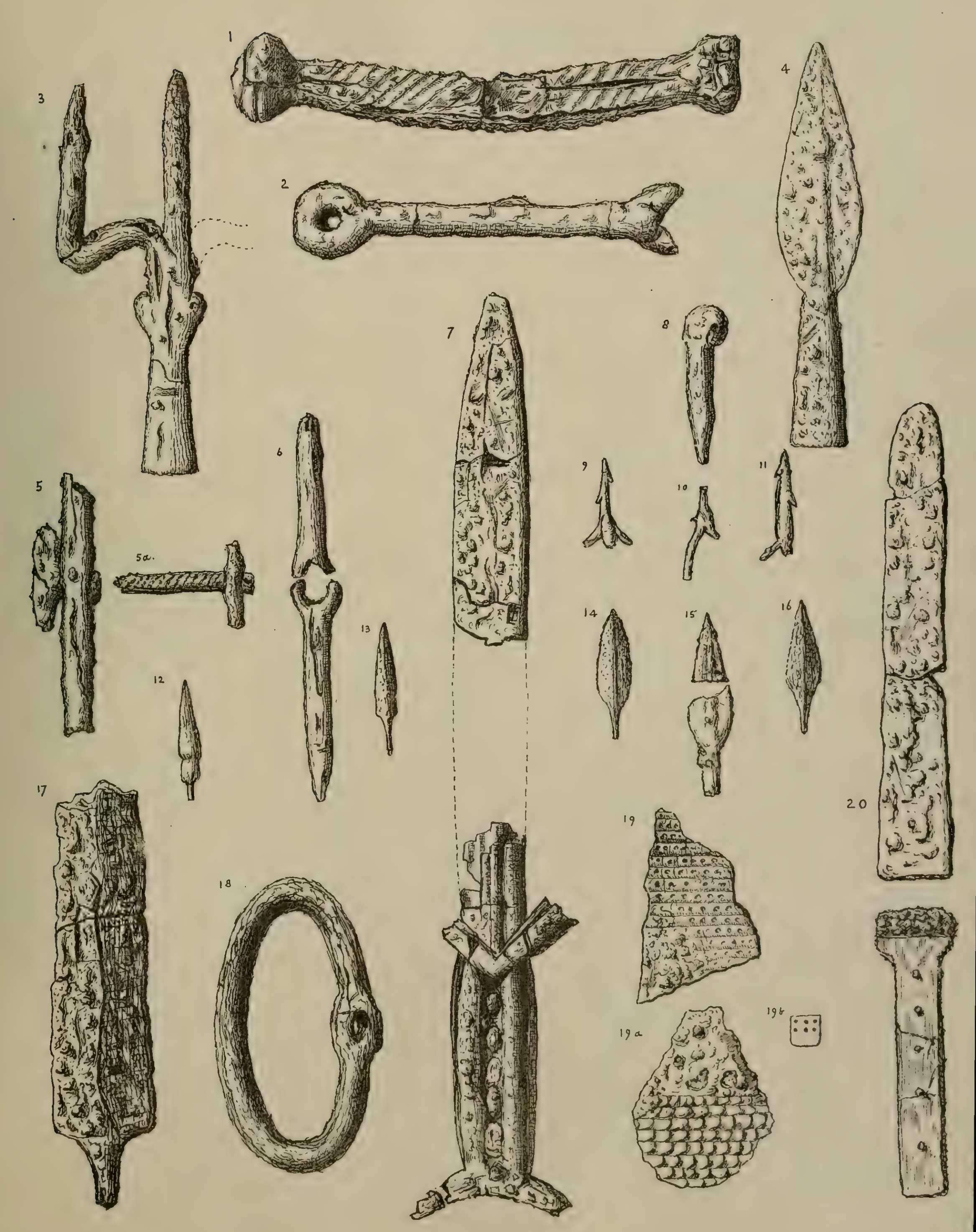

2
3
29
18
4
18
5
painted on bases of black and buff.
painted on bases of black and buff.
6
29
19
7
29
W.M.F.P. del.

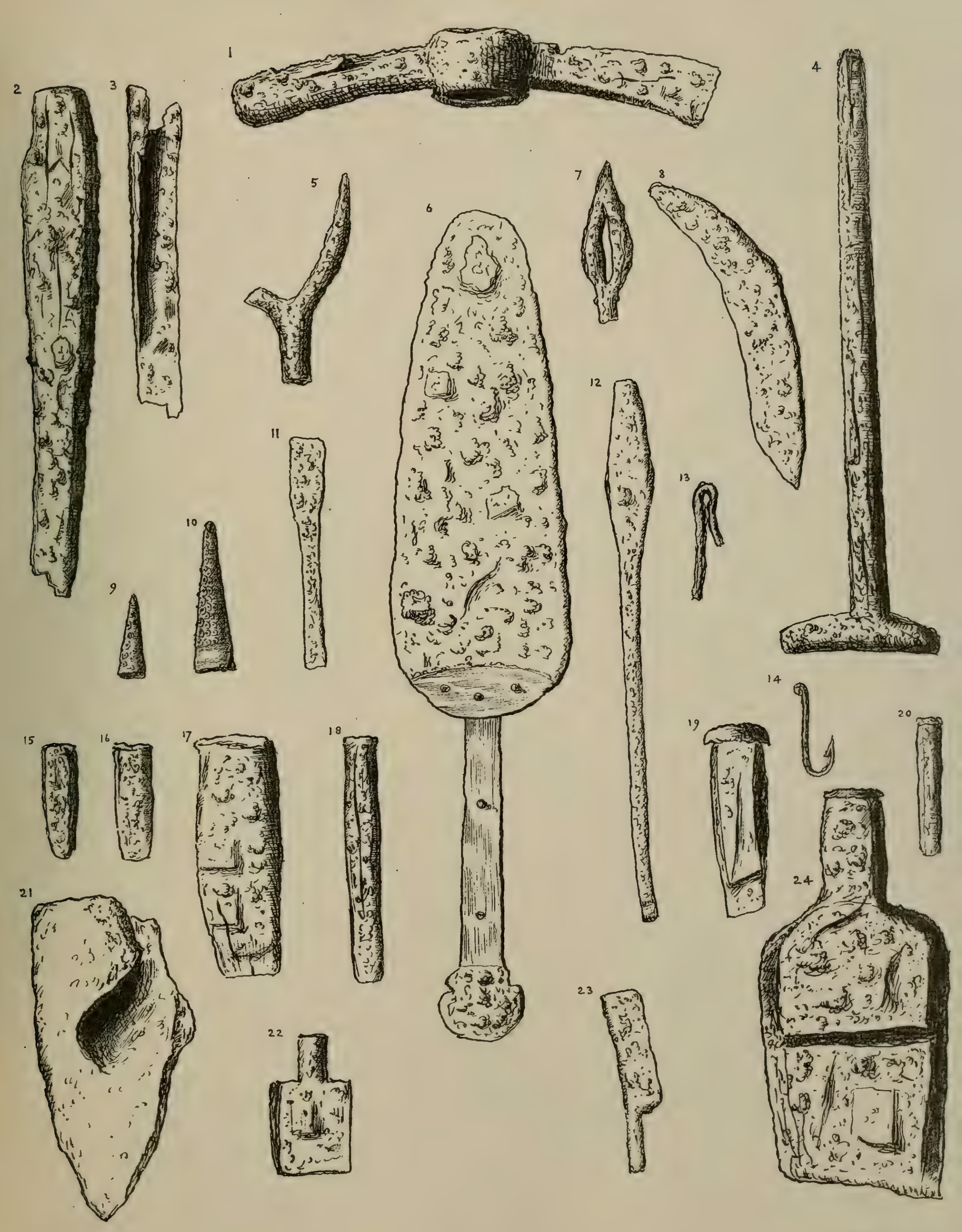

1
on piece from 27
27
51
2
18
2
21
51
&c
3
18
4
18
2
19
21
51
&c
5
52
6
7
52
8
51
9
2
51
&c
10
on 50
on rounder unpointed vases.
on 21
on 21
on 21
12
21
50
11
2
on piece from 27
2
3
9
51
&c
12
on piece from 18
18
51
W. M. F. P. del.

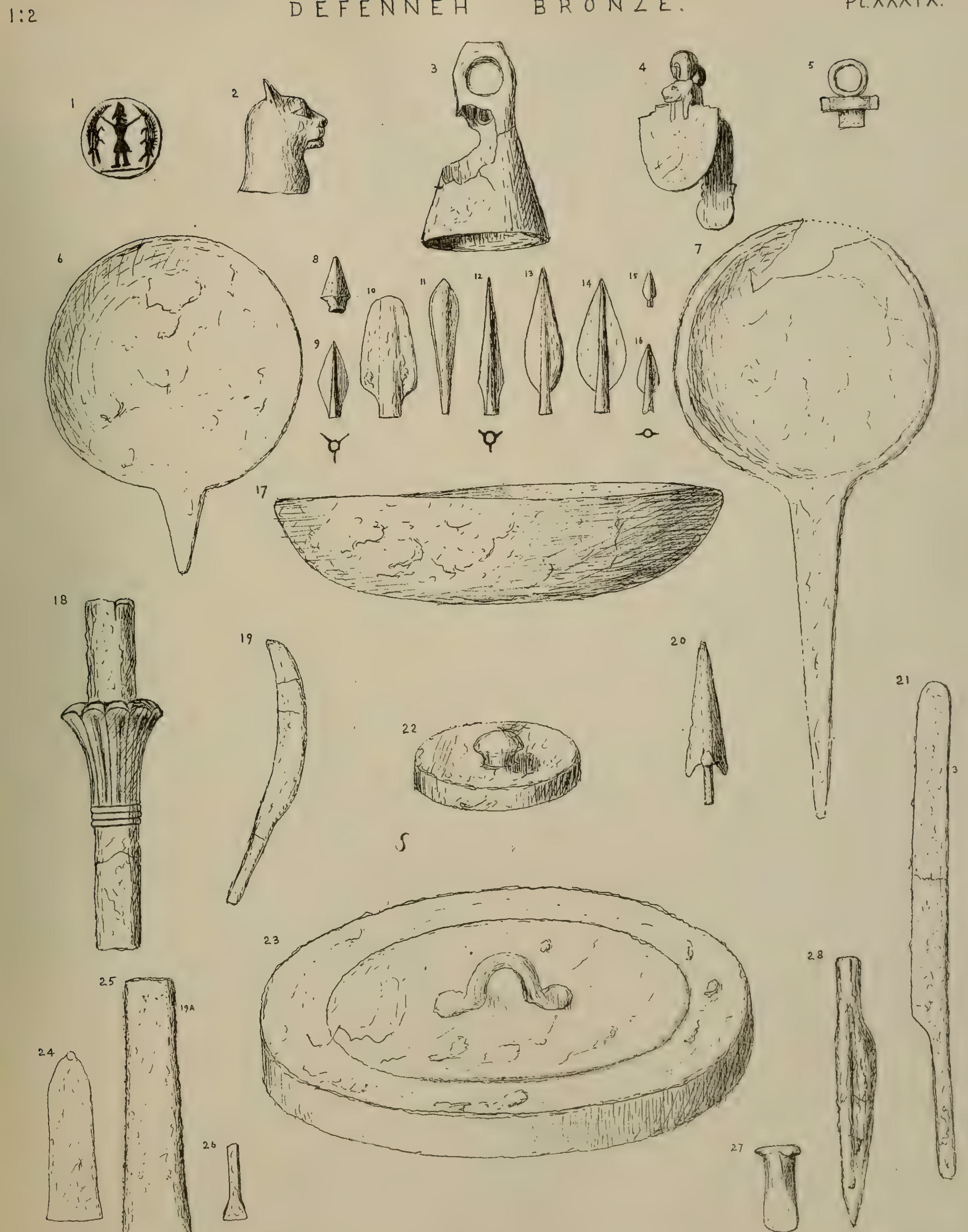

13
14
25
Small base
17. 52.
15
52
16
51
52
17
3
28
32
18
19A.
27
19
19
25
35
51
20
3
21
21
50
51
22
51
23
30
Psam tik. I.
24
22
25
52
26
19
27
27
28
52
no handles
4.28.31.52
29
19A
30
9
31
11
32
33
52
34
3
35
16.18.32.51
36
31.32
37
51
38
51
VIIth cent.
39
on 50
19A
51
W.M.F.P. del.

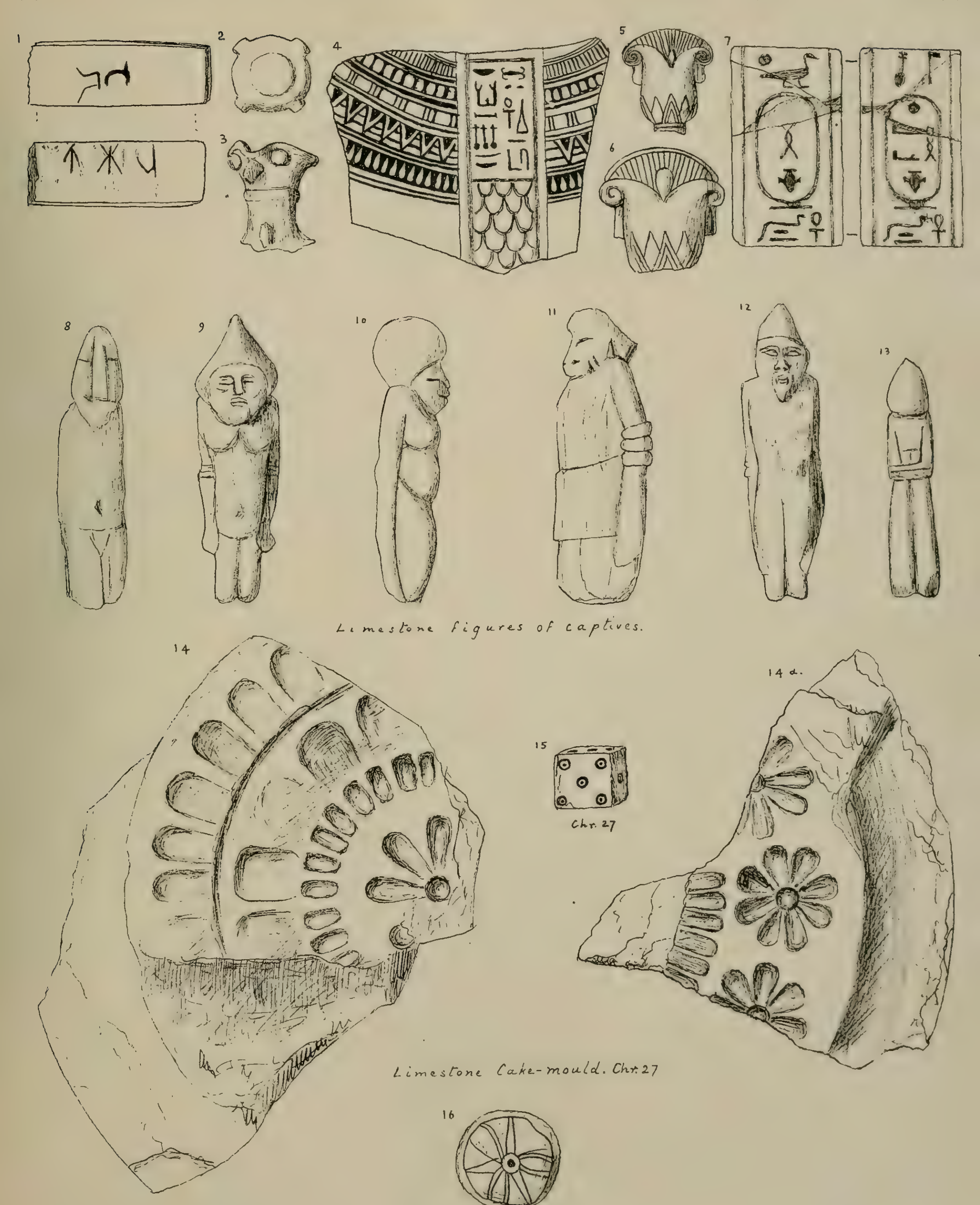

40
41
42
52
43
2 handles 52
44
52
45
52
46
19 31 52
47
18 - flat. 4
48
52
49
50
28
51
52
53
54
28 52
55
3 18
56
52
57
58
28 32 52
59
7
60
54
61
3 11 18 25
62
52 55
63
51 55
64
52
65
9
66
67
68
69
52
70
71
52
72
73
74
52
75
51
76
18 19 28 52
77
19 52 larger 19
78
51
79
4 21 52
W.M.F.P. del.


1
8
2
22
3
29
4
18
80
3
17
54
81
19A
82
17
18
83
11
18
32
52
coarse 17.22.28.55
84
3
85
60
86
85a
94
19A
95
96
5
87
88
8.25
89
90
18.32.55
91
3.28
92
17
18
25
coarse 18.32
between 91 & 93, sites 8.25.52
93
27
51
52
100
3.11.
18
97
18
52
98
16.21.22.32.52 &c.
99
3
28
18
W. M. F. P. del.


1
2
3
4
5
5a.
6
7
8
9
10
11
12
13
14
15
16
17
18
19
19a
19b
20
P.E.N DEL


1
2
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4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
P.E.N. DEL.


1
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3
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7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
19A
26
27
28
W.M.F.P. del.



Limestone figures of captives.

Limestone Cake-mould. Chr. 27

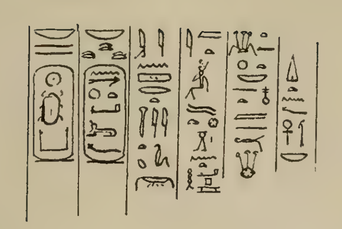
Graved Shell Button.

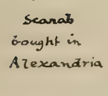
W.M.F.P. del.



W.M.F.P. del.

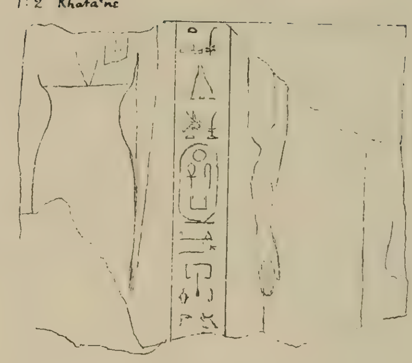
Menagé.



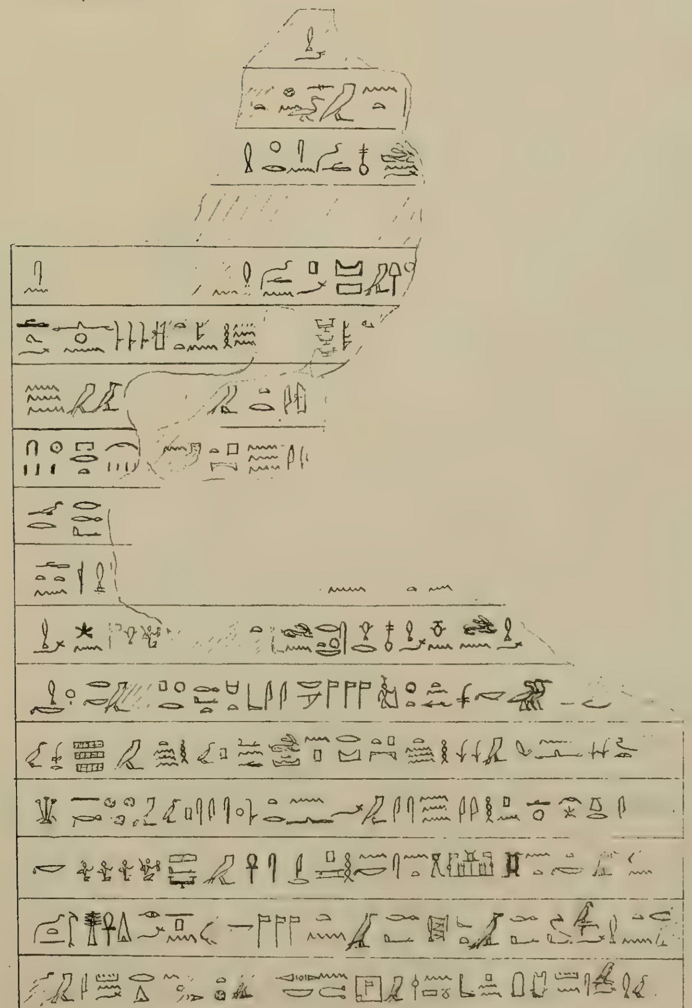




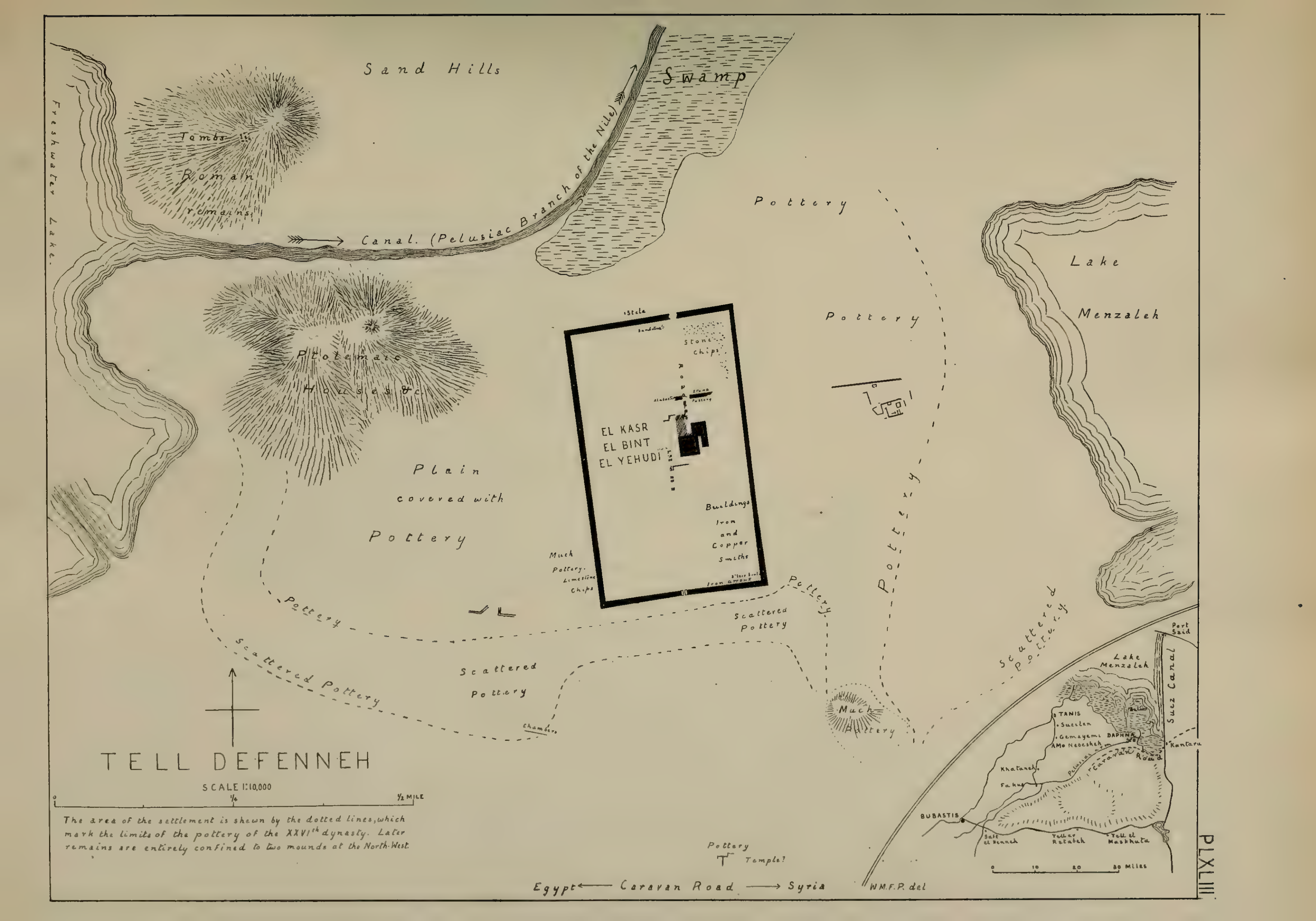
1:2 Khata'na



1:8 Defenneh.



F. Ll. G. del.



TELL DEFENNEH

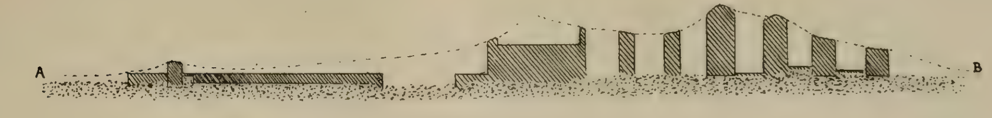
SCALE 1:10,000

0 — 1/4 — 1/2 MILE

The area of the settlement is shown by the dotted lines, which mark the limits of the pottery of the XXVIth dynasty. Later remains are entirely confined to two mounds at the North-West.

EL KASR EL BINT EL YEHUDI, DEFENNEH.

("The Palace of the Jew's Daughter," Tahpanhes.)



Section.

Plan.

Burnt Brick Wall.

A→ ←B

1 2 3 4 5 6 8 9 10 11 12 16 17 22 26 27 29 30 35 36 37 38 39 40 41 42 43 44 45

19A 32 lower

19B

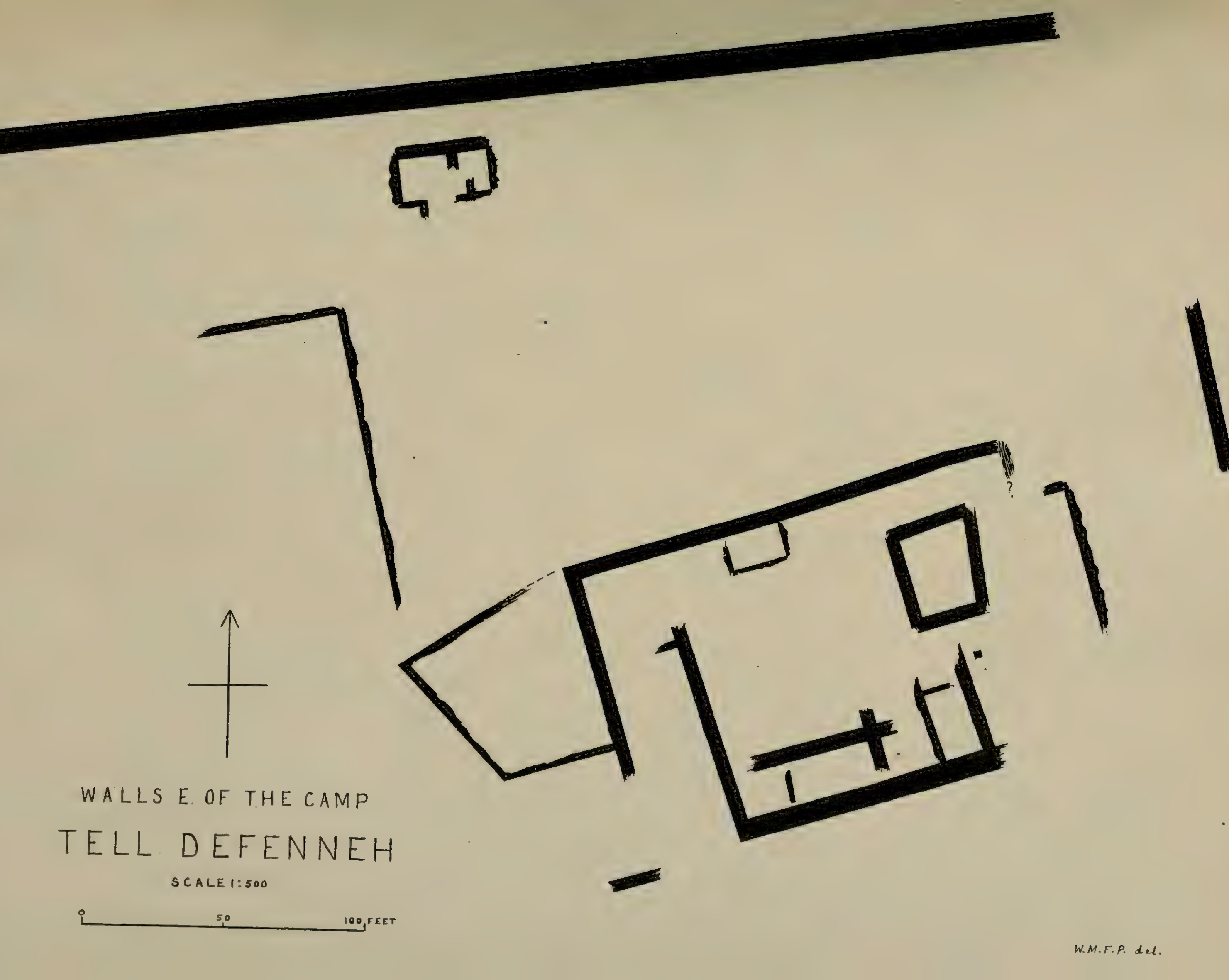
19C

18 below that 28

Successive Periods of Building.

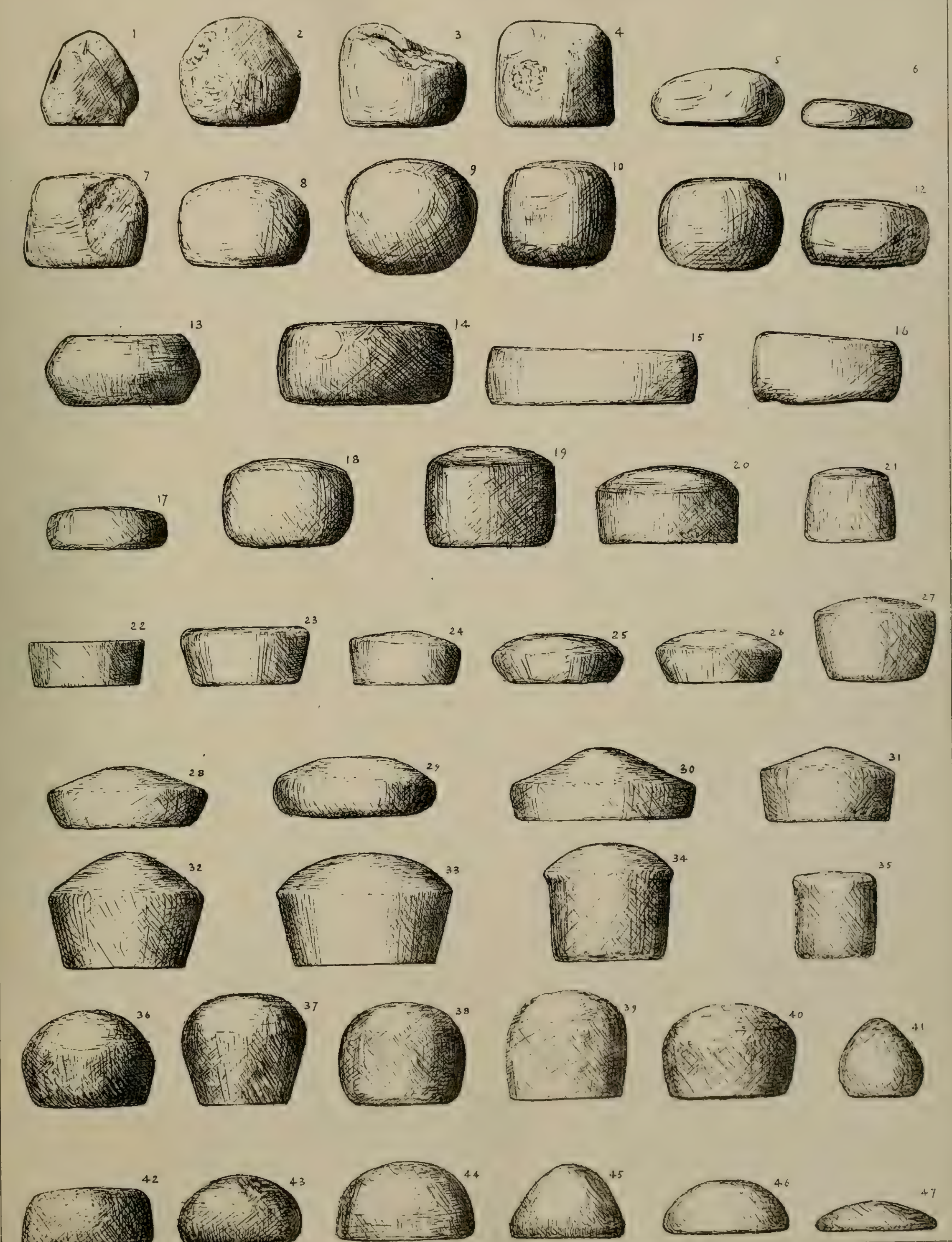
- A
- B
- C
- D
- E
- F
- G {uncertain relation to others; but of Psamtik I, mostly.

H. M. F. P. del.



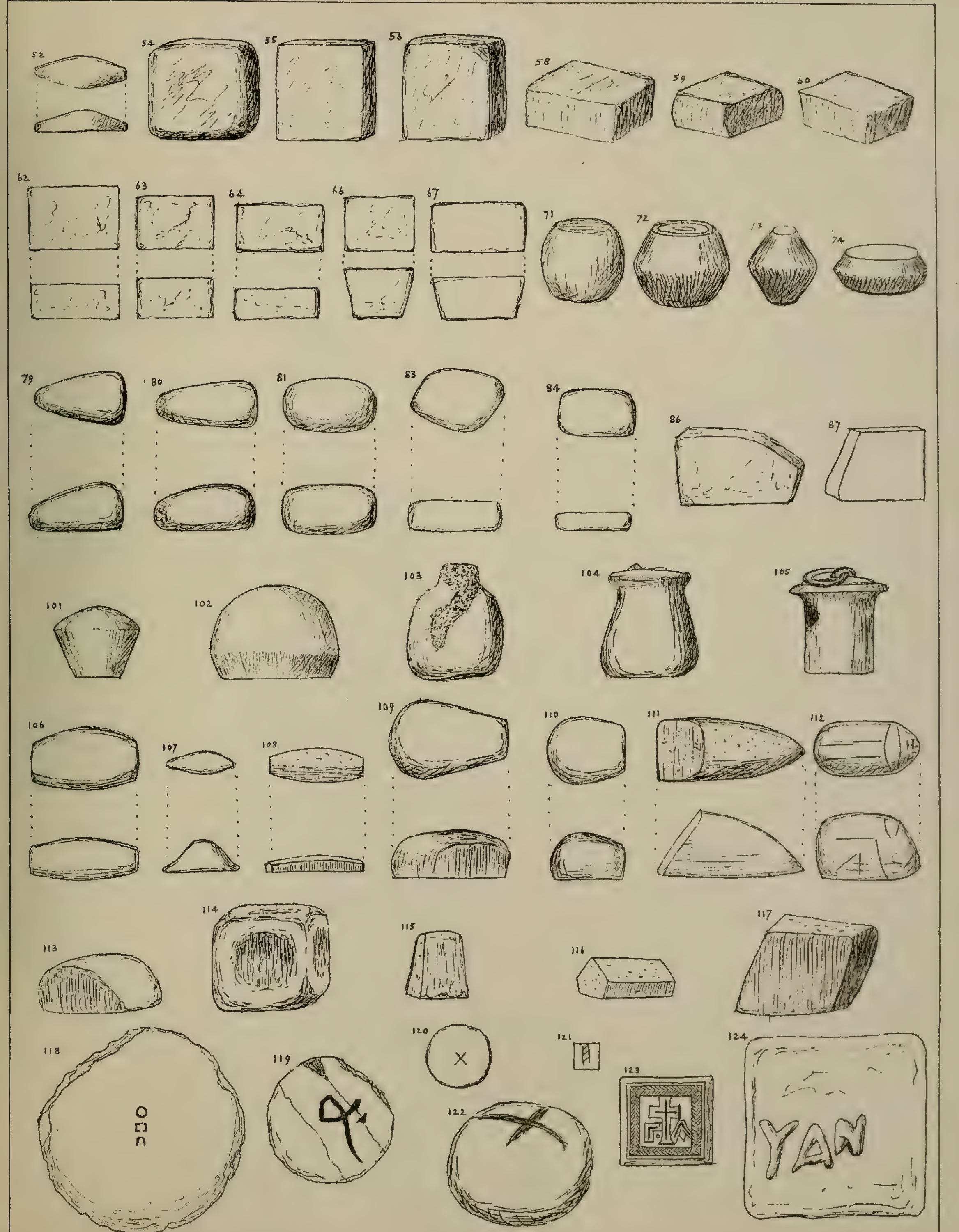
?
WALLS E. OF THE CAMP
TELL DEFENNEH
SCALE 1:500
0
50
100 FEET
Pl. XLV
W.M.F.P. del.

DEFENNEH TYPES OF WEIGHTS.

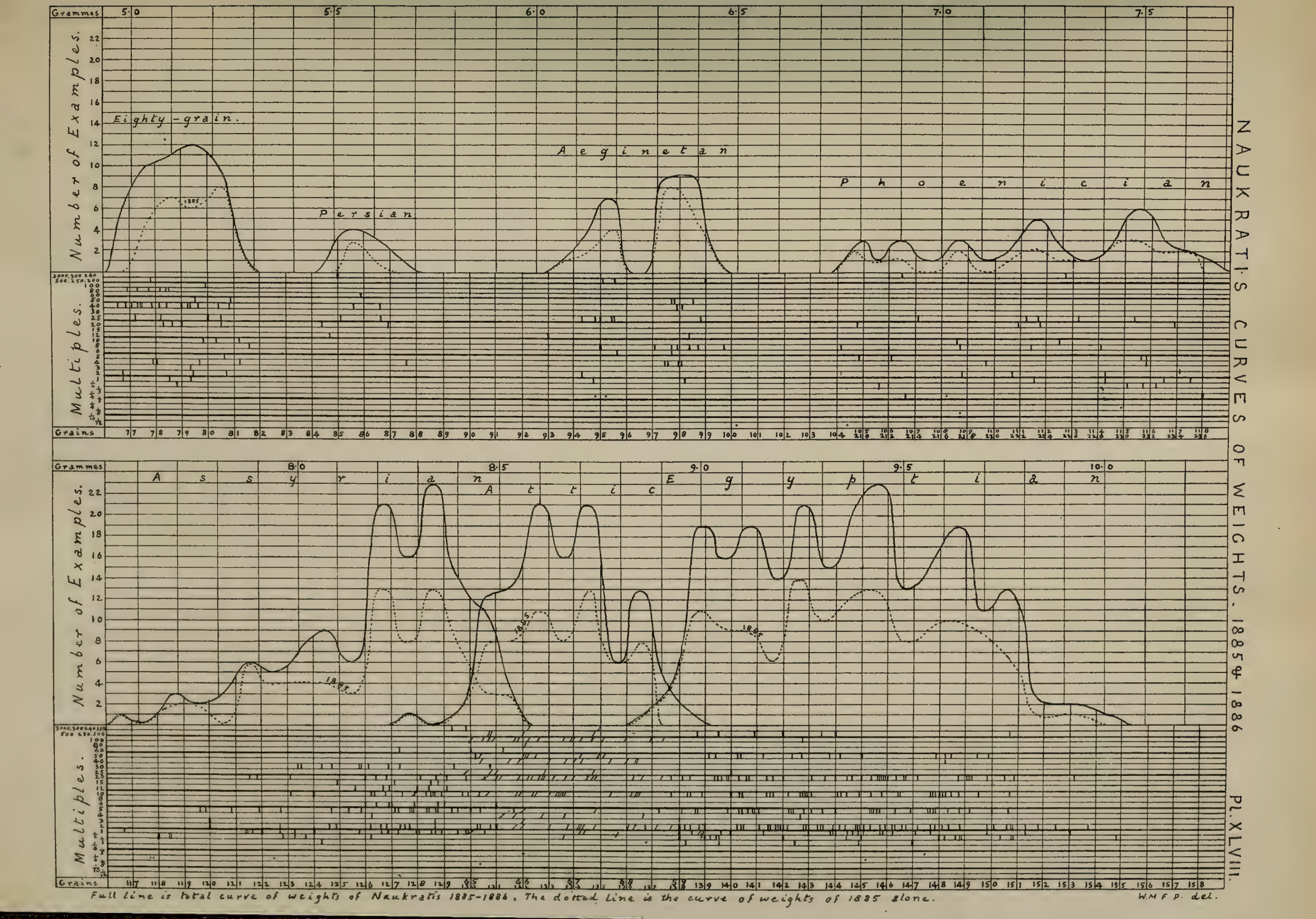


W.M.F.P. del.

DEFENNEH. TYPES OF WEIGHTS. Pl. XLVII



W. M. F. P. del



NAUKRATIS CURVES OF WEIGHTS. 1885 & 1886
PL. XLVIII.
Grammes
Grains
Number of Examples.
Multiples.
Eighty-grain.
Persian
Aeginetan
Phoenician
Assyrian
Attic
Egyptian
1885
Full line is total curve of weights of Naukratis 1885-1886. The dotted line is the curve of weights of 1885 alone.
W.M.F.P. del.

DEFENNEH CURVES OF WEIGHTS.

PL. XLIX

Phoenician

Aeginetan

Persian

Eighty-grain

Egyptian

Assyrian

Attic

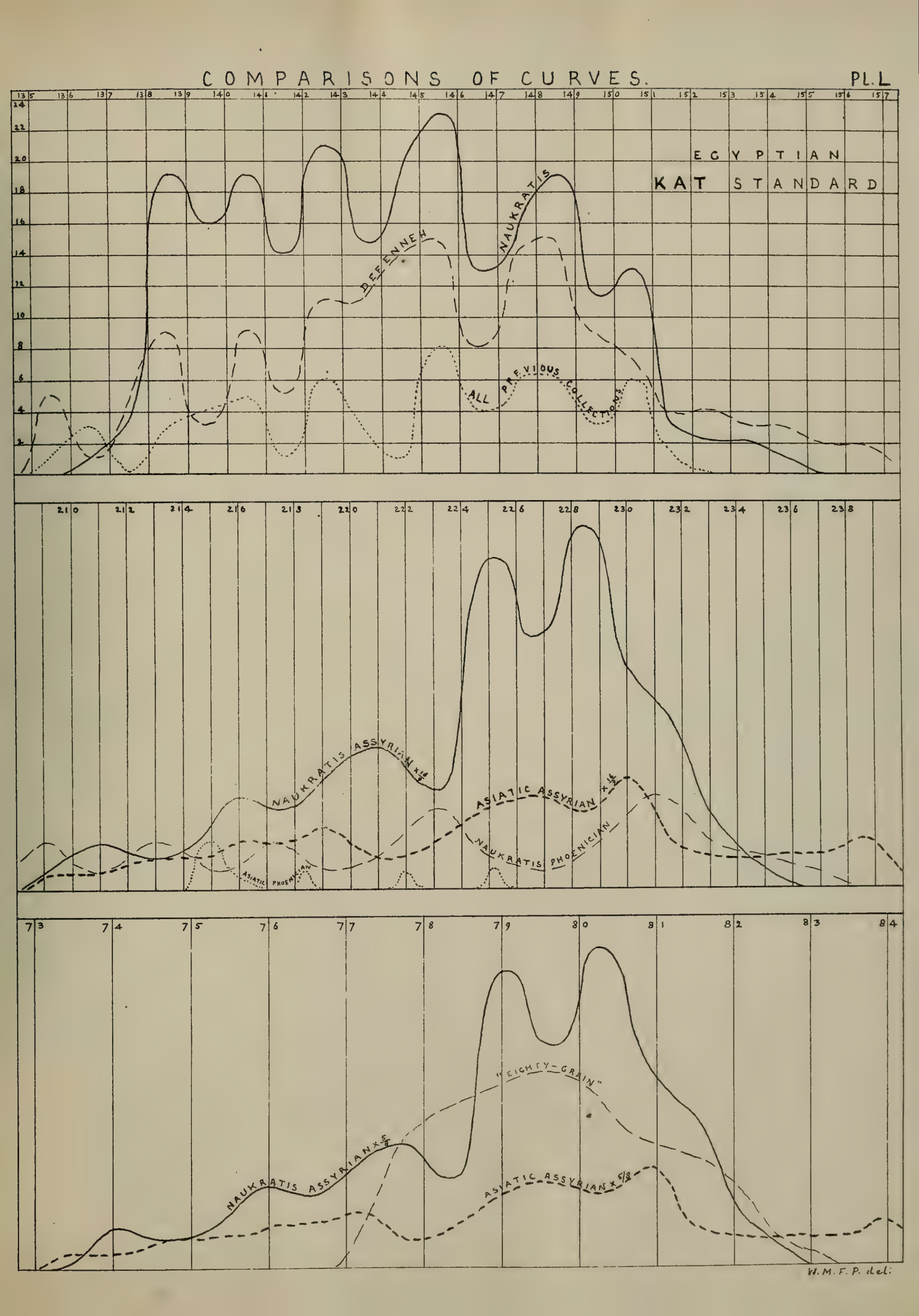
Number of Examples.

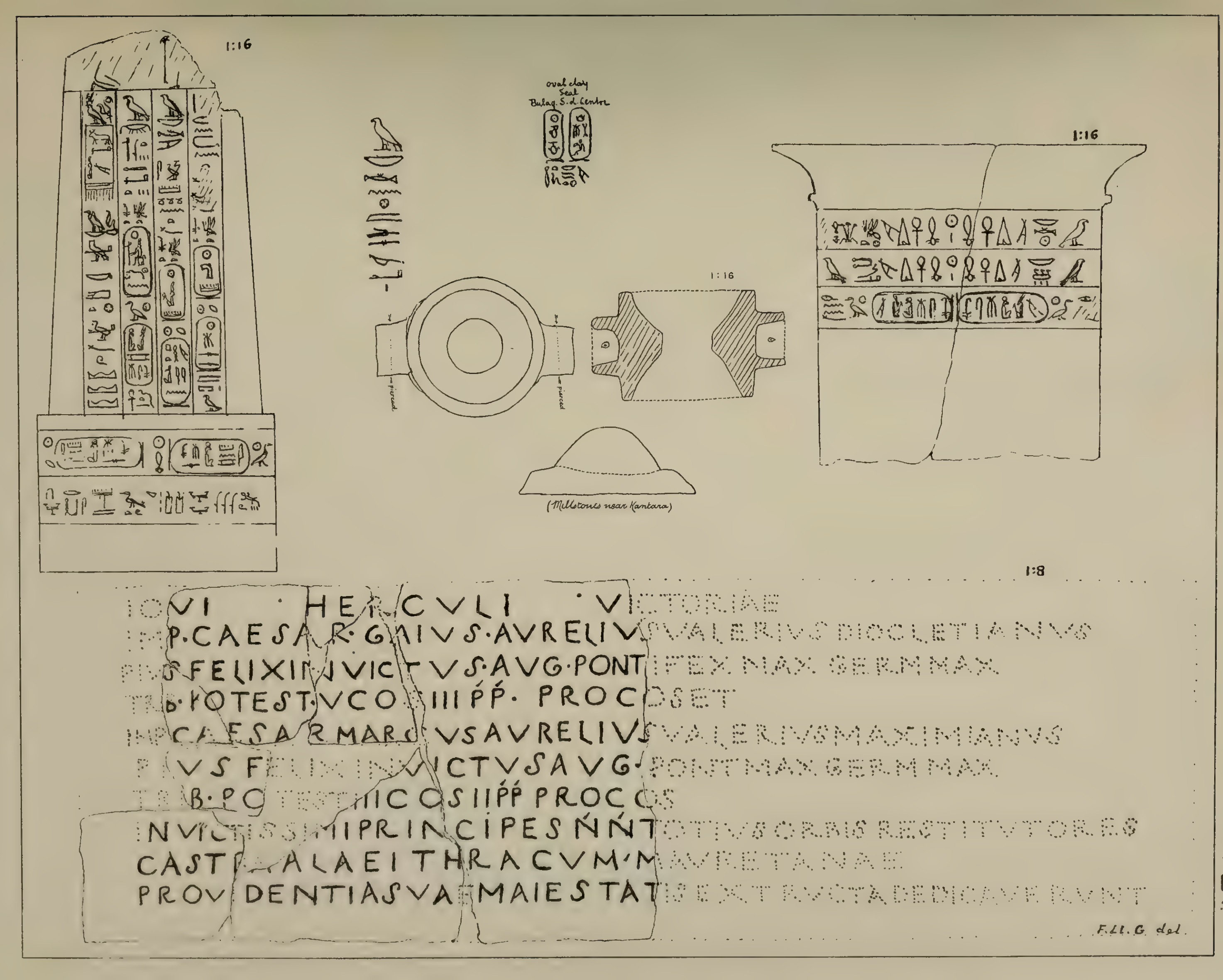
Multiples.

Grammes

Grains

W. M. F. P. del.


COMPARISONS OF CURVES.
Pl. L
135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157
24 22 20 18 16 14 12 10 8 6 4 2
EGYPTIAN
KAT STANDARD
NAUKRATIS
DEFENNEH
ALL PREVIOUS COLLECTIONS
210 212 214 216 218 220 222 224 226 228 230 232 234 236 238
NAUKRATIS ASSYRIAN × 16/3
ASIATIC ASSYRIAN × 16/3
NAUKRATIS PHOENICIAN
ASIATIC PHOENICIAN
73 74 75 76 77 78 79 80 81 82 83 84
"EIGHTY-GRAIN"
NAUKRATIS ASSYRIAN × 5/8
ASIATIC ASSYRIAN × 5/8
W. M. F. P. del.


1:16
oval clay seal Bulaq S. of centre
1:16
1:16
pierced
pierced
(Millstones near Kantara)
1:8
IOVI · HERCVLI · VICTORIAE
IMP·CAESAR·GAIVS·AVRELIVS VALERIVS DIOCLETIANVS
PIVS FELIX INVICTVS·AVG·PONTIFEX MAX GERM MAX
TRIB·POTEST·V CO IIII PP· PROCOS ET
IMP CAESAR MARCVS AVRELIVS VALERIVS MAXIMIANVS
PIVS FELIX INVICTVS AVG·PONT MAX GERM MAX
TRIB·POTEST III COS II PP PROCOS
INVICTISSIMI PRINCIPES NN TOTIVS ORBIS RESTITVTORES
CASTRA ALAE I THRACVM MAVRETANAE
PROVIDENTIA SVA A MAIESTATIS EXTRVCTA DEDICAVERVNT
F.Ll.G. del.


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